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# A G R E E K R E A D E R

SELECTED PRINCIPALLY FROM THE WORK OF

FREDERIC JACOBS,

PROFESSOR IN THE GYMNASIUM AT GOTHA, EDITOR OF THE GREEK  
ANTHOLOGY, &c., &c.

W I T H E N G L I S H N O T E S

CRITICAL AND EXPLANATORY,

A METRICAL INDEX TO HOMER AND ANACREON, AND A  
COPIOUS LEXICON.

BY

CHARLES ANTHON, LL.D.,

LAY-PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA  
COLLEGE, NEW-YORK, AND RECTOR OF THE GRAMMAR-SCHOOL

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THE HON. JOHN C. SPENCER,

WHO HAS WON FOR HIMSELF SO ENVIABLE A NAME, AS WELL FOR

PROFESSIONAL ATTAINMENTS,

AS FOR THE ENLIGHTENED ZEAL WITH WHICH HE FOSTERS THE

BEST INTERESTS OF SOUND EDUCATION,

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IS RESPECTFULLY INSCRIBED,

BY ONE WHO, THOUGH A STRANGER TO HIM PERSONALLY,

IS YET PROUD TO CALL HIMSELF

HIS COUNTRYMAN.



## P R E F A C E.

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THE Greek Selections in this work are principally taken from the Elementarbuch of Professor Jacobs, with the text of which they have been very carefully compared. A portion of the poetical extracts is from the Græca Minora of Dalzell. New readings, and alterations in the punctuation, have been everywhere introduced, so that the present text is in many respects far superior to that of the two works which have just been mentioned.

In collections of this nature, different kinds of style must of course occur; and though some among us are very loud in their outcries for pure Attic Greek, and think this alone worthy of being read, yet it is apparent enough, that the deviations from this standard, if brought in a proper manner before the attention of the young student, can be made productive of as much benefit to him as if his reading were confined merely to Attic models. Nay, indeed, this very variety of style will prove of greater service to him than if his reading lay all in one beaten path; for he will be enabled, in this way, to become more fully aware of the variety and extent of the language which he is acquiring.

The notes appended to the present volume will be found to be copious, and, it is hoped, satisfactory. The plan has hitherto been tried of editing Greek Readers with a few notes; a plan very much in vogue in some sections of our country, but which never has and never will make scholars. The opposite course is here attempted; and, as it has succeeded on other occasions, the editor trusts that it will be accompanied in the present instance with the same favourable results. In what has just been said however, respect-



ing previous editions, the editor must not be understood as at all referring to the Greek Reader of Mr. Casserly. He only regrets that this gentleman was confined to so narrow limits by the arrangements of his publisher. Had these restrictions been removed, and Mr. Casserly been allowed to expatiate more freely, his known abilities as a scholar would have entirely precluded the necessity of the present publication.

The editor would be doing violence to his own feelings did he not, before closing these remarks, make some tribute of acknowledgment to his young friend, Mr. Henry Drisler, a graduate of Columbia College, and an instructor in the Grammar School, for the very valuable assistance he has derived from him in the correcting of proofs, and in giving the present work, as he trusts, so complete and accurate a form. The native abilities, and sound and extensive acquirements, of Mr. Drisler, already point him out as one who will gain, at no distant period, a distinguished name among the scholars of his country.

*Columbia College, June 4th, 1840.*

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## BIOGRAPHICAL SKETCHES

OF THE DIFFERENT WRITERS, SELECTIONS FROM WHOSE WORKS  
OCCUR IN THE COURSE OF THE PRESENT VOLUME.

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**ÆLIAN**, *Claudius*, a native of Præneste in Italy, who flourished during the reigns of Heliogabalus and Alexander Severus (218–235 A.D.). He composed in the Grecian language, of which he was a complete master, a work on the “Peculiarities of Animals” (*Ἡπερὶ ζῶων ιδιότητος*), in seventeen books, chiefly a compilation from earlier writers, full of absurd stories, intermingled occasionally with interesting notices; another entitled “Various History” (*Ποικιλὴ Ἱστορία*), in fourteen books, a mere compilation, evincing little taste, judgment, or critical discrimination. He died at the age of about sixty years.

**Æsop**, a celebrated fabulist, who is supposed to have flourished about 620 B.C. According to most authorities, he was born at Cotyæum, a town of Phrygia, of servile origin, and owned in succession by several masters, the last of whom, Iadmon, a Samian philosopher, gave him his liberty. Little, if anything, however, is known with certainty respecting his life. None of the fables which at present go under the name of Æsop were ever written by him. They appear to have been preserved for a long time in oral tradition, and only collected and reduced to writing at a comparatively late period.

**ANACRÆON**, a celebrated Greek lyric poet, who flourished at the court of Polycrætes, the tyrant of Samos, in the sixth century B.C. Little is actually known concerning his life. It is, however, generally admitted that he was born at Tæea, a city of

Ionia, where he is also reported to have died, at the age of eighty-five years, from suffocation, in consequence of swallowing a grapestone while in the act of drinking. Very few of the pieces ascribed to Anacreon are genuine; by far the greater portion having been added subsequently to his time.

**APOLLODÖRUS**, a native of Athens, flourished about 146 B.C., and was celebrated for his numerous productions, both in prose and verse. Of the former we have, with the exception of a few fragments, only the work entitled “Library” (*Βιβλιοθήκη*), which is a collection of the fables of antiquity, drawn from the poets and other writers, and related in a clear and simple style.

**ARISTOTLE**, a distinguished Grecian philosopher, born at Stagira in Macedonia, B.C. 384, whence he is frequently called the Stagirite. He went to Athens while young, studied philosophy under Plato, and became subsequently the instructor of Alexander the Great. He died in Chalcis, B.C. 321. Aristotle was the most voluminous writer of the ancient philosophers. Besides his philosophical and critical works, he has given a “History of Animals” (*Ἡπερὶ ζῶων ἱστορίας*), in ten books. There is also ascribed to him a treatise “On Wonderful Reports” (*Ἡπερὶ θαυμασιῶν*), which, however, if ever written by Aristotle, has undergone great alteration since it came from the hand of the author.

**ARRIAN**, a Greek historian, a native of Nicomedia, who flourished



in the second century under Hadrian and the Antonines. He has left us a history of the expedition of Alexander, in seven books, which is valuable as being compiled from the memoirs of Ptolemy Lagus and Aristobulus, who both served under that monarch.

**ATHENÆUS**, a native of Naucrātis in Egypt, who flourished about the beginning of the third century A.D. He is the author of a very interesting compilation entitled "The Learned Men at Supper" (*Δειπνοσοφισταί*), from which the moderns have derived a large portion of their knowledge respecting the private life of the ancient Greeks.

**BIOS**, a pastoral poet, a native of Smyrna in Asia Minor, who flourished about B.C. 187, in the island of Sicily. He wrote in the Doric dialect, and followed Theocritus as a model.

**DIONYSIUS**, an historian, surnamed *Siculus*, because born at Argyrium in Sicily, flourished under Julius Cæsar and Augustus. His "Historical Library" (*Βιβλιοθήκη Ἱστορικὴ*) consisted of forty books, and extended from the earliest times down to 60 B.C. Of these, only fifteen books remain, with fragments of the rest. To the preparation of this great work he had devoted thirty years of his life.

**DIODORUS Laërtius**, so called from his native city Laërtes in Cilicia. He wrote the lives of the philosophers in ten books, which are still extant. The period when he lived is not exactly known.

**HERODOTUS**, a celebrated Greek historian, born at Halicarnassus in Caria, B.C. 484. His history consists of nine books, which, for the ease and sweetness of the style, have been named after the nine muses. It was originally rehearsed in part at the Olympic games, and at the Panathenæan festivals of Athens, and ultimately improved and finished at Thurium in Lower Italy, where the historian passed the latter part of his life.

**HOMER**, the most distinguished of the Grecian epic poets. Of his history little, if anything, is known. He is commonly supposed to have been born near Smyrna, on the banks of the Meles, whence he is termed Melesigènes; but it still remains a contested question whether such a poet ever existed, and whether the poems that pass under his name are not the productions of several bards, collected together in a later age. These poems are the Iliad and the Odyssey, the former of which details the operations of the Grecian army before the city of Troy, ending with the death and funeral honours of Hector; the latter, the wanderings and adventures of Ulysses on his return from the Trojan war to the island of Ithaca.

**ISOCHRATES**, a celebrated Grecian orator, or rather oratorical writer, born at Athens B.C. 436. In youth he was a companion of Plato, and like him, a great admirer of Socrates. He is said to have died by voluntary starvation, from grief for the fatal battle of Chæronæa, in the 98th year of his age, B.C. 338. There are 21 orations ascribed to him.

**LUCIAN**, a celebrated Greek writer, was born at Samosata in Syria, and flourished in the second century after Christ. His father, who was in humble circumstances, designed him for the profession of a sculptor, and with that view placed him under the instruction of his uncle. Becoming soon disgusted with this employment, he turned his attention to literature, and travelled into Greece and Asia Minor, and engaged in the business of an advocate at Antioch. This, however, he soon renounced for the more congenial pursuit of sophistic declamation, which brought him both fortune and fame. He subsequently took up his residence at Athens, and devoted himself to the study of philosophy; but embraced no one of the systems then in vogue. His writings, which are mostly in the dialogue form, display

a genius eminently satirical, great brilliancy of thought, a deep insight into the human heart, and a larger share of humour than any other author of antiquity, with the exception perhaps of Aristophanes and Horace.

MOSCHUS, a Greek pastoral poet, born at Syracuse in the island of Sicily, but at what period is not clearly ascertained. He wrote in the Doric dialect, and adopted his master, Bion, as a model. There remain from Moschus four Idyls, and a few smaller pieces.

PAUSANIAS, a traveller and geographical writer, who is commonly supposed to have been born in Lydia, and to have flourished during the reigns of Hadrian and the Antonines. He travelled in Greece, Macedonia, Asia, Egypt, and even in Africa as far as the temple of Jupiter Ammon. After this, he appears to have taken up his residence at Rome, and to have there published his "Itinerary of Greece" (*Ἑλλάδος περιήγησις*), in ten books. This work is full of instructive details for the antiquarian, especially in reference to the history of art, combining, as it does, with a description of public edifices and works of art, the historical records and the legends connected with them.

PLATO, a distinguished philosopher, an Athenian by descent, but born in the island of Ægina, where his father Aristo resided, B.C. 429. At the age of twenty he became a disciple of Socrates, and attended the lectures of that philosopher for eight years. After the death of his master, Plato travelled into foreign countries, and on his return to Athens opened a school in a public grove called the Academy, which soon became famous, and attracted crowds of admiring auditors. Plato's works consist of numerous dialogues, thirty-five in number, on different subjects, metaphysical, political, moral, and dialectic. They are exceedingly valuable both for style and matter, rich in

thought, and abounding in beautiful and poetical images.

PLUTARCH, a native of Chaeronea in Boeotia, flourished towards the end of the first century A.C. He was early engaged in civil affairs, and the Emperor Trajan, who patronised him, conferred on him high honours. Civil occupations, however, did not prevent him from pursuing his literary and philosophical studies. He was an extremely voluminous writer, but the most celebrated of his productions is his "Parallel Lives" (*Βίοι Παράλληλοι*). In these he exhibits and compares, in a very full and instructive manner, the characters of the most distinguished Greeks and Romans. There are twenty-two parallels, sketching the lives of forty-four persons, given in such a way that a Roman is always compared with a Greek. Five other biographies are isolated ones, and twelve or fourteen are lost.

STOBÆUS *Johannes*, a native of Stobi in Macedonia, whence his name Stobæus. He published, in four books, a collection of extracts in both prose and verse, from upward of five hundred authors, whose works have in a great measure perished. These extracts he arranged systematically, under separate heads, according to their subjects.

STRABO, a celebrated geographer, born at Amasea in Pontus, about 54 B.C. After travelling through various countries of Asia and Africa, he was sent by Augustus on an expedition into Arabia. At a subsequent period he travelled over Greece, Macedonia, and most of Italy. By this means he became well qualified to compile his "Work on Geography" (*Γεωγραφικά*), in seventeen books. This has come down to our time complete, with the exception of the seventh book, which is imperfect. The work is not a mere register of names and places, but a rich store of interesting facts and mature reflections, and of great utility in the study of ancient literature and art. There

exists also an Epitome, or Chrestomathy, of Strabo, made subsequently to 980 A.C., by some unknown person.

XENOPHON, an Athenian, son of Cryllus, distinguished as an historian, philosopher, and commander. He was born at Ercheia, a borough of Athens, B.C. 445, and was one of

the most worthy characters among the disciples of Socrates. He has left works on history, philosophy, and politics, which have afforded to all succeeding ages one of the most perfect models of purity, simplicity, and harmony of language, and abound with sentiments truly Socratic.

# FIRST COURSE.

## I. FIRST DECLENSION.

1. Ἡ μέτρη μικρὰ μανία ἐστίν.—Πολλάκις βραχεῖα ἡδονὴ μακρὰν τίκτει λύπην.—Φίλει τὴν παιδείαν, σωφροσύνην, φρόνησιν, ἀλήθειαν, οἰκονομίαν, τέχνην, εὐσέβειαν.—Βίων ἔλεγε τὴν φιλαογυρίαν εἶναι μητρόπολιν πάσης κακίας.—Οὐ πενία λύπην ἐργάζεται, ἀλλ' ἐπιθυμία.—Ὡς συμπόσιον χωρὶς ὀμιλίας, οὕτως πλοῦτος χωρὶς ἀρετῆς οὐδὲν ἡδονῆς ἔχει.

2. Αἱ κτήσεις τῆς ἀρετῆς μόναι βέβαιαί εἰσιν.—Ἡ παιδεία ἐν μὲν ταῖς εὐτυχίαις κόσμος ἐστίν, ἐν δὲ ταῖς ἀτυχίαις καταφυγή.—Πασῶν τῶν ἀρετῶν ἡγεμὼν ἐστὶν ἡ εὐσέβεια.—Προσῆκει τοῖς ἀθληταῖς τὸ σῶμα αἰεὶ γυμνάζειν.—Κλεινότατον ἦν ἐν Ὀλυμπίᾳ ἄγαλμα Διὸς, Φειδίου ἔργον.—Μετὰ τὸν Αἰνείου θάνατον, Ἀσκάνιος τὴν βασιλείαν παρέλαβεν.—Ὁ Λίνος παῖς ἦν Ἑρμοῦ καὶ Μούσης Οὐρανίας.—Ἡ Ἰωνικὴ φιλοσοφία ἤρξατο ἀπὸ Θαλοῦ, ἡ Ἰταλικὴ ἀπὸ Πυθαγόρου.

3. Νουμᾶς Πίστεως καὶ Τέρμονος ἱερὸν ἰδρύσατο.—Ἡ Νέα Καρχηδὼν κτίσμα ἐστὶν Ἀσδρούδα, τοῦ δεξαμένου Βάρκαν, τὸν Ἀννίδα πατέρα.—Τὸ τάλαντον τὸ Βαβυλώνιον δύο καὶ ἐβδομήκοντα μνᾶς Ἀττικᾶς δύναται.—Ἐπὶ αὐρυφῇ τῆς ἄκρας Σουνίου ναὸς ἐστὶν Ἀθηνᾶς Σουνιάδος.

## II. SECOND DECLENSION.

1. Ὁ θυμὸς ἀλόγιστος.—Ὁ πλοῦτος θνητὸς, ἡ δόξα ἀθάνατος.—Ὁ λόγος τῆς ψυχῆς εἰδωλὸν ἐστίν.—Δειλὸν ὁ πλοῦτος καὶ φιλόψυχον κακόν.—Ὁ Πήγασος ἵππος ἦν πτηνός.—Ἡ Αἴγυπτος δῶρόν ἐστι τοῦ Νείλου.—Μὴ κατόκνει μακρὰν ὁδὸν πορεύεσθαι πρὸς τοὺς διδάσκειν τι χρήσιμον ἐπαγγελλομένους.—Οἱ Ἡρακλέους ἔκγονοι κατήλθον εἰς τὴν Πελοπόννησον.

2. Οἱ Αἰγύπτιοι τὸν ἥλιον καὶ τὴν σελήνην θεοὺς εἶναι λέγουσιν.—'Ο Ἄρης μισεῖ τοὺς κακοὺς.—Οἱ Πυγμαῖοι τοῖς γεράνοις πολεμοῦσιν.

3. Λύκῳ καὶ Ἰππῳ συννόμῳ ἑστόν· λέαινα δὲ καὶ λέων οὐ τὴν αὐτὴν ἴασιν.—'Η ὄργη καὶ ἡ ἀσυνεσία, δύνω μεγίστῳ κακῷ, πολλοὺς ἀπώλεσαν.—'Ο Ζεῦξις ἐποίησεν Ἴπποκένταυρον, ἀνατρέφουσαν παιδίῳ Ἴπποκενταύρῳ διδύμῳ, κομιδῇ νηπίῳ.

4. Οἱ τὰ ἄκρα τοῦ Ἄθω ἐνοικοῦντες μακροβιώτατοι 10 εἶναι λέγονται.—Πολλάκις ἀνθρώπων ὄργη νόον ἐξεκάλυψε κρυπτόμενον.—Κάτοπτρον εἶδους χαλκός ἐστ', οἶνος δὲ νοῦ.—'Ανδρὸς οἶνος ἔδειξε νόον.

5. Ἐν Ἐρυκί τῆς Σικελίας, Ἀφροδίτης νεώς ἐστὶν ἅγιος, ἐν ᾧ πολὺ πλῆθος περιστερῶν τρέφεται.—Πτολε- 15 μαῖος ὁ Φιλοπάτωρ κατεσκεύασεν Ὀμήρῳ νεών.—Λίροῦνται οἱ λαγὼ ὑπὸ ἀλωπέκων, τοτὲ μὲν δρόμῳ, τοτὲ δὲ τέχνῃ.—Ἐν τῇ Σάμῳ τῇ Ἥρᾳ πλείστους ταῶς ἔτρεφον, καὶ ἐπὶ τοῦ νομίσματος τῶν Σαμίων ταῶς ἦν.

### III. THIRD DECLENSION.

1. Ἡ τυραννὶς ἀδικίας μήτηρ ἐστίν.—'Ο δειλὸς τῆς 20 πατρίδος προδότης ἐστίν.—'Αδωνις, ἔτι παῖς ὢν, Ἀρτέμιδος χόλῳ ἐν θήρῃς ὑπὸ σὺδς ἐπλήγη.—Πρόκνη ἐγένετο ἀηδὼν, Φιλομήλα χελιδὼν, Τηρεὺς ἐγένετο ἑποψ.—'Ο ἐλέφας τὸν δράκοντα ὀφρώδει.—Γλαῦκος, ἔτι νήπιος ὑπάρχων, μῦν διώκων, εἰς μέλιτος πίθον πεσὼν ἀπέθανεν.

25 2. Διεσπάσαντο τὸν Πενθέα αἱ Μαινάδες, καὶ αἱ Θρᾶται τὸν Ὀρφέα, καὶ τὸν Ἀκταίωνα αἱ κύνες.—Οἱ ἀγαθοὶ ἄνδρες θεῶν εἰκόνες εἰσὶν.—Τὴν Ἰταλίαν ὥκησαν πρῶτοι Αὔσουες αὐτόχθονες.—Ἀπαντες οἱ λέοντές εἰσιν ἄλκιμοι.

3. Σταγόνες ὕδατος πέτρας κοιλαίνουσιν.—'Ο ὄρνυξ 30 ἡδύφωνος καὶ μαχητικός.—Οἱ Φοίνικες τῷ Ἡρακλεῖ ὄρνυγας ἔθνουν.—Οἱ πέρδικες ἐν τῇ Ἀττικῇ εὐφῶνοι, οἱ δὲ ἐν Βοιωτίᾳ ἰσχνόφωνοι ἦσαν.—Ἡ παροιμία λέγει, παλίμπαιδας τοὺς γέροντας γίγνεσθαι.—Παλαιὸς μῦθος λέγει τοὺς Μυρμιδόνας ἐκ μυρμήκων ἄνδρας γεγονέναι.

4. Οἱ Νομάδες τῶν Λιβύων οὐ ταῖς ἡμέραις, ἀλλὰ ταῖς νυξὶν ἀοιθμοῦσιν.—Περίανδρος ἐρωτηθεὶς, τί μέγιστον ἐν ἐλαχίστῳ, εἶπε, φρένες ἀγαθαὶ ἐν σώματι ἀνθρώπου.—Γνώμη κρείσσων ἐστὶν ἢ ῥώμη χερῶν.—Εὐωδία καὶ μύρον γυψὶν αἰτία θανάτου.—Γυναιξὶ κόσμον ἢ σιγὴ φέρει.—15 Χαλεπὸν ἐστὶ λέγειν πρὸς γαστέρα, ὧτα οὐκ ἔχουσιν.

5. Ἡφαιστος τῷ πόδε χυλὸς ἦν.—Ἡ Μήδεια γράφεται τῷ παιδε δεινὸν ὑποβλέπουσα· ἔχει δὲ ξίφος ἐν χερσὶ· τῷ δὲ ἀθλίῳ καθῆσθον γελῶντε, μηδὲν τῶν μελλόντων εἰδότε, καὶ ταῦτα ὁρῶντε τὸ ξίφος ἐν ταῖν χεροῖν τῆς μητρός. 10

## IV. CONTRACTED DECLENSION.

1. Ἡ φρόνησις μέγιστόν ἐστιν ἀγαθόν.—Ἡ φύσις ἀνευ μαθήσεως τυφλὸν, ἡ δὲ μάθησις ἀνευ φύσεως ἐλλιπές.—Πόλεως ψυχὴ οἱ νόμοι.—Οὐκ ἐστὶν οὐδὲν κρείσσον ἢ νόμοι πόλει.—Ἀρίστιππος, ἔφη πρὸς τὸν ἀδελφόν· μέμνησο, ὅτι τῆς μὲν διαστάσεως σὺ ἤρξω, τῆς δὲ διαλύσεως 15 ἐγώ.

2. Ἡ ὑδραυλὶς ἐστὶν εὖρημα Κτησιβίου, Ἀλεξανδρέως, κουρέως τὴν τέχνην.—Ομονοοούντων ἀδελφῶν συμβίωσις παντὸς τείχους ἰσχυροτέρα.—Ἡθους βάσανός ἐστιν ἀνθρώποις χρόνος.—Πελίαν, τὸν Ποσειδῶνος καὶ Τυροῦς 20 υἱὸν, ἵππος ἐθρεψεν.—Ἀπόλλων, ὁ Διδὸς καὶ Αἰητοῦς παῖς, ὅτε τὸν Πύθωνα κατέτόξευσεν, ἦλθεν εἰς Δελφοὺς καὶ παρέλαβε τὸ μαντεῖον τῆς Γῆς.—Αἰδοῦς παρὰ πᾶσιν ἄξιός ἐσει, ἐὰν πρῶτον ἀρξῆς σαντὸν αἰδεῖσθαι.

3. Οἱ ὄφεις τὸν ἰὸν ἐν τοῖς ὁδοῦσιν ἔχουσιν.—Ὁ Παρ- 25 νασσὸς μέγα καὶ σύσκιον ὄρος ἐστίν.—Ἐν Βοιωτίᾳ δύο εἰσὶν ἐπίσημα ὄρη, τὸ μὲν Ἑλικῶν καλούμενον, ἕτερον δὲ Κιθαιρών.—Ὁ Νεῖλος ἔχει παντοῖα γένη ἰχθύων.—Κέρδη πονηρὰ ζημίαν ἀεὶ φέρει.—Λιμὸς μέγιστον ἄλγος ἀνθρώποις ἔφυ.—Ξίφος τιτρώσκει σῶμα, τὸν δὲ νοῦν λόγος.—30 Δημήτριος ὁ Πολιορκήτης βίᾳ ἤρει τὰς πόλεις, κατασεύων τὰ τείχη, Τιμόθεος δὲ πείθων.—Ἐγένετο κατὰ τοὺς Τιβερίου χρόνους ἀνὴρ τις Ἀπίκιος, ἀφ' οὗ πλακούντων γένη πολλὰ Ἀπίκια ὀνομάζεται.—Τίμα τοὺς γόνεις.—Λιακὸς



τὰς κλεῖς τοῦ ἄδου φυλάττει.—Οἱ πολὺποδες ἐλλοχῶσι τοὺς ἰχθῦς.—'Ανάχαρσις τὴν ἄμπελον εἶπε τρεῖς φέρειν βότρυς· τὸν πρῶτον, ἡδονῆς· τὸν δεύτερον, μέθης· τὸν τρίτον, ἀηδίας.

## V. MISCELLANEOUS EXAMPLES.

5 1. Πόνος εὐκλείας πατήρ.—Εὐκλείαν ἔλαβον οὐκ ἄνευ πολλῶν πόνων.—Ψυχῆς νοσοῦσης ἐστὶ φάρμακον λόγος.—Χαλεπὸν τὸ γῆράς ἐστιν ἀνθρώποις βάρος.—'Ωκεανοῦ καὶ Τηθύος παῖς ἦν Ἴναχος, ἀφ' οὗ ποταμὸς ἐν Ἀργεὶ Ἴναχος καλεῖται.—Οὔτε τὸν ἄρρωστον ὠφελεῖ ἡ χρυσῇ κλίνῃ,  
10 οὔτε τὸν ἀνόητον ἡ ἐπίσημος εὐτυχία.

2. Οἱ τέττιγες σιτοῦνται τῆς δρόσου.—Δόξα καὶ πλοῦτος ἄνευ συνέσιος οὐκ ἀσφαλέα κτήματα.—'Αγαθοκλέους ἐκλελοιπότης, πάντα ἐν Σικελίᾳ μεστὰ ἦν στάσεως καὶ ἀναρχίας.

15 'Εκ νεφέλης φέρεται χιόνος μένος ἡδὲ χαλάζης,

Βροντῇ δ' ἐκ λαμπρᾶς ἀστεροπῆς φέρεται,

'Εξ ἀνέμων δὲ θάλασσα ταρασσεται.

—'Η τῶν βροτῶν φύσις καὶ νόσος ἥττων, καὶ γήρως, καὶ ἡ μοῖρα ἀπαραίτητος.

20 3. Ἀργος ὁ πανόπτης ὀφθαλμοὺς εἶχεν ἐν παντὶ τῷ σώματι.—Κλεάνθης ἔφη, τοὺς ἀπαιδεύτους μόνῃ τῇ μορφῇ τῶν θηρίων διαφέρειν.—'Ανάχαρσις ὄνειδιζόμενος, ὅτι Σκύθης ἦν, εἶπε, τῷ γένει, ἀλλ' οὐ τῷ τρόπῳ.—'Εξῆν καὶ τῷ Ἀχιλλεῖ ζῆν καὶ βασιλεύειν τῶν Μυρμιδόνων, καὶ  
25 τῷ Νέστορι ἐν Πύλῳ ἐν εἰρήνῃ ἄρχειν, καὶ τῷ Ὀδυσσεῖ οἶκοι μένειν, ἢ παρὰ Καλυψοῖ ἐν ἄντρῳ καταρρύτῳ καὶ κατασκίῳ, ἀγῆρῳ ὄντι καὶ ἀθανάτῳ· ἀλλ' οὐχ εἴλετο ἀθάνατος εἶναι, ἀργὸς ὢν, καὶ μηδὲν χρώμενος τῇ ἀρετῇ.—Δεῖ τοὺς νέους κοσμιότητι χρῆσθαι ἐν πορείᾳ καὶ σχήματι  
30 καὶ περιβολῇ.—'Ηρακλῆς τῇ χολῇ τῆς Λερναίας ὕδρας τοὺς δῖστοὺς ἔδαιψεν.—'Ακρίσιος τὴν ἑαυτοῦ θυγατέρα Δανάην μετὰ τοῦ παιδὸς Περσέως ἐν λάρνακι εἰς θάλασσαν ἔρριψεν· ἡ δὲ λάρναξ προσηνέχθη Σερίφῳ τῇ νήσῳ.

4. Ποθεῖ ἄνθρωπος νύκτα μεθ' ἡλίου, καὶ λιμὸν μετὰ

κόρον, καὶ δάψαν μετὰ μέθην· καὶ ἀφέλῃς αὐτοῦ τὴν μεταβολὴν, λύπην τὴν ἡδονὴν πριεῖς.—Ἡρακλῆς ἔλαβε παρὰ Ἑρμοῦ μὲν ξίφος, παρ' Ἀπόλλωνος δὲ τόξα, παρὰ Ἡφαιστοῦ δὲ θώρακα χρυσοῦν, παρὰ δὲ Ἀθηνᾶς πέπλον.—ὦ Ζεῦ, καὶ Ἀθηνᾶ, καὶ Ἀπολλόν, δότε μοι ἀρετὴν ψυχῆς, καὶ ἡσυχίαν βίου, καὶ ζωὴν ἀμεμπτον, καὶ εὐελπιν θάνατον.

5. Ξέρξου ἐν Ἑλλάδι πολεμοῦντος, ἡ αὐτοῦ μήτηρ ἐδόκει ἐν ὀνείροις ἰδεῖν δύο γυναῖκες, μεγέθει πολὺ ἐκπρεπεστάτα, κάλλει ἀμώμω, καὶ κασιγνήτα τοῦ αὐτοῦ γένους, Ἀσίαν καὶ Ἑλλάδα.—Φίλιππος γενόμενος κριτῆς ὀνεῖν 10 πονηροῖν, ἐκέλευσε τὸν μὲν φεύγειν ἐκ Μακεδονίας, τὸν δὲ ἕτερον διώκειν.

6. Κολάζονται ἐν ᾧδου πάντες οἱ κακοὶ, βασιλεῖς, δοῦλοι, σατράπαι, πένητες, πλούσιοι, πτωχοί.—Αἱ Φάρκου θυγατέρες γραῖαι ἦσαν ἐκ γενετῆς, ἓνα τε ὀφθαλμὸν καὶ 15 ἓνα ὀδόντα εἶχον, τρεῖς οὖσαι, καὶ ταῦτα παρὰ μέρος ἀλλήλαις ὥπασαν.—Κλεάνθης εἰς δοτρακα καὶ βοῶν ὠμοπλάτας ἔγραφεν ἅπερ ἤκουε παρὰ τοῦ Ζήνωνος ἀπορίᾳ περμάτων, ὥστε ὠνήσασθαι χάρτια.

7. Θεὸς ἐκάστῳ ὄπλον τι ἔνευε, λέουσιν ἀλκίην καὶ 20 ταχυτῆτα, ταύροις κέρατα, μελίσσαις κέντρα, ἀνδρὶ λόγον καὶ σοφίαν.—Χείρων ὁ Κένταυρος τὸν Ἀχιλλέα, παῖδα ἔτι ὄντα, ἔτρεφε σπλάγχνοις λεάντων καὶ συνῶν ἀγρίων, καὶ ἀρκτων μυελοῖς, καὶ καρτερὸν ἔθηκε καὶ ποδώκη.—Ζήνων ἔφη, δεῖν τὰς πόλεις κοσμεῖν οὐκ ἀνασθήμασιν, 25 ἀλλὰ ταῖς τῶν οἰκούντων ἀρεταῖς.—Ἡ Δερναία ὕδρα εἶχεν ὑπερμέγεθες σῶμα, κεφαλὰς δὲ ἐννέα, τὰς μὲν ὀκτὼ θνητὰς, τὴν δὲ μέσσην ἀθάνατον.

## VI. ADJECTIVE.

1. Ἑγγὺς Ἰταλίας κεῖται ἡ Σικελία, νῆσος εὐδαίμων καὶ πολυάνθρωπος.—Βραχὺς ὁ βίος, ἡ δὲ τέχνη μακρά.— 30 Βραχεῖα τέρψις· ἡδονῆς κακῆς.—Κέρδος αἰσχροῦν, βαρὺ κειμήλιον.—Τὸ μέλλον ἀσαφές.—Κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν.—Τὸν ἀμαθῆ πλούσιον Διογένης πρόβατον εἶπε χρυσόμαλλον.

2. Τυραννὶς χρῆμα μὲν σφαλερὸν, πολλοὶ δὲ αὐτῆς ἐρασταί εἰσιν.—Τυφλὸν ὁ πλοῦτος.—Πιστὸν ἡ γῆ, ἀπιστον ἡ θάλασσα.—Καλὸν ἡ συχία.—Καλὸν ἡ ἀλήθεια καὶ μόνιμον.

5 Τὰ μέγαλα δῶρα τῆς τύχης ἔχει φόβον,  
Καὶ τὸ πάνυ λαμπρὸν οὐκ ἀκίνδυνον κυρεῖ,  
Οὐδ' ἀσφαλὲς πᾶν ὕψος ἐν θνητῷ γένει.

3. Κρεῖττόν ἐστι μετ' ὀλίγων ἀγαθῶν πρὸς ἅπαντας τοὺς κακοὺς, ἢ μετὰ πολλῶν κακῶν πρὸς ὀλίγους ἀγαθοὺς  
10 μάχεσθαι.—Οὐδὲν ὀργῆς ἀδικώτερον.—Πόλεμος ἐνδοξὸς εἰρήνης αἰσχυρᾶς αἰρετώτερος.—Βίων ἔφη, δεῖν τὸν ἀγαθὸν ἄρχοντα, παυόμενον τῆς ἀρχῆς, μὴ πλουσιώτερον, ἀλλ' ἐνδοξότερον γεγονέναι.—Οὐδὲν κτῆμα σοφίας τιμώτερόν ἐστιν.—Σοφία πλούτου κτῆμα τιμώτερον.—Παρὰ Ταρ-  
15 τησίοις νεωτέρῳ πρεσβυτέρου καταμαρτυρεῖν οὐκ ἔξεστιν.—Δόξα ἀσθενῆς ἀγκυρα, πλοῦτος ἔτι ἀσθενεστέρα.—'Αρετῆς οὐδὲν χρῆμα σεμνότερον, οὐδὲ βεβαιότερόν ἐστιν.

4. Πολλὰ τῶν ζώων ἀναιμά ἐστι, καθόλου δὲ, ὅσα πλείους πόδας ἔχει τεττάρων.—Χαλεπὸν τὸ ποιεῖν, τὸ  
20 δὲ κελεῦσαι ῥάδιον.—Οὐδὲν γλύκιον τῆς πατρίδος.—Οὐκ ἐστιν οὐδὲν μητρὸς ἡδίων τέκνοις.—Κρείσσων οἰκτιρμοῦ φθόνος.—Χρὴ σιγᾶν, ἢ κρείσσονα σιγῆς λέγειν.—Διὰ τοῦτο δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.—Τὸ κενὸν ἐν τῷ βίῳ πλεῖόν  
25 ἐστι τοῦ συμφέροντος.—'Αρχε σαντοῦ μηδὲν ἥτταν ἢ τῶν ἄλλων.—Στέργε μὲν τὰ παρόντα, ζῆται δὲ τὰ βελτίω.—Οἱ τῶν τελετῶν μετέχοντες περὶ τῆς τοῦ βίου τελευτῆς ἡδίους τὰς ἐλπίδας ἔχουσιν.

5. Ὁ μέλας οἶνός ἐστι θρεπτικώτατος, ὁ δὲ λευκός,  
30 λεπτότατος.—'Η Βακτριανὴ χώρα εὐδαιμονεστάτη ἐστὶ καὶ εὐφορωτάτη.—Πρεσβύτατον τῶν ὄντων θεὸς ἀγέννητος γάρ· κάλλιστον κόσμος· ποίημα γὰρ θεοῦ· μέγιστον τόπος· πάντα γὰρ χωρεῖ· τάχιστον νοῦς· διὰ παντὸς γὰρ τρέχει· ἰσχυρότατον ἀνάγκη κρατεῖ γὰρ πάντων  
35 σοφώτατον χρόνος ἀνευρίσκει· γὰρ πάντα.—Ὁ κρακόδει-

λος ἐξ ἐλαχίστου γίγνεται μέγιστος· τὸ μὲν γὰρ ὦν οὐ  
μειζόν ἐστι χηρείου, αὐτὸς δὲ γίγνεται καὶ ἐπτακαίδε-  
κάπηχυσ.—Ὁ τῶν πλείστων βίος μελλησμῷ παραπόλ-  
λυται.

Κάλλιστον τὸ δικαιοτάτον· ῥᾶστόν θ' ὑγιαίνειν, 5

Ἡδίστον δὲ τυχεῖν ὧν τις ἕκαστος ἐρᾷ.

—Ὁ θάνατος κοινὸς καὶ τοῖς χειρίστοις καὶ τοῖς βελ-  
τίστοις οὔτε τοὺς πονηροὺς ὑπερορᾷ, οὔτε τοὺς ἀγαθοὺς  
θαυμάζει.

6. Ἡ γῆ σφαιροειδὴς ἐστὶ καὶ ἐν μέσῳ κεῖται.—Οἱ 10  
πλούσιοι πολλάκις ὑφ' ἡδονῆς διηνεκοῦς οὐ συνιένται τῆς  
εὐτυχίας.—Ἐπαμινώνδας πατὴρ ἦν ἀφανοῦς.—Πάντα ἐκ  
τῆς ἐπιμελείας, καὶ τῆς διαρκοῦς φροντίδος, καὶ τῆς σπου-  
δῆς τῆς ἀνελλιποῦς κρείττονα γίγνεσθαι δύναται.—Ὀμηρ-  
ος τοῖς ἥρωσιν ἀπλὴν καὶ πῦσιν ὁμοίαν δίαιταν ἀποδέδωκε. 15  
—Διονύσιος ὁ τύραννος τὸ Ἀπόλλωνος ἄγαλμα περιεσύν-  
λησε, χρυσοῦς βοστρύχους ἔχον, καὶ τὴν παρακειμένην  
αὐτῷ χρυσὴν τράπεζαν ἀφείλεν.—Σωκράτης ἰδὼν μειρά-  
κιον πλούσιον καὶ ἀπαίδευτον, ἰδοῦ, ἔφη, χρυσοῦν ἀνδρά-  
ποδον. 20

7. Τὰ ὀρη πόρρωθεν ἀεροειδῆ φαίνεται καὶ λεῖα, ἐγγύ-  
θεν δὲ τραχέα.—Οὐ κρείττον, πενιχρὸν μὲν, ἀσφαλῆ δὲ  
καὶ ἀδεᾶ βίον ἀσπάσασθαι, ἢ πλούσιον καὶ ἐπικίνδυνον ;—  
Ἐλευθέρου ἀνδρὸς ἐστὶν, αἰεὶ τάληθῇ λέγειν.—Νικοκρέων  
ὁ Κύπριος τετράκερων ἔλαφον εἶχεν.—Ἐν τινὶ ναῷ Διὸς 25  
τρίκερω καὶ τετράκερω πρόβατα ἦν.—Ἀριστοτέλης ἔφη,  
τῆς παιδείας τὰς μὲν ῥίζας εἶναι πικρὰς, γλυκεῖς δὲ τοὺς  
καρπούς.—Τρεῖς εἰσι δικασταὶ καθ' ἥδου, οἱ τοὺς εὖσεβεῖς  
καὶ πονηροὺς διακρίνουσιν.—Δεινόν ἐστὶ τοὺς χείρους  
τῶν βελτιόνων ἀρχειν. 30

8. Ἀνάχαρσις κρείττον ἔλεγεν, ἓνα φίλον ἔχειν πολ-  
λοῦ ἀξίον, ἢ πολλοὺς μηδενὸς ἀξίους.—Ἡ μυῖα, ἐξάπους  
οὔσα, τοῖς μὲν τέσσαροι βαδίζει μόνοις, τοῖς δὲ προσθίοις  
δυοῖ ὡς χερσὶ χρῆται.—Πύρρος ἐν Ἰταλίᾳ ἐπολέμησεν  
ἔτη δύο καὶ μῆνας τέσσaras.—Φιλήμων ὁ κωμικὸς ἔγραψε 35  
ὀρὶ τὰ ἐπτὰ καὶ ἐννενήκοντα, βιώσας ἔτη ἐννέα καὶ ἐν-

πενήκοντα.—'Αννων, ὁ πρεσβύτερος, ἐκ τῆς Διθύης ἐπέρ-  
 ρασε μεγάλην δύναμιν εἰς Σικελίαν, πεζῶν μυριάδας πέντε,  
 ἵππεῖς δὲ ἑξακισχιλίους, ἐλέφαντας δὲ ἑξήκοντα.—Τοὺς  
 Σῆρας ἱστοροῦσι μέχρι τριακοσίων ζῆν ἐτῶν, καὶ τοὺς Χαλ-  
 5 δαίους ὑπὲρ τὰ ἑκατὸν ἔτη βιοῦν λόγος.

9. 'Αργανθώνιος, ὁ Ταρτηρσίων βασιλεὺς, πεντήκοντα  
 καὶ ἑκατὸν ἔτη βιωσάμενος λέγεται.—Κτησίβιος συγγραφεὺς  
 ἑκατὸν εἰκοσιτεσσάρων ἐτῶν ἐν περιπάτῳ ἐτελεύτησεν.—  
 'Ο Πλάτων ἐτελεύτησε τῷ πρώτῳ ἔτει τῆς ὀγδόης καὶ  
 10 ἑκατοστῆς 'Ολυμπιάδος, βιοὺς ἔτος ἐν πρὸς τοῖς ὀγδοή-  
 κοντα.—Σιλουίου ἐνὸς δέοντα τριάκοντα ἔτη βασιλεύσαν-  
 τος, Αἰνείας, υἱὸς αὐτοῦ, ἐνὶ πλείῳ τριάκοντα ἐτῶν τὴν  
 δυναστείαν εἶχεν.—Οἱ Λακεδαιμόνιοι τοῖς 'Αθηναίοις βοη-  
 θήσαντες ἐν τρισὶν ἡμέραις καὶ τοσαύταις νυξὶ διακόσια  
 15 καὶ χίλια στάδια διῆλθον.

## VII. PRONOUNS.

1. Δημήτριός τις εἶπε τῷ Νέρωνι· σὺ μὲν ἀπειλεῖς ἐμοὶ  
 τὸν θάνατον, σοὶ δὲ ἡ φύσις.—Διδύμων ἀδελφῶν εἰς  
 ἐτελεύτησε· σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι, ἠρώτα·  
 σὺ ἀπέθανες ἢ ὁ ἀδελφός σου;—Τί τοῦτ' ἐστίν, ὦ γύναι.  
 20 ὅτι ἐμὲ ἀπολιποῦσα ἄστυδε θαμίζεις; οὐκ ἔστι τοῦτο  
 σωφρονεῖν, οὐχ οὕτω δέ σε ὁ πατήρ σου ἐμοὶ εἰς γάμον  
 παρέδωκεν.

2. Σχολαστικὸς ἀπορῶν, τὰ βιβλία αὐτοῦ ἐπίπρασκε,  
 καὶ γράφων πρὸς τὸν πατέρα ἔλεγε· σύγχαιρε ἡμῖν, πάτερ·  
 25 ἤδη γὰρ ἡμᾶς τὰ βιβλία τρέφει.—'Εν Λάτμῳ τῆς Καρίας  
 σκόρπιοι εἶναι λέγονται, οἳ τοὺς μὲν πολίτας σφίσι παίσου-  
 σιν εἰς θάνατον, τοὺς δὲ ξένους ἡσυχῇ.—Κορῶναι ἀλλή-  
 λαις εἰσὶ πιστόταται καὶ πάνυ σφόδρα ἀγαπῶσι σφᾶς.

3. 'Ανάχαρσις ὁ Σκύθης ἐρωτηθεὶς ὑπὸ τινος, τί ἐστὶ  
 30 πολέμιον ἀνθρώποις; αὐτοὶ, ἔφη, ἑαυτοῖς.—'Ο Ζεὺς τὴν  
 'Αθηνᾶν ἔφυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς.—Οὐδεὶς ἐλεύ-  
 θερος ἑαυτοῦ μὴ κρατῶν.—Νόμος οὗτος Περσικὸς, ὅταν  
 εἰς ἀγροὺς ἐλαύνῃ ὁ βασιλεὺς, πάντες Πέρσαι, κατὰ τὴν  
 ἑαυτοῦ δύναμιν ἕκαστος, θῶρα αὐτῷ προσκομίζουσιν.—

Σχολαστικὸς οἰκέειν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῖγμα περιέφερεν.—Κριτῆς ὢν, αἰεὶ ταῦτ' ἀπερὶ τῶν αὐτῶν γέγνωσκε, οὐδὲν πρὸς χάριν ποιῶν.—Τυχῆς ἐπιμελοῦ τῆς σεαυτοῦ.—Βούλου ἀρέσκειν πᾶσι, μὴ σεαυτῷ μόνον.—Πάντων μάλιστα σεαυτὸν αἰσχύνου.

## VIII. REGULAR VERB IN Ω.

## 1. ACTIVE VOICE.

1. Οἱ πονηροὶ εἰς τὸ κέρδος μόνον ἀποβλέπουσιν.—  
 "Οστις μὴ κολάζει τὰ πάθη, αὐτὸς ὑπ' αὐτῶν κολάζεται.  
 —Πᾶσα δύναμις καὶ πᾶς πλοῦτος ὑπεῖκει τῇ ἀρετῇ.—  
 "Οταν τινὰ θέλωσιν οἱ θεοὶ σῶζεσθαι, καὶ ἐξ αὐτῶν ἀνασπῶσι βαράθρων.—Οὐδὲν τῆς εὐμορφίας ὄφελος, ὅταν τις μὴ φρένας ἔχῃ.—Εὐ θνήσκεις, ὅταν σοὶ τὸ χρεὼν ἔλθῃ.—  
 Τήρης, ὁ βασιλεὺς, ἔλεγεν, ὅποτε σχολάζοι καὶ μὴ στρατεύοιτο, τῶν ἱπποκόμων οἰεσθαι μηδὲν διαφέρειν.—'Αγρίλαος ἐρωτηθεὶς, πῶς ἂν τις μάλιστα παρ' ἀνθρώποις εὐδοκμοίῃ, εἰ λέγοι, εἶπε, τὰ ἄριστα, πράττοι δὲ τὰ κάλλιστα.  
 —'Αγίς ἐρωτηθεὶς, πῶς ἂν τις ἐλεύθερος διαμένοι, θανάτου καταφρονῶν, ἔφη.

2. Θάπτουσιν οἱ Αἰγύπτιοι τοὺς νεκροὺς ταριχεύοντες, Ῥωμαῖοι δὲ καίοντες.—'Ανθρωποὶ τὸν θάνατον φεύγοντες, διώκουσιν.—Φίλιππος τοὺς Ἀθηναίους εἰκαζε τοῖς Ἑρμαῖς, στόμα μόνον ἔχουσιν.

3. Διονύσιος ὁ Σικελὸς περὶ τὴν ἰατρικὴν ἐσπούδασε, καὶ αὐτὸς ἰᾶτο, καὶ ἔτεμνε, καὶ ἔκαιε, καὶ τὰ λοιπά.—Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασιαζέτην ἔτι παῖδες ὄντες.—Θησεὺς τὴν Ἀριάδην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσεν.  
 Διόνυσος δὲ αὐτὴν ἀπήγαγεν.—'Η γλῶσσα πολλοὺς εἰς δλεθρον ἤγαγεν.—'Επρώτευσεν ἡ Λακεδαιμῶν τῆς Ἑλλάδος, εὐνομία καὶ δόξη, χρόνον ἐτῶν πεντακοσίων, τοῖς Λυκούργου χρωμένη νόμοις.

4. 'Ο Διογένης ἔλεγεν, ὅτι οἱ μὲν ἄλλοι κύνας τοὺς ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους, ἵνα σώσω.—Μηδενὶ συμφορὰν ὀνειδίσης, κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον.—Κἂν μόνος ᾖς, φυῶλον μήτε λέξης, μήτε ἐργασίᾳ

μηδέν.—Αἰδοῦς παρὰ πᾶσιν ἄξιος ἔσει, ἐὰν πρῶτον ἀρξῇς  
σαντὸν αἰδεῖσθαι.

5. Ἀδύνατον ἄνευ τῆς τῶν οὐρανίων θεωρίας γεω-  
γραφῆσαι.—Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥάδιον.—

6 Διογένης λύχνον μεθ' ἡμέραν ᾤψας, ἄνθρωπον, φησὶ,  
ζητῶ.—Οἱ Λάκωνες, τὴν τῆς παλαιᾶς διαίτης σκληρότητα  
καταλύσαντες, ἐξώκειλαν εἰς τρυφήν.—Ὁ Θησεὺς, μετὰ  
τὴν Αἰγέως τελευτὴν, συνοικίσας τοὺς τὴν Ἀττικὴν κατ-  
οικοῦντας εἰς ἓξ ἄστυ, ἓνα δῆμον ἀπέφηεν.

10 6. Τὸ καλῶς ἀποθανεῖν ἴδιον τοῖς ἀγαθοῖς ἢ φύσις  
ἀπένευμεν.—Οὐπώποτε ἐγὼ κατὰ τὴν Ἀττικὴν ὑπέμεινα  
τοσοῦτον χειμῶνα.—Ἐξ οὗ φιλοσοφεῖν ἐπενόησας, σεμνός  
τις ἐγένου, καὶ τὰς ὀφρῦς ὑπὲρ τοὺς κροτάφους ἐπῆρας.—  
Ἄρτι μοι τὴν ἄλῳ διακαθήραντι ὁ δεσπότης ἐπέστη καὶ  
15 ἐπῆνει τὴν φιλεργίαν.—Κάδμος ἀποκτείνει δράκοντα, τῆς  
Ἀρείας κρήνης φύλακα, καὶ τοὺς ὀδόντας αὐτοῦ σπείρει·  
τούτων δὲ σπαρέντων, ἀνέτειλαν ἐκ γῆς ἄνδρες ἑνοπλοι.—  
Ἀφροσύνης ἐστὶ τὸ κρίναι κακῶς τὰ πράγματα.—Οὔτε  
πῦρ ἱματίῳ περιστεῖλαι δυνατὸν, οὔτε αἰσχρὸν ἀμάρτημα  
20 χρόνῳ.

7. Σχολαστικὸς, μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια  
ἔτη ζῇ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφεν.—Φιλεῖ  
τῷ κάμνοντι συγκάμνειν θεός.—Οὐκ ἂν δύναιο μὴ καμῶν  
εὐδαιμονεῖν.—Ὁ, Ἡρακλῆς<sup>6</sup> τὸ ῥόπαλον, δ' ἐφόρει, αὐτὸς  
25 ἔταμεν ἐκ Νεμέας.—Δημοσθένους εἰπόντος πρὸς τὸν Φω-  
κίωνα, ἀποκτενοῦσί σε Ἀθηναῖοι, ἐὰν μανῶσι, ναί, εἶπεν,  
ἐμὲ μὲν, ἐὰν μανῶσι, σὲ δὲ, εἰ σωφρονῶσιν.

8. Πλάτων λαιδορούμενος ὑπὸ τινός, λέγε, ἔφη, κακῶς,  
ἐπεὶ καλῶς οὐ μεμάθηκας.—Ὁ καλὸς καὶ ἀγαθὸς ἀνὴρ  
30 τὴν ἑαυτοῦ γνώμην ὑποτέταχε τῷ διοικοῦντι τὰ ὅλα,  
καθάπερ οἱ ἀγαθοὶ πολῖται τῷ νόμῳ τῆς πόλεως.—Τὸν  
εὐτυχοῦντα χρή σοφὸν πεφυκέναι.—Σχολαστικὸς, κατ' ὄναρ  
δοκῶν ἥλον πεπατηκέναι, τὸν πόδα ὑπαρ περιεδήσατο·  
ἕτερος δὲ μαθὼν τὴν αἰτίαν, ἔφη· διὰ τί γὰρ ἀνυπόδητος  
35 καθεύδεις ;—Βίων ὁ σοφιστῆς, ἰδὼν φθονερὸν σφόδρα κε-  
κυφότα, εἶπεν· ἢ τούτῳ μέγα κακὸν συμβέβηκεν, ἢ ἄλλῳ

μεγα ἀγαθόν.—Οἱ πρὸς τὴν δόξαν κεκηνότες σπανίως ἐνδοξοὶ χίγνονται.—Εἰρήκασί τινες, τὸν ἥλιον λίθον εἶναι καὶ μύδρον διάπυρον.—Δαίδαλος, ἀρχιτέκτων ὢν, ἐν Κρήτῃ κατασκεύασε Λαβύρινθον, πεφευγὼς ἐξ Ἀθηνῶν ἐπὶ φόνῳ.

9. Ἀταλάντῃ ἐπεφύκει ὠκίστη τοὺς πόδας.—Ἐπέπνεον 5 οἱ ἀνεμοὶ, καὶ ἐπεφρίκει ὁ πόντος, καὶ ὁ ἀφρὸς τοῦ ὕδατος ἐξηνθήκει.—Δημοσθένης πρὸς κλέπτῃν εἰπόντα, οὐκ ᾔδειν ὅτι σὺν ἐστίν, ὅτι δὲ, ἔφη, σὺν οὐκ ἐστίν ᾔδεις.—Τῆς τῶν παίδων τελευτῆς προσαγγελθείσης Ἀναξαγόρα, εἶπεν ᾔδειν αὐτοὺς θνητοὺς γενήσας.—Ὁ χρήσιμ' εἰδὼς, οὐχ 10 ἢ πόλλ' εἰδὼς, σοφός.

## 2. MIDDLE VOICE.

1. Θεόκριτος ἐρωτηθεὶς, διὰ τί σὺ συγγράφεις, ὅτι, εἶπεν, ὥς μὲν βούλομαι, οὐ δύναμαι, ὥς δὲ δύναμαι, οὐ βούλομαι.—Πάντων μάλιστα σαυτὸν αἰσχύνει.—Οὐκ ἔμυσθον τὸ εὖ ποιεῖν, κἂν μὴ παραχρῆμα τῆς εὐεργεσίας 15 ἢ ἀντίδοσις φαίνεται.—Οὐ τὸ πένεσθαι αἰσχρὸν, ἀλλὰ τὸ διὰ αἰσχρὰν αἰτίαν πένεσθαι, ὄνειδος.—Τὸν ὀργιζόμενον νόμιζε τοῦ μαινομένου χρόνῳ διαφέρειν.—Ἀντίγονος ὑποχωρῶν ποτε τοῖς πολεμίοις ἐπερχομένοις, οὐκ, ἔφη, φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ὀπίσω κείμενον.—Οἱ πάλα 20 Ἀθηναῖοι ἀλουργῇ ἡμπείχοντο ἱμάτια, ποικίλους δὲ ἐνέδυνον χιτῶνας.—Ἐρωτήσαντός τινος τὸν Ἀνταλκίδαν, πῶς ἂν τις μάλιστα ἀρέσκοι τοῖς ἀνθρώποις; εἰ ἥδιστα μὲν, ἔφη, αὐτοῖς διαλέγοιτο, ὠφελιμώτατα δὲ προσφέροιτο.

2. Γεγόναμεν ἅπαξ· οἷς δ' οὐκ ἐστὶ γενέσθαι.—Ἔοικεν 25 ὁ βίος θεάτρῳ.—Αἱ καμηλοπαρδάλεις κατὰ τὴν ῥάχιν κύρτωμα παρεμφερὲς ἔχουσι καμήλῳ, τῷ δὲ χρώματι καὶ τῇ τριχώσει παρδάλειν ἐοίκασιν.—Δεδοίκασιν αἱ μέλισσαι οὐ τοσοῦτον τὸ κρύος, ὅσον τὸν ὄμβρον.—Οὐκ ἀκήκοας, ὥς οἱ τέττιγες, ὄντες ἄνθρωποι τὸ παλαιὸν, εἰς 30 ὄρνιθας μετέβαλον;—Ἐλπίς ἐγρηγορότος ἐνύπνιον.—Πίνδαρος εἶπε, τὰς ἐλπίδας εἶναι ἐγρηγορότων ἐνύπνια.

3. Δημῶναξ ἐρωτηθεὶς, πότε ἤρξατο φιλοσοφεῖν, ὅτε, ἔφη, καταγιγνώσκειν ἑαυτοῦ ἤρξάμην.—Ἀρίστιππος ἔφη



πρὸς τὸν ἀδελφὸν, μέμνησο, ὅτι τῆς μὲν διαστάσεως σὺ ἤρξω, τῆς δὲ διαλύσεως ἐγώ.—Φιλόξενος, ὁ γαστρίμαργος, ἐπιμεμφόμενος τὴν φύσιν, ἠΰξατο γεράνου τὴν φάρνυγα ἔχειν.—Κῦρος, ὁ μέγας, Πυθάρῳ τῷ Κυζικηνῷ, φίλῳ  
 5 ὄντι, ἐχαρίσατο ἑπτὰ πόλεις.

4. Λόγισαι πρὸ ἔργου.—Διογένης πρὸς τὸν ἐνσείσαντα αὐτῷ δοκὸν, εἶτα εἰπόντα, φύλαξαι, πλήξας αὐτὸν τῇ βακτηρίᾳ, εἶπε, φύλαξαι.—Τοιοῦτος γίγνου περὶ τοὺς γονεῖς, οἷους ἂν εὔξαιο περὶ σεαυτὸν γενέσθαι τοὺς σεαυτοῦ  
 10 παῖδας.—Λέγεται Ἰῶ, ἡ Ἰνάχου, εἰς βοῦν μεταμορφωθείσα, τὸν Βόσπορον νήξασθαι καὶ δοῦναι τῷ πορθμῷ τὸ ὄνομα.—Σχολαστικὸς κολυμβᾶν βουλόμενος, παρὰ μικρὸν ἐπνίγη ὤμοσεν οὖν μὴ ᾤψασθαι ὕδατος, ἐὰν μὴ πρῶτον μάθῃ κολυμβᾶν.

15 5. Γραῦν τινά φασι μόσχον μικρὸν ἀραμένην, καὶ τοῦτο καθ' ἡμέραν ποιῶσαν, λαθεῖν βοῦν φέρουσαν.—Μίλων, ὁ ἐκ Κρότωνος ἀθλητῆς, ταῦρον ἀράμενος, ἔφερε διὰ τοῦ σταδίου μέσον.—Λεύκουλλος, ὁ Ῥωμαίων στρατηγός, ὁ τὸν Μιθραδάτην καὶ Τιγράνην καταγωνισάμενος, πρῶτος διεκόμ-  
 20 ισεν εἰς Ἰταλίαν τὸν κέρασον.

6. Ἐπειδὴ θεοὶ σωτῆρες κυμάτων καὶ κινδύνου ἐμὲ ἐξείλοντο, ἐπ' ἐργασίαν τρέψομαι, καὶ βαδιοῦμαι ἐν τῷ ἀγρῷ διατρίβων.—Λεωνίδης, ἀκούσας τὸν ἥλιον ἐπισκιάζεσθαι τοῖς Περσῶν τοξεύμασι, χάριεν, ἔφη, ὅτι καὶ ὑπὸ σκιᾷ  
 25 μαχοῦμεθα.—Θεόκρετος ἐρωτηθεὶς ὑπὸ ἀδολέσχου, ὅπου αὐτὸν αὖριον ὄψοιτο; ἔφη, ὅπου ἐγὼ σὲ οὐκ ὄψομαι.

### 3. PASSIVE VOICE.

1. Ἐπὶ τῆς κολακείας, ὥς ἐπὶ μνήματος, αὐτὸ μόνον τὸ ὄνομα τῆς φιλίας ἐπιγέγραπται.—ὑπὸ τοῦ πλήθους τῶν παρόντων ἐν τῇ ἐκκλησίᾳ διατετάραγμαί τὴν γνώμην, καὶ  
 20 ὑπότρομός εἰμι, καὶ ἡ γλῶττά μοι πεπεδημένη ἔοικε, καὶ ἐπιλέλησμαι τὸ προοίμιον τῶν λόγων, ὃ παρεσκευασάμην.

Εἰ τοῖς ἐν οἴκῳ χρήμασιν λελείμμεθα,

Ἡ δ' εὐγένεια καὶ τὸ γενναῖον μένει.

2. Οὐδεμία ἔτι τῶν πόλεων ἀκέραιός ἐστιν, ἥτις οὐχ

ὁμόρους ἔχει τοὺς κακῶς ποιήσοντας, ὥς τετμηῆσθαι μὲν τὰς χώρας, πεπορθῆσθαι δὲ τὰς πόλεις, ἀναστάτους δὲ γεγενῆσθαι τοὺς οἴκους τοὺς ἰδίους, ἀνεστράφθαι δὲ τὰς πολιτείας, καὶ καταλελύσθαι τοὺς νόμους.—Ἄνθρωπος ὢν, μέμνησο τῆς κοινῆς τύχης.—Μέμνησο ὅτι θνητὸς εἰς. 6  
—Εὐριπίδης ἐν Μακεδονίᾳ τέθαιπται.

3. Ὁ Σαρδανάπαλλος ἐκεῖνος, ὁ τὸ σῶμα ἐντετραμμένος, καὶ τὴν χαίτην διαπεπλεγμένος, καὶ ἐν πορφυρίσι κατωρωγμένος, καὶ ἐν βασιλείοις κατακεκλεισμένος, οὐδὲν ἄλλο ἐδίωκεν ἢ εὐδαιμονίαν καὶ ἡδονήν.—Οἱ Πυθαγορικοὶ 10 ἔλεγον, ἐνδεδέσθαι τῷ σώματι τὰς ἀνθρώπων ψυχὰς τιμωρίας χάριν.—Τυφῶν, Γῆς υἱὸς καὶ Ταρτάρου, μεμιγμένην εἶχε φύσιν ἀνδρὸς καὶ θηρίου.

4. Τοῦ μὲν ἀνθρώπου ἡ καρδία τῷ μαζῷ τῷ λαῷ προσήρτηται, τοῖς δὲ ἄλλοις ζώοις ἐν μέσῳ τῷ στήθει προσ. 15 πέπλασται.—Ῥωμαίων αἱ πολλαὶ γυναῖκες τὰ αὐτὰ ὑποδήματα φορεῖν τοῖς ἀνδράσιν εἰθισμέναι εἰσίν.—Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν, ἔτι παῖς ὢν, περὶ τρόπαιον γυμνὸς ἀληλιμμένος ἐχόρευσεν.—Διογένης ἰδὼν ποτε γυναῖκας ἀπ' ἐλαίας ἀπηγχονισμένας, εἶθε γάρ, ἔφη, πάντα 20 τὰ δένδρα τοιοῦτον καρπὸν ἤνεγκεν.—Οἱ περὶ τὸν Θεμιστοκλέα Ἕλληνες διεσπαρμένοις τοῖς Πέρσαις συνεπλέκοντο.—Τὸ εἰμαρμένον διαφυγεῖν ἀδύνατον.—Ζήνων δοῦλον ἐμαστίγου ἐπὶ κλοπῇ· τοῦ δὲ εἰπόντος· εἰμαρτό μοι κλέψαι· καὶ δαρῆναι, Ζήνων ἔφη.—Ἐν τοῖς Δράκοντος νόμοις μία 25 ἔπασιν ὥριστο τοῖς ἁμαρτάνουσι ζημία, θάνατος.—Οἱ Γίγαντες ἠκόντιζαν εἰς οὐρανὸν πέτρας καὶ ὀρυς ἡμμένας.

5. Πυθαγόρας πρῶτον ἑαυτὸν φιλόσοφον ὠνόμασεν· οἱ δὲ παλαιότεροι σοφοὶ ὠνομάσθησαν.—Πυθαγόρας τῆς αὐτῆς ἡμέρας καὶ κατὰ τὴν αὐτὴν ὥραν ὤφθη ἐν Μετα- 30 ποντίῳ καὶ ἐν Κρότωνι.—Οἱ εὐεργέται τῶν ἀνθρώπων ἀθανάτων τιμῶν ἡξιώθησαν.—Ἦν Ἀθηναίοις ποτὲ πάτριον, ἡγεῖσθαι τῆς Ἑλλάδος, καὶ τοῖς τυράννοις ὑπὲρ τῆς ἐλευθερίας ἀνταγωνίζεσθαι.—Οὗτος ὁ νόμος ἥρξατο μὲν ἀπὸ Μιλτιάδου, ἥκρασε δὲ ἐπὶ Θεμιστοκλέους, κατέβη 35 δὲ εἰς Κίμωνα, ἐφυλάχθη δὲ ὑπὸ Περικλέους, καὶ ἐθαυμάσθη

ὑπὸ Ἀλκιβιάδου.—Πτολεμαῖος, ὁ Μακεδονίας βασιλεὺς  
ὑπὸ Γαλατῶν ἐσφάγη, καὶ πᾶσα ἡ Μακεδονικὴ δύναμις  
κατεκόπη καὶ διεφθάρη.—Δοῦρις ὁ Σάμιός φησι, Πολυσπέρ-  
χοντα, τὸν Μακεδόνων στρατηγὸν, εἰ μεθυσθεῖη, καίτοι  
5 πρεσβύτερον ὄντα, ἐν δείπνῳ ὀρχεῖσθαι.—Αἱ τιθῆναι  
ἐμπτύουσι τοῖς παιδίοις, ὥς μὴ βασκανθῶσιν.

6. Νέος ὢν ὁ Πλάτων οὕτως ἦν αἰδήμων καὶ κόσμιος,  
ὥστε μηδέποτε ὀφθῆναι γελῶν ὑπεράγαν.—Δόγος τις ἐστὶ,  
Ῥοδίους ὑσθῆναι χρυσῷ, χρυσῇν ἐπ' αὐτοὺς τοῦ Διὸς νεφέ-  
10 λην ῥήξαντος.—Ἡρόδοτος λέγει, ἐπὶ Ἄττος διὰ λιμὸν  
εὐρεθῆναι τὰς παιδιάς.—Ἀριάδνην οἱ μὲν φασὶν ἀπάγξασ-  
θαι ἀπολειφθεῖσαν ὑπὸ τοῦ Θησέως, οἱ δὲ εἰς Νάξον κομισ-  
θεῖσαν Διονύσῳ γαμηθῆναι.—Ἡρακλῆς ἐν Θήβαις τραφεῖς  
καὶ παιδευθεὶς καὶ μάλιστα ἐν τοῖς γυμνασίοις διαπονη-  
15 θεὶς περιβόητος ἐγένετο.—Ἀπόλλων καταδικασθεὶς ἐπὶ τῷ  
τῶν Κυκλώπων θανάτῳ, κάξοστρακισθεὶς διὰ τοῦτο ἐκ τοῦ  
οὐρανοῦ, κατεπέμφθη ἐς γῆν, καὶ ἐθήτευσεν ἐν Θετταλίᾳ  
παρ' Ἀδμήτῳ καὶ ἐν Φρυγίᾳ παρὰ Λαομέδοντι.—Πόνου  
μεταλλαχθέντος οἱ πόνοι γλυκεῖς.

20 7. Ὁ μέλλεις πράττειν, μὴ πρόλεγε ἀποτυχῶν γὰρ  
γελασθήσει.—Βασιλεὺς ὢν, σκόπει, ὅπως οἱ βέλτιστοι μὲν  
τὰς τιμὰς ἔξουσιν, οἱ δὲ ἄλλοι μηδὲν ἀδικηθήσονται.—  
Αἰδοῦ σαυτὸν, καὶ ἄλλον οὐκ αἰσχυνθήσει.—Ἄπαντα δόκει  
ποιεῖν ὥς μηδένα λήσων· καὶ γὰρ εἰς παραντίκα κρύψης.  
25 ὕστερον ὀφθήσει.

8. Ὑπὸ τοῦ Θειοδάμαντος παῖς, ἐν Μυσίᾳ ἀποσταλεὶς  
ὑδρεύσασθαι, διὰ κάλλος ὑπὸ Νυμφῶν ἠρπάγη.—Σοφοκλῆς,  
ὁ τραγωδοποιὸς, ῥᾶγα σταφυλῆς καταπιὼν ἀπεπνίγη.—  
Ἡφαιστος ἐρρίφη ὑπὸ τοῦ Διὸς ἐξ οὐρανοῦ, ὅθεν χωλὸς  
30 ἐγένετο.—Σχολαστικὸς, ἰατρῷ συναντήσας, ἐκρύβη· πνυθο-  
μένου δὲ τινος τὴν αἰτίαν, ἔφη· καιρὸν ἔχω μὴ ἀσθενήσας,  
καὶ αἰσχύνομαι εἰς ὄψιν ἐλθεῖν τοῦ ἰατροῦ.—Λέγεται, τὸν  
Κινέαν, ἐπεὶ τὴν τῶν Ῥωμαίων ἀρετὴν κατενόησε, τῷ  
Πύρρῳ εἰπεῖν, ὥς ἡ σύγκλητος αὐτῷ βασιλέων πολλῶν  
35 συνέδριον φανείη.—Συγκρινομένων τῶν τριῶν ἡπείρων  
πρὸς ἀλλήλας, μεγίστη μὲν φανείη ἂν ἡ Ἀσία, εἴτα ἡ Λιβύη  
τελευταία δὲ ἡ Εὐρώπη.

## IX. CONTRACT VERBS.

## 1. ACTIVE VOICE.

1. Ὁ φθονέων ἑαυτὸν ὥς ἐχθρὸν λυπέει.—Ἀγαθοῖσιν  
 ἡμίλει.—Θάρσος σὺν λόγῳ αἰνεε, τὸ δὲ μετὰ ἀλογίης ὅν  
 ἀποστύγει.—Πολλοὶ, δοκέοντες ἑαυτοὺς φιλέειν, οὐκ ἀλη-  
 θῶς φιλέουσιν.—Μηδενὶ φθόνει.—Νόει, καὶ τότε πράττε.

2. Ἡ Φωκίωνος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν ἄλλων 5  
 οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, ὅτι αὐτάρκης κόσμος μοί  
 ἐστίν ἢ τοῦ ἀνδρὸς ἀρετή.—Ὁ οἶνος

τὸν ταπεινὸν μέγα φρονεῖν ποιεῖ,  
 τὸν τὰς ὀφρῦς αἶροντα συμπεῖθει γελᾶν,  
 τὸν δ' ἀσθενῇ τολμᾶν τι, τὸν δειλὸν θρασεῖν. 10

Ἡ συνήθεια κόρον γεννᾷ· οἰκοῦντες γῆν ζητοῦμεν θάλασ-  
 σαν, καὶ πλείοντες πάλιν περισκοποῦμεν τὸν ἀγρόν.—Οἱ  
 πλεονεκτοῦντες πολεμοῦσιν αἰεὶ, τὸ ἐπιβουλεύειν καὶ φθον-  
 εῖν ἔμφυτον ἔχοντες.—Καυσιανοὶ τοὺς μὲν γεννωμένους  
 θρηνοῦσι, τοὺς δὲ τελευτήσαντας μακαρίζουσιν. 15

Οἶνου γὰρ εὖροις ἂν τι πρακτικώτερον;  
 Ὅρῳ; ὅταν πίνωσιν ἄνθρωποι, τότε  
 Πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,  
 Εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.

3. Αἰσχύλος, ὥς λέγουσι, τὰς τραγωδίας μεθύων ἐποίει. 20  
 —Ὅρφεὺς ᾄδων ἐκίνει λίθους τε καὶ δένδρα.—Οἱ Σαρδῶοι  
 τοὺς ἤδη γεγηρακότας τῶν πατέρων ῥοπάλοις ἀνῆρουν.—  
 Οἱ ἄνθρωποι τὸ παλαιὸν ἐν ἀντροῖς ὥκουν.—Τὴν Σικελίαν  
 τὸ παλαιὸν ταμεῖον τῆς Ῥώμης ἐκάλουν οἱ Ῥωμαῖοι.

4. Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.—Κυβερνήτου 25  
 νοσοῦντος, ὅλον συμπάσχει τὸ σκάφος.—Σχολαστικὸς, ναυ-  
 γεῖν μέλλων, πινακίδας ἔχει, ἵνα διαθήκας γράφῃ· τοὺς  
 δὲ οἰκέτας ὁρῶν ἀλγοῦντας διὰ τοῦ κινδύνου, ἔφη, μὴ  
 λυπεῖσθε, ἐλευθερῷ γὰρ ὑμᾶς.—Οὐ μόνος ὁ Πλοῦτος  
 τυφλὸς, ἀλλὰ καὶ ἡ ὁδηγοῦσα αὐτὸν Τύχη.—Τὴν Ἀχιλ- 30  
 λέως ἀσπίδα Ὅμηρος ἐποίησε φέρουσιν ὅλον τὸν οὐρανὸν,  
 καὶ γεωργοῦντας, καὶ γαμοῦντας, καὶ δικαζομένους, καὶ  
 πολεμοῦντας.

5. Ὁ Βάκχος καὶ Ἀθηναῖος καλεῖται ἀπὸ τοῦ πατησαι τὰς σταφυλὰς ἐν ληνῷ.—Ὁ Θαλῆς λέγεται πρῶτος ἀστρολογῆσαι.—Ἐν Μακεδονίᾳ οὐκ ἔθος ἦν κατακλίνεσθαί τινα ἐν δειπνῷ, εἰ μὴ τις ἔξω λίνων ὕν ἄγριον κεντήσειεν.—  
 5 Ἐπίκουρος ἐρώτηθεις, πῶς ἂν τις πλουτήσειεν; οὐ τοῖς οὔσι προστιθείς, ἔφη, τῆς δὲ χρείας τὰ πολλὰ περιτέμνων.  
 —Σχολαστικὸς, ἰατρῷ συναντήσας, συγχώρησόν μοι, εἶπε, καὶ μὴ μοι μέμψῃ, ὅτι οὐκ ἐνόησα.—Μηδέποτε φρονήσῃς ἐπὶ σεαυτῷ μέγα, ἀλλὰ μηδὲ καταφρονήσῃς σεαυτοῦ.—  
 10 Πλάτων τὴν φιλοσοφίαν θανάτου μελέτην ἐκάλεσεν.

6. Ὡ παῖ, σιώπα· πόλλ' ἔχει σιγὴ καλὰ.—Μὴ κακοῖς ὀμίλει· θεοὺς τίμα· τὰ σπουδαῖα μελέτα· μὴ ψεύδου.—  
 Γελᾷ ὁ μῶρος κἂν τι μὴ γελοῖον ᾖ.—Ὁ Σαλμωνεὺς ἀντιβροντᾷ ἐτόλμα τῷ Διί.—Καλὸν τὸ γηρᾶν, καὶ τὸ μὴ γηρᾶν  
 15 καλόν.—Νικίας οὕτως ἦν φιλόπονος, ὥστε πολλάκις ἐρωτᾷ τοὺς οἰκέτας, εἰ ἡρίστηκεν.—Ἀναξαγόρας πρὸς τὸν δυσφοροῦντα, ὅτι ἐπὶ ξένης τελευτᾷ, πανταχόθεν, ἔφη, ὁμοία ἐστὶν ἢ εἰς ἄδου κατάβασις.

7. Οἱ πολύποδες ἐλλοχῶσι τοὺς ἰχθῦς τὸν τρόπον  
 20 τοῦτον· ὑπὸ ταῖς πέτραις κάθηνται, καὶ ἑαυτοὺς εἰς τὴν ἐκείνων μεταμορφοῦσι χροιάν, καὶ πέτραι εἶναι δοκοῦσιν. Οἱ τοίνυν ἰχθῦς προσνέουσιν, οἱ δὲ πολύποδες αὐτοὺς ἀφυλάκτους ὄντας περιβάλλουσι ταῖς ἑαυτῶν πλεκτάναις.  
 —Ἴππειον Ποσειδῶνα τιμῶσιν Ἑλλήνες, καὶ θύουσιν αὐτῷ  
 25 ἐπὶ Ἴσθμῳ.—Οἱ Κόλχοι τοὺς νεκροὺς ἐν βύρσαις θάπτουσι, καὶ ἐκ τῶν δένδρων ἐξαρτῶσιν.—Ἀναξαγόραν τὸν Κλαζομένιον φασὶ μὴ γελῶντά ποτε ὀφθῆναι, μήτε μειδιῶντα.  
 —Διογένης ἰδὼν ποτε μειράκιον ἐρυθριῶν, θάρρει, ἔφη, τοιοῦτόν ἐστι τῆς ἀρετῆς τὸ χρῶμα.—Οἱ ἄνθρωποι οὐδὲ  
 30 τὸν ἀέρα τοῖς ὄρνιθιν εἶων ἐλεύθερον.

8. Μᾶτρις ὁ Ἀθηναῖος, ὃν ἐδίω χρόνον, οὐδὲν ἐσιτεῖτο ἢ μυρρίνης ὀλίγον, οἴνου δὲ καὶ τῶν ἄλλων πάντων ἀπέχετο, πλὴν ὕδατος.—Ὀδυσσεὺς τὸν Κύκλωπα μεθύσαντα ἐξετύφλωσεν.—Ὅμηρος τὸν οἶνον ἀπογυιοῦν λέγει.—Βέ  
 35 βαιον οὐδὲν ἐστὶν ἐν θνητῶν βίῳ· βιοῖ γὰρ οὐδεὶς οὐ προαιρεῖται τρόπον.

2. MIDDLE VOICE.

1. Μᾶλλον εὐλαβοῦ ψόγον ἢ κίνδυνον.—Παρά Ἀντιόχῳ τῷ Μεγάλῳ προσαγορευθέντι, ἐν τῷ δείπνῳ πρὸς ὄπλα ὤρχοντο οὐ μόνον οἱ βασιλέως φίλοι, ἀλλὰ καὶ αὐτὸς ὁ βασιλεύς.—Οἱ Ταράντινοι ἐβουλευόντο ποιεῖσθαι Πύρρον ἡγεμόνα, καὶ καλεῖν ἐπὶ τὸν πόλεμον.—Ἐμπαδοκλῆς τὴν βασιλείαν αὐτῷ δεδομένην παρητήσατο, τὴν λιτότητα δηλονότι πλέον ἀγαπήσας.—Φίλους μὴ ταχὺ κτῶ.—Λάμπις, ὁ ναύκληρος, ἐρωτηθεὶς, πῶς ἐκτήσατο τὸν πλοῦτον; οὐ χαλεπῶς, ἔφη, τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως.—Οὕτω πειρῶ ζῆν, ὥς καὶ ὀλίγον καὶ πολὺν χρόνον βιωσόμενος.— 10 Ἡδέως μὲν ἔχε πρὸς ἅπαντας, χρῶ δὲ τοῖς βελτίστοις.— Εἰ σὺ ἐθεάσω ἅπερ ἐγώ, εὖ οἶδα ὅτι οὐκ ἂν ἐπαύσω γελῶν.— Πάντων ἐστὶν ἡδιστον καὶ λυσιτελέστατον, πιστοὺς ἄμα καὶ χρησίμους φίλους κτᾶσθαι ταῖς εὐεργεσίαις.

3. PASSIVE VOICE.

1. Οἱ μὴ κολάζοντες τοὺς κακοὺς βούλονται ἀδικεῖσθαι 15 τοὺς ἀγαθοὺς.—Οἱ καλῶς ἀγωνισάμενοι τῶν Λακεδαιμονίων καὶ ἀποθανόντες θαλλοῖς ἀνεδοῦντο.—Κλεάνθης διεδοήθη ἐπὶ φιλοπονίᾳ· πένης γὰρ ὢν, νύκτωρ μὲν ἐν τοῖς κήποις ἦντλει, μεθ' ἡμέραν δὲ ἐν τοῖς λόγοις ἐγυμνάζετο.—Κόλαζε τὰ πάθη, ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ.—Ἰππόλυ- 20 τος ὑπὸ τῆς Ἀρτέμιδος ἐτιμᾶτο καὶ ἐν λόγοις ἦν.—Ὅταν αἱ μέλισσαι σκιρτήσωσιν ἢ πλανηθῶσιν, οἱ σμηνουργοὶ κροτοῦσι κρότον τινὰ ἐμμελῆ, οὐ ἀκούουσαι αἱ μέλισσαι ὑποστρέφουσιν.—Ἀγάθων ἔφη, τὸν ἄρχοντα τριῶν δεῖν μεμνηῖσθαι· πρῶτον μὲν, ὅτι ἀνθρώπων ἄρχει· δεύτερον, 25 ὅτι κατὰ νόμους ἄρχει· τρίτον, ὅτι οὐκ ἀεὶ ἄρχει.—Παρ' Ἰνδοῖς ὁ τεχνίτου πηρώσας χεῖρα ἢ ὀφθαλμὸν, θανάτῳ ζημοῦται.—Φινεὺς ὁ μάντις τὰς ὕψεις πεπηρωμένος ἦν· πηρωθῆναι δὲ φασιν αὐτὸν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ μέλλοντα.—Πλάτων πρὸς τινα τῶν παίδων, 30 μεμαστίγωσο ἂν, ἔφη, εἰ μὴ ὠργιζόμην.

X. VERBS IN *μι*.

## 1. ACTIVE VOICE.

1. Ζεὺς πάντα τίθησιν, ὅπη θέλει.—Τί τὸν νεκρὸν ο  
 κωκυτὸς ὀνίνησιν;—Δέοντα νοσοῦντα οὐδεν ἄλλο ὀνίνησαι  
 φάρμακον, εἰ μὴ βρωθεῖς πίθηκος.—Χίλων ἐρωτηθεῖς, τί  
 χαλεπώτατον; τὸ γιγνώσκειν ἑαυτὸν, ἔφη· πολλὰ γὰρ  
 5 ὑπὸ φιλαυτίας ἕκαστον ἑαυτῷ προστιθέναι μάτην.—Σόλων  
 τοῖς ἐν Πρυτανείῳ σιτουμένοις μάζαν παρέχειν κελεύει,  
 ἄρτον δὲ ταῖς ἐορταῖς προσπαρατιθέναι.

2. Τοῦτον τὸν νόμον ὁ θεὸς τέθεικεν· εἰ τι ἀγαθὸν  
 θέλεις, παρὰ σεαυτοῦ λαβέ.—Οἱ παλαιοὶ τοῖς ἀποθανοῦσιν  
 10 ὀβολὸν εἰς τὸ στόμα κατέθηκαν.—Ῥάδιον ἐξ ἀγαθοῦ  
 θεῖναι κακὸν, ἢ ἐκ κακοῦ ἐσθλόν.—Ἀθηνᾶ ἐν μέσῃ τῇ  
 ἀσπίδι τὴν τῆς Γοργόνης κεφαλὴν ἀνέθηκεν.—Νόμος ἐστὶ  
 Θηβαϊκὸς, ὅτι οὐκ ἔξεστιν ἀνδρὶ Θηβαίῳ ἐκθεῖναι παιδίον.  
 —Φασὶ τοὺς Φοίνικας οὐκ ἐξ ἀρχῆς εὔρεῖν τὰ γράμματα,  
 15 ἀλλὰ τοὺς τύπους μεταθεῖναι μόνον.—Ἀντίγονος, ὁ βασ-  
 ιλεὺς, Διόνυσον πάντα ἐμμεῖτο, κισσὸν περιτιθεῖς τῇ  
 κεφαλῇ ἀντὶ διαδήματος, καὶ θύρσον ἀντὶ σκήπτρου φέρων.  
 —Λυκοῦργον, τὸν θέντα Λακεδαιμονίοις νόμους, υἷαιστα  
 θαυμάζω καὶ σοφώτατον εἶναι ἡγοῦμαι.

3. Εἰ ἀηδὼν ἤμην, ἐποίουν ἂν τὰ τῆς ἀηδόνος· εἰ κύκνος,  
 τὰ τοῦ κύκνου· νῦν δὲ λογικὸς εἰμι, ὑμνεῖν με δεῖ τὸν  
 θεόν· τοῦτό μου τὸ ἔργον ἐστίν.—Οὐκ ἀγαθὸν πολυκαι-  
 ρανίη, εἰς κοίρανος ἔστω, εἰς βασιλεύς.—Ἐὰν ἦς φιλομα-  
 θής, ἔσει πολυμαθής.—Οἱ Λουσιτανοὶ παιᾶνας ᾄδουσιν,  
 20 ὅταν ἐν μάχῃ ἐπίωσι τοῖς ἀντιτεταγμένοις.—Εὐκόλῳ  
 ἔφασκεν ὁ Βίων τὴν εἰς ᾄδου ὁδὸν· καταμύοντας γὰρ αὐτὴν  
 ἵεναι.—Μαρίου μὲν τὸν πατέρα οὐκ ἴσμεν, αὐτὸν δὲ θαυ-  
 μάζομεν διὰ τὰ ἔργα.

4. Ὁ Τάνταλος ἐν τῇ λίμνῃ αὐὸς ἔστηκεν.—Τριπτολέμῳ  
 25 μὲν ἱερὰ καὶ βωμοὺς ἀνέστησαν, ὅτι τὰς ἡμέρας τροφὰς  
 ἡμῖν ἔδωκεν· τῷ δὲ τὴν ἀλήθειαν εὐρόντι τίς ὑμῶν βωμὸν  
 ἰδρύσατο;—Ἀριστῶντι Διογένει ἐν ἀγορᾷ οἱ περιεστῶτες  
 συνεχῆς ἔλεγον· κύον, κύον· ὁ δὲ, ὑμεῖς, εἶπεν, ἐστὶ

κύνες, οἳ με ἀριστῶντα περιεστήκατε.—Οὐδὲ τὸν ἀέρα οἱ ἄνθρωποι τοῖς ὄρνισιν εἶναι ἐλεύθερον, παγίδας καὶ νεφέ-  
 λας ἰστάντες.—Τὸν Κρόνον λέγουσι τοὺς καθ' ἑαυτὸν  
 ἀνθρώπους ἐξ ἀγρίας διαίτης εἰς βίον ἡμερον μεταστῆσαι.

5. Οὐδὲν τῶν μὴ καλῶν δίδωσι θεός· ἀλλ' ἐστὶ ταῦτα 5  
 δωρεὰ τύχης ἀλόγου.—'Απλὴν Ὅμηρος θεοῖς δίαιταν ἀπο-  
 δίδωσιν.—Δίδου παρρησίαν τοῖς εὖ φρονοῦσιν.—Τένθης  
 τις δακτυλήθρας ἔχων ἥσθιε τὸ ὄψον, ἔν' ὥς θερμότατον  
 ἀναδιδοίῃ τῇ γλώττῃ.—'Η φύσις τὰ δάκρυα ἔδωκεν ἡμῖν  
 παραμυθίακ ἐν ταῖς τύχαις.—Προμηθεὺς, Ἰαπέτου υἱός, 10  
 τὸ πῦρ τοῖς ἀνθρώποις ἔδωκεν.—Οἱ Φοίνικες τοῖς Ἑλλήσι  
 τὰ γράμματα παραδεδώκασιν.—Φασὶν Εὐριπίδην Σωκράτη,  
 ἀποδόντα τι Ἑρακλείτου σύγγραμμα, ἔρεσθαι, τί δοκεῖ;  
 τὸν δὲ φάναι, δὲ μὲν συνῆκα, γενναῖα, οἶμαι δὲ καὶ δὲ μὴ  
 συνῆκα. 15

6. Ὁ οἶνος μέτριος μὲν ληφθεὶς ῥώννυσσι, πλείων δὲ  
 παρίησιν.—'Η πλαστικὴ δείκνυσσι τὰ εἶδη τῶν θεῶν, τῶν  
 ἀνθρώπων, καὶ ἐνίοτε καὶ τῶν θηρῶν.—'Απλοῦς ὁ μῦθος  
 τῆς ἀληθείας ἔφυ.—Οὐδὲν θαλάσσης ἀπιστότερον πλοῦ  
 τον γὰρ διδοῦσα, αὐτὸν πάλιν ἀφαιρεῖται, καὶ μετ' αὐτοῦ 20  
 ἀφαιρεῖται τὰς ψυχάς· καὶ τις, ἀναχθεὶς μετὰ πολλῶν  
 χρημάτων, ἢ συγκατέδυ τοῖς χρήμασιν ἢ ἀπεσώθη γυμνός.  
 —'Η σαλαμάνδρα, ὥς φασι, διὰ τοῦ πυρὸς βαδίζουσα,  
 κατασβέννυσσι τὸ πῦρ.

## 2. MIDDLE VOICE.

1. Ὅτε εἶλε τὴν Θήβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο 25  
 τοὺς ἐλευθέρους πάντας.—'Ηρακλεῖ ἡ ἀρετὴ τὴν προση-  
 γορίαν ἔθετο· 'Ηρακλῆς γὰρ προσηγορεύθη, ὅτι δι' Ἑραν  
 κλέος ἔσχευ.—Ὁ νόμος λέγει· δὲ μὴ κατέθου, μὴ λάμβανε.  
 —Ξενοφῶντι θύοντι ἤκε τις ἐκ Μαντινείας ἄγγελος,  
 λέγων, τὸν υἱὸν αὐτοῦ, τὸν Γρύλλον, τεθνάναι· κακεῖνος 30  
 ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ θύων· ἐπεὶ δὲ ὁ  
 ἄγγελος προσέθηκε καὶ ἐκεῖνο, ὅτι νικῶν τέθνηκε, πάλιν  
 ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον.—'Ηρακλῆς χειρωσάμε-  
 νος τὸν λέοντα, τὴν μὲν δορὰν ἡμφιέσατο, τῷ χάσματι δὲ



ἐχρήσατο κόρυθι.—Οἱ Ἀθηναῖοι τὸν Πειραιᾶ ἐμπόριον ἐν μέσῳ τῆς Ἑλλάδος κατεστήσαντο.—Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ, θεμέλια θεμένῳ τοῦ βίου σωφροσύνην καὶ ἐγκράτειαν.

5 2. Ἀρετὴ, καὶ θάνη τις, οὐκ ἀπόλλυται.—Ἐν Τήνῳ κρήνη ἐστὶν, ἥς τῷ ὕδατι οἶνος σὺ μίγνυται.—Ὅσον ἐν πολέμῳ σίδηρος δύναται, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος.—Οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν.—Οἱ Ἀθηναῖοι ἐψηφίσαντο, Ἀλγινητῶν ἐκάστῳ τὸν μέγαν ἀποκόψαι  
10 τῆς χειρὸς δάκτυλον τῆς δεξιᾶς, ἵνα ὄρου μὲν βαστάζειν μὴ δύνωνται, κώπην δὲ ἐλαύνειν δύνωνται.—Μέγα κακὸν τὸ μὴ δύνασθαι φέρειν κακόν.—Σχολαστικὸς οἰκίαν πρι-  
άμενος, τῆς θυρίδος προκύνῃας, ἡρώτα τοὺς παριόντας, εἰ  
πρέπει αὐτῷ ἡ οἰκία.—Τὰ Τέμπεχ χωρὸς ἐστὶ κείμενος  
15 μεταξὺ τοῦ Ὀλύμπου καὶ τῆς Ὀσσης.

### 3. PASSIVE VOICE.

1. Ἐωράκαμεν ἀνθρώπους οἱ καὶ κυνῶν θανάτῳ καὶ ἵππων αἰσχροῦς ὑπὸ λύπης διετέθησαν.—Δάφνιν τὸν βουκόλον λέγουσι τεχθέντα ἐκτεθῆναι ἐν δάφνῃ, ὅθεν καὶ τὸ ὄνομα ἔλαβεν.—Οἱ ἐστιῶντες τὸν Ἀλέξανδρον τὸν Φιλίπ-  
20 που τῶν φίλων, τὸ μέλλον παρατεθήσεσθαι τῶν τραγημάτων περιεχρύσουν.—Τοῦ Καρανοῦ ἐν Μακεδονίᾳ γάμους ἐστιῶντος, τοῖς συγκεκλημένοις εὐθέως ἐδόθησαν φιάλαι ἀργυραῖ, ἐκαστῷ μία, ὄωρεά.—Ἡρακλῆς, τὸν Ἐρυμάνθιον κάπρον διώξας μετὰ κραυγῆς εἰς χιόνα πολλήν, παρειμένον  
25 ἐνεβρόχισεν.

2. Πλάτων πρὸς Ἀρίστιππον εἶπε σοὶ μόνῳ δέδοται καὶ χλαμύδα εὐ φορεῖν καὶ ῥάκος.—Πυθαγόρας ἔλεγε, δύο ταῦτα ἐκ τῶν θεῶν τοῖς ἀνθρώποις δεδόσθαι κάλλιστα, τό τε ἀληθεύειν καὶ τὸ εὐεργετεῖν.—Ταῖς Μούσαις λέγουσι  
30 παρὰ Διὸς τὴν γραμμάτων εὗρεσιν δοθῆναι.—Ὁ οἶνος εἰς τὴν ἱατρικὴν χρησιμώτατος· πολλάκις γὰρ τοῖς ποτοῖς φαρμάκοις κεράννυται.—Νεῶς ἐν Ῥώμῃ δείκνυται, οὐ πρόσω τῆς ἀγορᾶς, ἐν ᾧ αἱ εἰκόνες τῶν Τρωϊκῶν θεῶν κεῖνται

XI. SOME IRREGULAR VERBS.

1. Κρεῖττον εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν· οἱ μὲν γὰρ νεκροὺς, οἱ δὲ ζῶντας ἐσθίουσιν.—'Απέκειρεν ἡμῶν ἡ χάλαζα βαρέως ἐμπεσοῦσα τὰ λήϊα, καὶ λιμοῦ φάρμακον οὐδέν.—Εἰπόντος τινὸς τῶν στρατιωτῶν πρὸς Πελοπίδαν, ἐμπεπτώκαμεν εἰς τοὺς πολεμίους, τί μᾶλλον, ὅς εἰπεν, ἢ εἰς ἡμᾶς ἐκεῖνοι;—Νῖνος Σεμίραμιν ἔγημε, τὴν ἐπιφανεστάτην ἀπασῶν τῶν γυναικῶν, ὣν παρειλήφαμεν.—'Ο Κάτων φησὶν, αὐτὸς πλείονας εἰληφέναι πόλεις, ὣν διήγαγεν ἡμερῶν ἐν Ἰθηρίᾳ.—Πολὺς ὁ χειμῶν πάντα ἡ χιῶν κατεῖληφε, καὶ λευκανθίζουσιν οὐχ οἱ λόφοι μόνον, 10 ἀλλὰ καὶ τὰ κοῖλα τῆς γῆς.—'Ω δαῖμον, ὃς με εἰληχας, ὥς πονηρὸς εἶ, καὶ λυπεῖς, ἀεὶ τῇ πενίᾳ συνδέων.

2. Εἰς τοῦτό τινες ἀνοίας ἐληλύθασιν, ὥσθ' ὑπειλήφασι, τὴν μὲν ἀδικίαν ἐπονείδιστον μὲν εἶναι, κερδαλέαν δὲ, τὴν δὲ δικαιοσύνην, εὐδόκιμον μὲν, ἀλυσιτελῆ δέ.—'Ἐὰν 15 τὰ παρεληλυθότα μνημονεύης, ἀμείνων καὶ περὶ τῶν μελλόντων βουλεύσει.—Μαρσύας εὐρῶν αὐλοῦς, οὗς ἔρριψεν 'Αθηνᾶ, ἦλθεν εἰς ἔριν περὶ μουσικῆς 'Απόλλωνι.—Σχολαστικὸς, βουλόμενος περάσαι ποταμὸν, ἀνῆλθεν ἐς τὸ πλοῖον ἐφιππος· πυθομένου δὲ τινος τὴν αἰτίαν, ἔφη, σπουδάζειν. 20 —Γαλατῶν στρατιὰ Μακεδονίαν καὶ Θεσσαλίαν ἐπέδραμε, καὶ πολλὰ λεηλατοῦντες εἰς τὴν 'Ασίαν διέβησαν.

3. Μακαριώτατον ἐν ἀνθρώποις εὐτυχοῦντα ἀποθανεῖν.—'Ο 'Ελλήσποντος ἐκλήθη ἀπὸ τῆς 'Ελλης ἐν αὐτῷ θανούσης.—Περικλῆς, τοὺς ἐν Σάμῳ τεθνηκότας ἐγκω- 25 μάζων ἐπὶ τοῦ βήματος, ἀθανάτους ἔλεγε γεγονέναι καθ' ἅπερ τοὺς θεούς.—Τεθνάναι πολὺ κρεῖττον ἢ δεῖ ἀκрасίαν τὴν ψυχὴν ἀμαυρῶσαι.—'Ηρακλῆς, τυχὼν ἀθανασίας, καὶ διαλλαγεὶς 'Ηρα, τὴν ἐκείνης θυγατέρα 'Ηβην ἔγημεν.—Τὸ κάλλος ἢ χρόνος ἀνῆλωσεν, ἢ νόσος ἐμάρανεν ἢ 30 δὲ τῆς ἀρετῆς κτῆσις συγγηράσκει.—Τίς οὐκ οἶδεν, οἷα ἔπαθεν ὁ Προμηθεὺς, διότι καθ' ὑπερβολὴν φιλάνθρωπος ἦν;—Δίκαια δράσας συμμάχου τεύξει θεοῦ.

4. Πολλὰ λυπηρὰ ὁ βίος ἐν ἑαυτῷ φέρει —'Ανὴρ σοφὸς

τὰς ἐν βίῳ συμφορὰς ῥᾶον οἶσει τῶν ἄλλων.—Μέγιστος μὲν, καὶ θεοῦ μόνον, τὸ ἀναμάρτητον· γενναίων δὲ, μετὰ τὸ ἀμάρτημα ὥς· τάχιστα ἀνενεγκεῖν.—Θάμυρις κάλλει διενεγκῶν καὶ κιθαρωδία, περὶ μουσικῆς ἤρισε Μούσαις.—  
 Ὅτε οἱ Γαλάται κατέδραμον τὴν Ἰωνίαν καὶ τὰς πόλεις· 5  
 ἐπόρθουν, ἐν Μιλήτῳ Θεσμοφορίων ὄντων, καὶ συνηθροισμένων γυναικῶν ἐν τῷ ἱερῷ, ὃ βραχὺ τῆς πόλεως ἀπέχει, μέρος τι τῶν βαρβάρων διῆλθεν εἰς τὴν Μιλησίαν, καὶ ἑξαπιναίως ἐπιδραμὸν εἴλε τὰς γυναῖκας.—Ἡ Σφίγξ, Οἰδίποδος τὸ αὐτῆς αἰνιγμα εὐρόντος, ἐκ σκοπέλου ἑαυτὴν 10  
 ῥίψασα ἀνεΐλεν.—Ἀδμήτου μέλλοντος θανεῖν, Ἀλκηστis εἴλετο ὑπὲρ αὐτοῦ θάνατον.—Λέγεται ὅτι ὁ Λερναῖος ὄφις πεντήκοντα κεφαλὰς εἶχε, σῶμα δὲ ἓν· καὶ ὁπότε Ἡρακλῆς ἀφέλοιτο κεφαλὴν μίαν, δύο ἀνεφύοντο.

5. Γλαῦκος, ὁ Σισύφου υἱός, ὑφ' ἱππων κατεβρώθη.— 15  
 Φασὶν Ἀκταίωνα μὲν ὑπὸ τῶν ἰδίων κυνῶν καταβρωθῆναι· πολλοὶ δὲ ὑπὸ κολάκων καὶ παρασίτων καταβιδρώσκονται.  
 —Κύκνος, ὑπ' Ἀχιλλέως πληγεὶς λίθῳ, οὐκ ἐτρώθη· ὁθεν ἄτρωτος γεγονέναι λέγεται.—Μίνως, ὁ Κρήτης βασιλεὺς, Δαίδαλον καὶ Ἴκαρον καθεῖρξε· Δαίδαλος δὲ ποιήσας πτέρ- 20  
 υγας προσθετὰς ἐξέπτη μετὰ τοῦ Ἰκάρου.—Ὁ δὲ Ἴκαρος τελευτᾷ ἐν τῷ πελάγει· ὁθεν ἀπ' ἐκείνου Ἰκάριον πέλαγος ἐκλήθη.—Φρίξος μαθὼν ὅτι ὁ πατήρ αὐτὸν μέλλει θύειν, λαβὼν τὴν ἀδελφὴν αὐτοῦ καὶ ἀναβὰς σὺν αὐτῇ ἐπὶ κριὸν, διὰ τῆς θαλάσσης ἀφίκετο εἰς τὸν Εὐξείνιον πόντον. 25

6. Μηδέποτε μηδὲν αἰσχροὺς ποιήσας ἔλπιζε λήσειν· καὶ γὰρ ἂν τοὺς ἄλλους λάθῃς, σαυτῷ γε συνειδῇσεις.—Πύρρος, ἐπεὶ συμβαλὼν τοῖς Ῥωμαίοις οἷς ἐνίκησε, πολλοὺς τῶν φίλων καὶ ἡγεμόνων ἀπολέσας, ἂν ἔτι μίαν, ἔφη, μάχην Ῥωμαίους νικήσωμεν, ἀπολώλαμεν.—Θεμιστοκλῆς 30  
 τῆς Ἑλλάδος ἐκπεσὼν, πλούσιος γενόμενος, πρὸς τοὺς παῖδας εἶπεν· ὦ παῖδες, ἀπωλόμεθα ἂν, εἰ μὴ ἀπολώλουμεν.

7. Οὐδεὶς ἀνθρώπων ἡξιώθη τοῖς θεοῖς ὁμιλεῖν, πλὴν οἱ μετεσχήκασιν κάλλους. Πέλοψ γὰρ τούτου χάριν ἀμβροσίας μετέσχε, καὶ Γανυμήδης, καὶ ἄλλοι τινές.—Ὁ 35  
 Θησεὺς τὴν Ἑλένην ἥρπασε, Πειρίθουν παραλαβὼν κοινῶ

νοῦντα, καὶ μεγίστην ἔσχεν αὐτῷ χάριν τῆς συμμαχίας ταύτης. Ἡ γὰρ Ἑλένη πλεῖστον μέρος μετέσχηκε κάλλους.—Δαναὸς ἐξ Αἰγύπτου φυγὼν Ἄργος κατέσχευε.

## XII. MISCELLANEOUS EXAMPLES OF THE VERBS.

1. Οἱ Πέρσαι θύουσι πυρὶ, καὶ ἐπιφοροῦντες αὐτῷ τὴν πυρὸς τροφήν, λέγουσι· πῦρ, δέσποτα, ἔσθιε.—Οἱ Αἰγύπτιοι θηρία τιμῶσι, καὶ οἱ αὐτῶν θεοὶ ἀποθνήσκουσι, καὶ πενθοῦνται, καὶ δείκνυνται τάφοι θεῶν.—Τοῖς μὲν διὰ τοῦ ἡλίου πορευομένοις ἔπεται κατ' ἀνάγκην σκιά· τοῖς δὲ διὰ τῆς δόξης βαδίζουσιν ἀκολουθεῖ φθόνος.—Τὸ ἐσθίειν πολλὰ τοὺς μὲν λογισμοὺς ἐξαιρεῖ, καὶ τὰς ψυχὰς ποιεῖται βραδυτέρας, ὀργῆς δὲ καὶ σκληρότητος ἐμπύμπλησιν.—Ὁ Ἀθάμας, δυναστεύων Βοιωτίας, ἐκ Νεφέλης τεκνοῖ μὲν παῖδα Φρίξον, θυγατέρα δὲ Ἑλλην· αὐτὸς δὲ Ἰνώ γαμεῖ, ἐξ ἧς αὐτῷ Λέαρχος καὶ Μελικέρτης ἐγένοντο.

2. Ἀριστοφάνης λέγει περὶ τοῦ Περικλέους, ὅτι ἥστραπτεν, ἐδρόντα, ξυνεκύκα τὴν Ἑλλάδα.—Ἐν τῷ Πελοποννησιακῷ πολέμῳ εἰς ἀνὴρ, ὁ Περικλῆς, ἐξώρθου τὴν πόλιν, καὶ ἀνίστη, καὶ ἀντετάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ.

3. Ἀλέξανδρος, ὅτε ἐνίκησε Δαρεῖον, ἀπέστειλε τοῖς Ἑλλησι θεὸν αὐτὸν ψηφίσασθαι.—Ἦρα δύο δράκοντας ἀπέστειλεν, ἀναλώσοντας Ἡρακλέα, ἔτι βρέφος ὄντα.—Ὁ δὲ παῖς, οὐ καταπλαγεῖς, ἑκατέρῃ τῶν χειρῶν τὸν αὐχένα σφίγξας, ἀπέπνιξε τοὺς δράκοντας.—Κόνων τῇ περὶ Κιτίδον ναυμαχίᾳ νικήσας Λακεδαιμονίους, ἐκατόμβην θύσας, πάντας Ἀθηναίους εἰστίασε.—Τίς λοιμὸς ἢ σεισμὸς τοσαύτας πόλεις ἐκένωσεν, ἢ τοσαῦτα γένη ἀνθρώπων ἠφάνισεν ἢ κατέδυσεν, ὅσα ἢ τῶν βασιλέων φιλοτιμία;—Ἀθηνᾶ Κἀδμῷ βασιλείαν κατεσκεύασε· Ζεὺς δὲ ἔδωκεν αὐτῷ γυναῖκα Ἀρμονίαν, καὶ πάντες θεοὶ, καταλιπόντες τὸν οὐρανὸν, ἐν τῇ Κἀδμείᾳ τὸν γάμον εὐωχούμενοι ἀνύμνησαν.—Ὁ Ξέρξης τῷ στρατοπέδῳ ἔπλευσε μὲν διὰ τῆς ἠπείρου, ἐπόρευσε δὲ διὰ τῆς θαλάσσης, τὸν μὲν Ἑλλήσποντον ζεύξας, τὸν δὲ Ἀθῶ διορύξας.

4. Ὁ Ζεὺς τοῖς θεοῖς ἀπειλήσας, ἦν ἐδελήσω, ἔφη, ἐγώ

μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δ', ἦν ἀποκρεμ-  
 ασθέντες βιάζησθέ με, μάτην πονήσετε· οὐ γὰρ δὴ καθ-  
 ελκύσετε· εἰ δ' ἐγὼ ἐθελήσαιμι, οὐ μόνον ὑμᾶς, ἀλλὰ  
 καὶ τὴν γῆν ἅμα καὶ τὴν θάλασσαν συναρτήσας μετεωριῶ.  
 —Πυθαγόρας ὁ Σάμιος πρῶτος ἐν τοῖς Ἑλλησιν ἐτόλμη-  
 σεν εἰπεῖν, ὅτι τὸ μὲν σῶμα τεθνήσκειται, ἡ δὲ ψυχὴ ἀνα-  
 πτάσα οἰκήσεται ἀθάνατος καὶ ἀγήρως.—Ἐμπεδοκλῆς τὴν  
 τῶν Ἀκραγαντίνων τρυφὴν ἰδὼν, ἔλεγεν· Ἀκραγαντῖνοι  
 τρυφῶσι μὲν ὥς αὖριον ἀποθανούμενοι, οἰκίας δὲ κατα-  
 σκευάζονται ὥς πάντα τὸν χρόνον βιωσόμενοι.—Ἡρακλῆς, 10  
 τὴν Ἡσιόνην ἰδὼν κήτει ἐκκεκμένην, ὑπέσχετο σώσειν  
 αὐτήν, εἰ τὰς ἵππους τοῦ Λαομέδοντος λήψεται.

5. Τῷ Ἀλωέως παῖδε, ἀτασθάλῳ ὄντε, δίκας ἐτίσάτην,  
 ἥ κλίμακα ἐπὶ τὸν οὐρανὸν ἐποίησάσθην.—Πολλὰ ἦσαν ἐν  
 τοῖς παλαιοῖς χρόνοις θεῶν ἀγάλματα, ὧν τὰ μὲν δι' ἐκ- 15  
 πληξιν ἐσεβάσθη, τὰ δὲ διὰ τὸ κάλλος ἐπηνέσθη.—Μηδέ-  
 ποτε ἐπὶ μηδενὸς εἴπης, ὅτι ἀπώλεσα αὐτὸ, ἀλλ' ὅτι ἀπέ-  
 δωκα· τὸ παιδίον ἀπέθανεν; ἀπεδόθη· τὸ χωρίον ἀφηρέ-  
 θη; οὐκοῦν καὶ τοῦτο ἀπεδόθη.—Ἀκταίων, τραφεὶς παρὰ  
 Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν 20  
 τῷ Κιθαιρῶνι ὑπὸ τῶν ἰδίων κυνῶν.

6. Τὰ χρήματα τοῖς πλουσίοις ἡ τύχη οὐ δεδώρηται,  
 ἀλλὰ δεδάνεικεν.—Ἀλεξάνδρου ἡ σκηνὴ πολυτελής ἦν  
 χρυσοῖ γὰρ κίονες διειλήφεσαν αὐτήν, καὶ τὸν ὄροφον  
 διάχρυσος ἦν, καὶ ἐκπεπόνητο ποικίλμασι πολυτελέσι.— 25  
 Καὶ πρῶτοι μὲν Πέρσαι πεντακόσιοι περὶ αὐτήν εἰστήκε-  
 σαν, πορφυρᾶς καὶ μηλίνας ἡσθημένοι στολὰς ἐπ' αὐτοῖς  
 δὲ τοξόται χίλιοι, φλόγινα ἐνδεδυκότες καὶ ὕσγινοβαφῇ.

7. Γινώθι σαντόν· μὴ πολλὰ λάλει· τὸν τετελευτηκότα  
 μακάριζε· τοὺς πρεσβυτέρους σέβου· ἡ γλῶσσά σου μὴ 30  
 προτρεχέτω τοῦ νοῦ· θυμοῦ κράτει· ἀδικούμενος διαλλάσ-  
 σου, ὑβρίζόμενος δὲ τιμωροῦ.—Φίλων παρόντων καὶ ἀπόν-  
 των μέμνησο.

Ἀγάπα τὸν πλησίον· νόμῳ πείθου· θεοὺς σέβου· γονεῖς  
 εἰδοῦ· ἄρχε σεαυτοῦ· πρόνοιαν τίμα· κακίας ἀπέχου· χρόν- 35  
 ον φείδου· δὴ τὸ μέλλον· σοφοῖς χροῦ.—Δαδὼν ἀπόδος· τὸ

συμφέρων θηρῶ· ἐπὶ βρωμῆς μὴ καυχῶ· κακοῖσι μὴ προσομιλεῖ ἀνδράσιν, ἀλλ' αἰετῶν ἀγαθῶν ἔχου· θεοὺς δαίδειθι· ἐπίορκον μὴ ἐπόμενυθι.

Μίνως. Ὁ μὲν ληστής οὗτος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω· ὁ δ' ἱερόσυλος ὑπὸ τῆς Χεμαίρας διασπασθήτω· ὁ δὲ τύραννος ὑπὸ τῶν γυνῶν κειρέσθω τὸ ἥπαρ· ὑμεῖς δὲ οἱ ἀγαθοὶ ἄπιτε ἐς τὸ Ἠλύσιον πεδῖον, καὶ τὰς μακάρων νήσους κατοικεῖτε, ἀνθ' ὧν δίκαια ἐποιεῖτε κατὰ τὸν βίον.

10 8. Σωκράτης ἔλεγε, τοὺς μὲν ἄλλους ἀνθρώπους ζῆν, ἵνα ἐσθίοιεν, αὐτὸν δὲ ἐσθίειν ἵνα ζῶῃ.—Ὁ αὐτὸς ἡξίου τοὺς νέους συνεχῶς κατοπτρίζεσθαι, ἵν', εἰ μὲν καλοὶ εἴεν, ἀξιοὶ γίγνοιτο· εἰ δὲ αἰσχροὶ, παιδείᾳ τὴν δυσειδεῖαν ἐπικαλύπτοιεν.—Σόλων ἐρωτηθεὶς, πῶς ἂν μὴ γίγνοιστο  
15 ἀδίκημα ἐν τῇ πόλει, εἶπεν, εἰ ὁμοίως ἀγανακτοῖεν οἱ μὴ ἀδικούμενοι τοῖς ἀδικουμένοις.—Πυθαγόρας ἐρωτηθεὶς, πῶς ἂν οἰνόφλυξ τοῦ μεθύειν παύσαιτο, εἰ συνεχῶς, ἔφη, θεωροίη τὰ ὑπ' αὐτοῦ πρασσόμενα.—Ἀνάχαρσις ἐρωτηθεὶς, πῶς ἂν τις μὴ μεθύσκοιτο, εἰ, ἔφη, ὀρώῃ τοὺς μεθύ-  
20 οντας οἷα ποιοῦσι.—Θεόπομπος πρὸς τὸν ἐρωτήσαντα, πῶς ἂν τις ἀσφαλῶς τηροίη τὴν βασιλείαν, εἰ τοῖς μὲν φίλοις, ἔφη, μεταδιδοίη παρρησίας δικαίας, τοὺς δὲ ἀρχομένους κατὰ δύναμιν μὴ περιορώῃ ἀδικουμένους.

Εὐαγόρας τοσοῦτον ταῖς τοῦ σώματος καὶ ταῖς τῆς  
25 ψυχῆς ἀρεταῖς διήνεγκεν, ὥστε, ὅποτε μὲν αὐτὸν ὀρώεν οἱ τότε βασιλεύοντες, ἐκπλήττεσθαι καὶ φοβεῖσθαι περὶ τῆς ἀρχῆς· ὅποτε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν, οὕτω σφόδρα πιστεύειν, ὥστε καὶ εἰ τις ἄλλος τολμῶῃ περὶ αὐτοὺς ἐξαμαρτάνειν, νομίζειν Εὐαγόραν αὐτοῖς ἔσεσθαι  
30 βοηθόν.—Οἱ ποιηταὶ τοιούτους λόγους περὶ τῶν θεῶν εἰρήκασιν, οὓς οὐδεὶς ἂν περὶ τῶν ἐχθρῶν τολμήσειε λέγειν.

Εὐκλείδης ὁ Σωκρατικὸς, ἀκούσας τοῦ ἀδελφοῦ λέγοντος· ἀπολοίμην, εἰ μὴ σε τιμωρησαίμην, ἐγὼ δὲ, εἶπεν,  
35 εἰ μὴ σε φιλεῖν ἡμᾶς πείσαιμι.—Εἰ τις τὸν τῆς εὐκλείας ἔρωτα ἐκβάλοι ἐκ τοῦ βίου, τί ἂν ἔτι ἀγαθὸν ἡμῖν γένοιτο,

ἢ τίς ἂν τι λαμπρὸν ἐργάσασθαι ἐπιθυμήσειεν ;—Τῷ αὐτῷ  
φυσήματι τὸ μὲν πῦρ ἀνακαύσειας ἂν, καὶ μεῖζον ποιήσειας  
ἐν βραχεῖ, καὶ τὸ τοῦ λύχνου φῶς ἀποσβέσειας.—Μάλιστα  
ἂν εὐδοκιμοίης, εἰ φαίνοιο ταῦτα μὴ πράττων, ἃ τοῖς  
ἄλλοις ἂν πράττουσιν ἐπιτιμῶης.—Εἰ ἅπαντες μιμησαίμε- 5  
θα τὴν Λακεδαιμονίων ἀργίαν καὶ πλεονεξίαν, εὐθὺς ἂν  
ἀπολοίμεθα· εἰ δὲ τοῖς τῶν Αἰγυπτίων χρῆσθαι νομίμοις  
βουληθείημεν, εὐδαιμόνως ἂν τὸν βίον διατέλοιμεν.

Θ. Σωκράτης λέγει τῶν ἄλλων ἀνθρώπων διαφέρειν,  
καθόσον οἱ μὲν ζῶσιν, ἴν' ἐσθίωσιν, αὐτὸς δὲ ἐσθίει, ἵνα 10  
ζῇ.—Θεώρει ὥσπερ ἐν κατόπτρῳ τὰς σαντοῦ πράξεις, ἵνα  
τὰς μὲν καλὰς ἐπικοσμῇς, τὰς δ' αἰσχροὺς καλύπτῃς.—Ὁ  
Πίττακος τῷ μεθύοντι, εἰς ἀμάρτην, διπλὴν ζημίαν ἔθηκεν,  
ἵνα μὴ μεθύοιεν οἱ πολῖται.—Τὸν οἶνον ἦν πίνῃ τις μετ-  
ρίως, τὸ σῶμα ὤνησε, τὴν δὲ ψυχὴν οὐκ ἔβλαψεν· ἦν δὲ 15  
πίνῃ πρὸς ὑπερβολὴν, καὶ ἤδη μεθύσκηται, αἰσχροὺς πάσχει,  
καὶ γελοῖον θέαμα τοῖς ἄλλοις παρέχει.—Ἀπόλλων ἡτή-  
σατο παρὰ τῶν Μοιρῶν, ἵνα, ὅταν Ἀδμήτος μέλλῃ τελευ-  
τᾶν, ἀπολυθείη τοῦ θανάτου, ἂν ἐκουσίως τις ὑπὲρ αὐτοῦ  
θνήσκῃν ἔληται.—Πομπηίου καὶ Καίσαρος διαστάντων, ὁ 20  
Κικέρων ἔφη, γιγνώσκω ὃν φύγω, μὴ γιγνώσκων πρὸς ὃν  
φύγω.—Οἱ δραπεταί, κἂν μὴ διώκωνται, φοβοῦνται, οἱ δὲ  
ἄφρονες, κἂν μὴ κακῶς πράττωσι, ταραττονται.

Οἱ Κρήτες τοὺς παῖδας μανθάνειν τοὺς νόμους κελεύουσι  
μετὰ τινος μελωδίας, ἵνα ἐκ τῆς μουσικῆς ψυχαγωγῶνται, 25  
καὶ εὐκολώτερον αὐτοὺς τῇ μνήμῃ παραλαμβάνωσιν.—  
Διογένης ἰδὼν τοξότην ἀφυῆ, παρὰ τὸν σκοπὸν ἐκάθισεν,  
εἰπὼν, ἵνα μὴ πληγῶ.

—Χωρὶς τῶν ἀναγκαίων κακῶν  
αὐτοὶ παρ' αὐτῶν ἕτερα προσπορίζομεν 30  
λυπούμεθ', ἦν πτέρη τις· ἦν εἶπη κακῶς,  
ὀργιζόμεθ'· ἦν ἰδοὺ τις ἐνύπνιον, σφόδρα  
φοβούμεθ'· ἦν γλαυξ ἀνακράγη· δεδοίκαμεν.

10. Ἐδιδάχθη Ἡρακλῆς ἀρματηλατεῖν μὲν ὑπὸ Ἀμφι-  
φύκτου παλαίειν δὲ ὑπὸ τοῦ Αὐτολύκου· τοξεύειν δὲ 35

ὑπὸ Εὐρύτου· ὅπλομαχεῖν δὲ ὑπὸ Καστυρός· κιθαριδεῖν δὲ ὑπὸ Λίνου· οὗτος δὲ ὑπὸ Ἡρακλέους τῇ κιθάρᾳ πληγεῖς ἀπέθανεν· ἐπιπλήξαντα γὰρ αὐτὸν ὀργισθεῖς ἀπέκτεινεν.

Πυθαγόρας λέγεται παρεγγυᾶν τοῖς μαθηταῖς, τοὺς  
 5 πρεσβυτέρους τιμᾶν, μὴ ὀμνύναι θεοὺς, ἀνομίᾳ πολεμεῖν, φυτὸν ἡμέρον μήτε φθεῖρειν μήτε σίνεσθαι, μνήμην ἀσκεῖν, ἐν ὀργῇ μήτε τι λέγειν, μήτε πράσσειν.—Χεῖλων, εἰς τῶν ἐπτά σοφῶν, προσέταττε, γλώττης κρατεῖν, μὴ κακολογεῖν τοῖς πηλαίοις, γῆρας τιμᾶν, ζημίαν αἰρεῖσθαι μᾶλλον ἢ  
 10 κέρδος αἰσχροῦ, ἀτυχοῦντι μὴ ἐπιγελᾶν, νόμοις πείθεσθαι

Κάδμον φασὶ τὸν Ἀγήνορος ἐκ Φοινίκης ὑπὸ τοῦ βασιλέως ἀποσταλῆναι πρὸς ζήτησιν τῆς Εὐρώπης, ἐντολὰς λαβόντα, ἢ τὴν παρθένον ἀγαγεῖν, ἢ μὴ ἀνακάμπτειν εἰς τὴν Φοινίκην. Μὴ δυνάμενον δὲ ἀνευρεῖν, ἀπογνῶναι τὴν  
 15 ἐς οἶκον ἀνακομιδὴν, καὶ κατὰ τινα χρησμὸν κτίσαι τὰς Θήβας. Ἐνταῦθα δὲ αἰτοκήσαντα γῆμαι μὲν Ἀρμονίαν, γεννησάι δὲ ἐξ αὐτῆς Σεμέλην, καὶ Ἰνῶ, καὶ Αὐτονόην, καὶ Ἀγαύην

11. Λέγεται Ἐμπεδοκλῆς εἰς τοὺς κρατῆρας τῆς Αἴτνης  
 20 ἐνάλασθαι, καὶ ἀφανισθῆναι, βουλόμενος τὴν περὶ αὐτοῦ φήμην βεβαιῶσαι, ὅτι γεγόνοι θεός· ὕστερον δὲ γνωσθῆναι, ἀναρρίπισθείσης αὐτοῦ μιᾶς τῶν κρηπίδων· χαλκᾶς γὰρ εἶθιστο ὑποδεῖσθαι.

Τὸ μὲν ἐγκαλέσαι καὶ ἐπιτιμῆσαι ῥάδιον· τὸ δὲ, ὅπως  
 25 τὰ παρόντα βελτίω γένηται, συμβουλευσαι, τοῦτ' ἔμφρονος συμβούλου ἔργον.—Θεὸν μὲν νοῆσαι χαλεπὸν, φράσαι δὲ ἀδύνατον· τὸ γὰρ ἀσώματου σώματι σημῆναι ἀδύνατον.

Οἱ Ἀθηναῖοι τὸν Ἐριχθόνιον ἐκ τῆς γῆς ἀναδοθῆναί φασι, καὶ τοὺς πρώτους ἀνθρώπους ἐκ τῆς Ἀττικῆς ἀνα-  
 30 φῦναι· οἱ Θηβαῖοι δὲ ἐξ ὄφως ὀδόντων ἀνδρας ἀναβλάστηκένας λέγουσιν.—Οἱ Νάξιοι μυθολογοῦσι τὸν Διώνυσον παρ' αὐτοῖς τραφῆναι· καὶ διὰ τοῦτο τὴν νῆσον αὐτῷ γεγονέναι προσφιλεστάτην.

Λόγος ἐστὶ Δῆλον τὴν νῆσον, πρὶν μὲν ἀνθρώποις  
 35 φανῆναι τὸν Ἀπόλλωνα, τῷ πελάγει κρύπτεσθαι, φανέν-



28 XII. MISCELLANEOUS EXAMPLES OF THE VERBS.

τος δὲ τοῦ θεοῦ ἀναδραμεῖν ἐκ τῶν βυθῶν καὶ στήναι ἐν μέσοις τοῖς κύμασιν.

12. Ἀναξαγόρας λέγεται ἀσεβείας κριθῆναι, διότι τὸν ἥλιον μύδρον ἔλεγε διάπυρον ἀπολογησαμένου δὲ ὑπὲρ αὐτοῦ Περικλέους, πέντε ταλάντοις ζημιωθῆναι καὶ φυγα- 5 δευθῆναι.—Σχολαστικὸς, νοσοῦντα ἐπισκεπτόμενος, ἡρώτα περὶ τῆς ὑγείας· ὁ δὲ οὐκ ἠδύνατο ἀποκριθῆναι· ὀργισθεὶς οὖν, ἐλπίζω, ἔφη, κάμῃ νοσήσειν, καὶ ἐλθόντι σοι μὴ ἀποκρινεῖσθαι.—Λέγεται, τὴν Χίμαιραν τραφῆναι μὲν ὑπὸ Ἀμισωδάρου, γεννηθῆναι δὲ ἐκ Τυφῶνος καὶ Ἑχίδνης. 10

Ξέρξης ὡς ἐπύθετο τὸν Ἑλλήσποντον ἐξεῦχθαι, καὶ τὸν Ἀθῶ διεσκάφθαι, προῆγεν ἐκ τῶν Σάρδεων.—Ὁ Πλάτων τοῖς μεθύουσι συνεβούλευε κατοπτρίζεσθαι· ἀποστή- σεσθαι γὰρ τῆς τοιαύτης ἀσχημοσύνης.

Καὶ ζῶν ὁ φαῦλος καὶ θανὼν κολάζεται.—Οἱ δελφῖνες 15 ἀνασκιρτῶντες χειμῶνα ἐπιόντα μηνύουσιν.—Οἱ περὶ τὴν Σαλαμίνα διατρίβοντες Ἀθηναῖοι, θεωροῦντες τὴν Ἀττικὴν πυρπολουμένην, καὶ τὸ τέμενος τῆς Ἀθηνᾶς ἀκούον- τες κατεσκάφθαι, δεινῶς ἠθύνουν.

Δαίδαλος πρῶτος τῶν ἀγαλμάτων τὰ σκέλη διαβεβηκό- 20 τα, καὶ τὰς χεῖρας διατεταμένας ποιῶν, ζῶντα ἀγάλματα κατασκευάζεσθαι ἐλέγετο. Οἱ γὰρ πρὸ αὐτοῦ τεχνῖται κατεσκεύαζον τὰ ἀγάλματα τοῖς μὲν ὄμμασι μεμυκότα, τὰς δὲ χεῖρας ἔχοντα καθειμένας, καὶ ταῖς πλευραῖς κεκολλημένας. 25

13. Βασκάνου τινὸς ἐσκυθρωπακότος, ὁ Βίων, ἡ τούτῳ, ἔφη, κακὸν γέγονεν ἢ ἄλλῳ ἀγαθόν.—Ὁ αὐτὸς πρὸς τὸν τὰ χωρία κατεδηδοτότα, τὸν μὲν Ἀμφιάραον, ἔφη, ἡ γῇ κατέπτε, σὺ δὲ τὴν γῆν.—Τὸν Μίνω βεβασιλευκότα νομιμώτατα, καὶ μάλιστα δικαιοσύνης πεφροντικότα, δικασ- 30 τὴν καθ' ἑαυτοῦ ἀποδεδεῖχθαι λέγουσι.—Τὰ παιδιά, ἄχρι γένηται τετταράκοντα ἡμερῶν, ἐγρηγορότα μὲν οὐ γελᾷ, οὐδὲ δακρύει, ὑπνοῦντα δὲ ἀμφοτέρω.

14. Λάμαχος ἐπετίμα τινὶ τῶν λοχαγῶν ἁμαρτάνοντι τοῦ δὲ φήσαντος, μηκέτι τοῦτο ποιήσεις, οὐκ ἔστιν, εἶπεν, 35 ἐν πολέμῳ δις ἁμαρτάνειν.—Δημοσθένης, λοιδορουμένου

τινὸς αὐτῷ, οὐ συγκαταβαίνω, εἶπεν, εἰς ἀγῶνα, ἐν ᾧ ὁ ἡττωμενος τοῦ νικῶντός ἐστι κρείττων.

Εἰ τις οἶεται τερπνότερον εἶναι τὸν ἐν ᾧσται βίον τοῦ ἐν ἀγροῖς, ἐνθυμηθήτω πρὸς ἑαυτὸν, οἷον μὲν ἐστι βότρυς ὁρᾶν ἐξ ἀμπέλου κρεμαμένους, οἷον δὲ ἰδεῖν λήϊα Ζεφύρων αὔραις κινούμενα, οἷον δὲ ἀκοῦσαι βοῶν μυκωμένων καὶ προβάτων βληχωμένων, οἷον δὲ θέαμα δαμάλεις σκιρτῶσαι καὶ ἔλकुσαι γάλα· ἐμοὶ γὰρ δοκεῖ τὰ ἐν τοῖς θεάτροις δεκνύμενα μηδὲν εἶναι πρὸς τὴν ἀπ' ἐκείνων ἡδονήν.

10 Μυθολογοῦσι τὴν Δήμητραν, μὴ δυναμένην εὑρεῖν τὴν θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτνην κρατήρων ἀναψαμένην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης, τῶν δ' ἀνθρώπων τοὺς μάλιστα ταύτην προσδεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν καρπὸν ἀντιδωρησαμένην.

15 Τοῦ Κρόνου τὰ ἑαυτοῦ τέκνα κατεσθίοντος, ὁ Ζεὺς, κλαπεῖς ὑπὸ τῆς Ῥέας, καὶ ἐς τὴν Κρήτην ἐκτεθεὶς, ὑπ' αἰγὸς ἀνετράφη.—Ὁ Ἴκαρος, ὁ τοῦ Δαιδάλου υἱὸς, τακέντος αὐτῷ τοῦ κηροῦ, καὶ τῶν πτερῶν περιφύέντων, εἰς τὸ πέλαγος ἐνέπιπτεν.



## SECOND COURSE.

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### EXERCISES IN READING.

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#### FABLES AND ANECDOTES

##### I. ÆSOPIC FABLES.

###### 1. *The Wolf.*

Λύκος ἰδὼν ποιμένας, ἐσθίοντας ἐν σκηνῇ πρόβατον, ἰγγὺς προσελθὼν, ἡλίκος, ἔφη, ἂν ἦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποίουν!

###### 2. *The Lioness.*

Λέαινα, ὀνειδισομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ διὰ παντὸς ἕνα τίκτειν, ἕνα, ἔφη, ἀλλὰ λέοντα. 5

###### 3. *The Goat and the Ox.*

Κώνωψ ἐπὶ κέρατος βοῶς ἐκαθέσθη καὶ ἡϋλεῖ· εἶπε δὲ πρὸς τὸν βοῦν, εἰ βαρὺ σου τὸν τένοντα, ἀναχωρήσω. Ὁ δὲ ἔφη, οὔτε ὅτε ἦλθες ἐγνων, οὔτε ἂν μένης, μελήσει μοι.

###### 4. *The Peasant and the Serpent.*

Γεωργὸς, χειμῶνος ὥρα, ὄφιν εὐρὼν ὑπὸ κρύους πεπη- 10 γότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο. Θερμανθεὶς δὲ ἐκεῖνος, καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ἐπληξε τὸν εὐεργέτην.

###### 5. *The Fox and the Grapes.*

Βότρυας πεπείρους ἀλώπηξ κρέμαμένους ἰδοῦσα τούτους ἐπειράτο καταφαγεῖν. Πολλὰ δὲ καμουσα καὶ μὴ δυνή- 15 θείσα ψαῦσαι, τὴν λύπην παοαμνθουμένη, ἔλεγεν, ὁμφα- κες ἔτι εἰσίν

6. *The Kid and the Wolf.*

Ἐριφος ἐπὶ τινος δώματος ἐστῶς, ἐπειδὴ λυκὸν παριόντα εἶδεν, ἐλοιδορεῖ καὶ ἔσκωπτεν αὐτόν. Ὁ δὲ λύκος ἔφη, ὦ οὔτος, οὐ σύ με λοιδορεῖς, ἀλλὰ ὁ τόπος.

7. *The Boy bathing.*

Παῖς, λουσάμενος ἐν ποταμῷ, ἐκινδύνευε πνιγῆναι· καὶ ἰδὼν τινα παροδίτην, ἐπεφώνει, βοήθησον. Ὁ δὲ ἐμέμφετο τῷ παιδί τὴν τολμηρίαν. Τὸ δὲ παιδίον εἶπεν, ἀλλὰ νῦν μοι βοήθησον, ὕστερον δὲ σωθέντι μέμφου.

8. *The Dog and the Fox.*

Κύων θηρευτικὸς, λέοντα ἰδὼν, τοῦτον ἐδίωκεν· ὥς δὲ ἐπιστραφεὶς ἐκεῖνος ἐβρυχήσατο, ὁ κύων φοβηθεὶς εἰς τὰ ὀπίσω ἔφυγεν. Ἀλώπηξ δὲ θεασαμένη αὐτόν ἔφη, ὦ κακὴ κεφαλὴ, σὺ λέοντα ἐδίωκες, οὔτινος οὐδὲ τὸν βρυχηθμόν ὑπήνεγκας;

9. *The Wolf and the Lamb.*

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ εἰς ναὺν κατέφυγε. Προσκαλουμένου δὲ τοῦ λύκου τὸν ἄμνον, καὶ λέγοντος, ὅτι θυσιάσει αὐτόν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος ἔφη πρὸς αὐτόν· ἀλλ' αἰρετώτερόν μοι ἐστὶ θεῷ θυσίαν εἶναι, ἢ ὑπὸ σοῦ διαφθαρῆναι.

10. *The Ass in the Lion's Skin.*

Ὄνος, δορὰν λέοντος ἐπενδυνθεὶς, λέων ἐνομιζέτο πᾶσι, καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ ἄνεμος, βιαιότερον πνεύσας, ἐγύμνου αὐτόν τοῦ προκαλύμματος, τότε πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπάλοις αὐτόν ἔπαιον.

11. *The Woman and the Hen.*

Γυνὴ τις χήρα ὄρνιν εἶχε, καθ' ἐκάστην ἡμέραν ὧν αὐτῇ τίκτουσαν. Νομίσασα δὲ, ὥς, εἰ πλείους τῇ ὄρνιθι κριθὰς παραβάλαι, οἷς τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δὲ ὄρνις πικρῆς γενομένη οὐδ' ἀπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο.

12. *The Birds and the Peacock.*

Τῶν ὀρνίθων βουλομένων ποιῆσαι βασιλέα, ταῶς ἑαυτὸν ἡξίου διὰ τὸ κάλλος χειροτονεῖν. Αἰρουμένων δὲ τοῦτον τῶν ἄλλων, ὁ κολοῖδς ὑπολαβὼν ἔφη· ἀλλ' εἰ, σοῦ βασιλεύοντος, ὁ αἰτὸς ἡμῶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις;

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II. ANECDOTES OF PHILOSOPHERS.

*Zeno.*

1. Ζήνων δοῦλον ἐπὶ κλοπῇ ἑμαστίγον. Τοῦ δὲ εἰπόντος, εἰμαρτό μοι κλέψαι, καὶ δαρῆναι, ἔφη.—2. Πρὸς τὸ φλυαροῦν μειράκιον, διὰ τοῦτο, εἶπε, δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.—3. Νεανίσκου πολλὰ λαλοῦντος, Ζήνων ἔφη, τὰ ὦτά σου εἰς τὴν γλῶσσαν συνερῥύηκεν.—4. Ζήνων, Ἀντιγόνην πρέσβεις Ἀθήνας πέμψαντος, κληθεὶς ὑπ' αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον, κάκείνων παρὰ πότον σπενδόντων ἐπιδείκνυσθαι τὴν αὐτῶν πολυμαθίαν, αὐτὸς ἐσίγα. Τῶν δὲ πρεσβέων ζητούντων, τί ἀπαγγέλῃ περὶ αὐτοῦ πρὸς Ἀντίγονον; τοῦτ' αὐτὸ, ἔφη, ὃ βλέπετε, φιλόσοφον εἶναι ἐν Ἀθήναις σιγαῖν ἐπιστάμενον.

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*Aristotle.*

5. Ἀριστοτέλης, ὄνειδιζόμενός ποτε, ὅτι πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν, οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἀνθρώπον ἠλέησα.—6. Τοὺς Ἀθηναίους ἔφασκεν εὐρηκέναι πυροὺς καὶ νόμους· ἀλλὰ πυροῖς μὲν χρῆσθαι, νόμοις δὲ μή.—7. Πρὸς τὸν καυχώμενον, ὡς ἀπὸ μεγάλης πόλεως εἶη, οὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ' εἰ τις μεγάλης πατρίδος ἄξιος ἐστίν.—8. Ἐρωτηθεὶς, πῶς ἂν προκόπτοιεν οἱ μαθηταί, ἔφη, εἰ, τοὺς προέχοντας διώκοντες, τοὺς ὑστεροῦντας μὴ ἀναμένωσιν.—9. Ἐρωτηθεὶς, πῶς ἂν ταῖς φίλοις προσφεροίμεθα, ἔφη, ὡς ἂν εὐξαίμεθα

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αὐτοὺς ἡμῖν προσφέρεσθαι.—10. Ἀριστοτέλης, ἐνοχλούμενος ὑπὸ ἀδολέσχου, καὶ κοπτόμενος ἀτόποις τισὶ διηγήμασι, πολλάκις αὐτοῦ λέγοντος, οὐ θαυμαστὸν ὃ τι λέγω; Οὐ τοῦτο, φησὶ, θαυμαστὸν, ἀλλ' εἰ τις πόδας ἔχων σὲ ὑπομένει.

*Plato.*

11. Πλάτων θρασυνόμενον ἰδὼν τινα πρὸς τὸν ἑαυτοῦ πατέρα, οὐ παύσει, μειράκιον, εἶπε, τούτου καταφροσῶν, δι' ὃν μέγα φρονεῖν ἀξιοῖς;—12. Πλάτων, ὀργιζόμενός ποτε τῷ οἰκέτῃ, ἐπιστάντος Ξενοκράτους, λαβὼν, ἔφη, 10 τοῦτον, μαστίγωσον· ἐγὼ γὰρ ὀργίζομαι.

*Socrates.*

13. Πρὸς Ἀλκιβιάδην εἰπόντα, οὐκ ἀνεκτὴ ἡ Ξανθίππη λοιδοροῦσα, οὐ καὶ σὺ, εἶπε, χηνῶν βοώντων ἀνέχει;—14. Ἡ Ξανθίππη ἔφη, μυρίων μεταβολῶν τὴν πόλιν καὶ αὐτοὺς κατασχουσῶν, ἐν πάσαις ὁμοιον τὸ Σωκράτους πρόσωπον 15 θεάσασθαι, καὶ προϊόντος ἐκ τῆς οἰκίας, καὶ ἐπανιόντος.

*Diogenes.*

15. Διογένης πρὸς τὸν εἰπόντα, κακὸν εἶναι τὸ ζῆν, οὐ τὸ ζῆν, εἶπεν, ἀλλὰ τὸ κακῶς ζῆν.—16. Διογένης ὁ Σινωπεὺς, ὁ Κύων ἐπικαλούμενος, παντὶ τόπῳ ἐχρήτο εἰς πάντα, ἀριστῶν τε καὶ καθεύδων, καὶ διαλεγόμενος. Βακτηρίᾳ 20 ἐπηρείσατο ἀσθενήσας· ἔπειτα μέντοι καὶ διαπαντὸς ἐφόρει αὐτήν. Καὶ πήραν ἐκομίσατο, ἐνθα αὐτῷ τὰ σιτία ἦν. Ἐπιστείλας δέ τινι, οἰκίδιον αὐτῷ προνοήσασθαι, καὶ βραδύνοντος, πίδον τινὰ ἔσχευ οἰκίαν.—17. Διογένης ἠνέκα ἀπέλιπε τὴν πατρίδα, εἰς αὐτῷ τῶν οἰκετῶν ἠκολούθει, 25 ὄνομα Μάνης· ὃς σὺ φέρων τὴν μετ' αὐτοῦ διατριβὴν ἀπέδρα. Προτρεπόντων δέ τινων ζητεῖν αὐτὸν, ἔφη, οὐκ αἰσχρὸν ἐστὶ, Μάνην μὲν μὴ δεῖσθαι Διογένους, Διογένην δὲ Μάνους;—18. Θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον, ἐξέβριψε τῆς πήρας τὴν κοτύλην, εἰπὼν, παιδίον με νεύε 30 κηκεν εὐτελείᾳ. Ἐξέβαλε δὲ καὶ τὸ τρυβλίον, ὁμοίως παιδίον θεασάμενος, ἐπειδὴ κατέαψε τὸ σκεῦος, τῷ καίῳ ἄνθρωπῳ

τὴν φακὴν ὑποδεχόμενον.—19. Δύχνον μεθ' ἡμέραν ἀφας, ἄνθρωπον, ἔφη, ζητῶ.—20. Ὅτε ἀλοὺς καὶ πωλούμενος ἠρωτήθη, τί οἶδε ποιεῖν, ἀπεκρίνατο, ἀνδρῶν ἄρχειν· καὶ πρὸς τὸν κήρυκα, κήρυσσε, ἔφη, εἴ τις ἐθέλει δεσπότην αὐτῷ πρίασθαι.—21. Ἐλεγε τῷ Ξενιάδῃ, τῷ πριαμένῳ αὐ- 5 τὸν, δεῖν πείθεσθαι αὐτῷ, εἰ καὶ δοῦλος εἴη· καὶ γὰρ ἰατρὸς ἢ κυβερνήτης εἰ δοῦλος εἴη, πεισθῆναι δεῖν αὐτῷ.—22. Μοχθηροῦ τινος ἀνθρώπου ἐπιγράψαντος ἐπὶ τὴν οἰκίαν, μηδὲν εἰσίστω κακόν· ὁ σὺν κύριος τῆς οἰκίας, ἔφη, ποῦ εἰσ- ἐλθοι ἄν;—23. Ἐκ τοῦ βαλανείου ἐξιὼν, τῷ μὲν πυθομένῳ 10 νῷ, εἰ πολλοὶ ἄνθρωποι λοῦνται, ἠρνήσατο· τῷ δὲ, εἰ πολλὸς ὄχλος, ὡμολόγησεν.—24. Πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς, ἰδοὺ, φησὶ, καὶ Διογένης παρασίτους τρέφει.—25. Πρὸς τὸν πυθόμενον, ποῖα ὥρα δεῖ ἀριστᾶν, εἰ μὲν πλούσιος, ἔφη, ὅταν θέλῃ, εἰ δὲ πένης, ὅταν ἔχῃ.—26. 15 Πλάτωνος ὀρισαμένου, ἄνθρωπός ἐστι ζῶον δίπουν, ἄπτερον, καὶ εὐδοκιμοῦντος, τίλας ἀλεκτρυόνα εἰσήνεγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ ἔφη, οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος.—27. Διογένης ἄσωτον ἦτει μνᾶν· τοῦ δὲ εἰπόν- τος, διὰ τί τοὺς μὲν ἄλλους τριώβολα, ἐμὲ δὲ μνᾶν αἰτεῖς; 20 ἔφη, παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκέτι.—28. Ἀττικοῦ τινος ἐγκαλοῦντος αὐτῷ, διότι Λακεδαιμονίους μᾶλλον ἐπαινῶν, παρ' ἐκείνοις οὐ διατρίβει· οὐδὲ γὰρ ἰατρὸς, εἶπεν, ὑγείας ὧν ποιητικὸς, ἐν τοῖς ὑγιαίνουσι τὴν διατριβὴν ποιεῖται.—29. Διογένης 25 τὴν εἰς Ἀθήνας ἐκ Κορίνθου, καὶ πάλιν εἰς Κόρινθον ἐκ Θηβῶν μετέβασιν αὐτοῦ παρέβαλε ταῖς τοῦ βασιλέως, ἔαρος μὲν ἐν Σούσοις, καὶ χειμῶνος ἐν Βαβυλῶνι, θέρους δ' ἐν Μηδίῃ διατριβαῖς.

#### Antisthenes

30. Ἀντισθένης ποτὲ ἐπαινούμενος ὑπὸ πονηρῶν, ἀγῶ- 30 νῶ, ἔφη, μή τι κακὸν εἰργασμαί.—31. Ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι ἑαυτῷ ὁμ- λεῖν.—32. Ἐρωτηθεὶς, τί τῶν μαθημάτων ἀναγκαϊότα- τον, ἔφη, τὸ κακὸν ἀπομαθεῖν.—33. Συνεβούλευεν Ἀθη-



ναίοις, τοὺς ὄνους ἵππους ψηφίσασθαι. Ἄλογον δὲ ἡγούμενων, ἀλλὰ μὴν καὶ στρατηγοὶ, φησὶ, γίνονται παρ' ὑμῶν μηδὲν μαθόντες, μόνον δὲ χειροτονηθέντες.—34. Δίρετώτερον εἶπεν εἶναι, εἰς κόρακας ἐμπεσεῖν ἢ εἰς κόλασκα· τοὺς μὲν γὰρ ἀποθανόντος τὸ σῶμα, τοὺς δὲ ζῶντος τὴν ψυχὴν λυμαίνεσθαι.

*Aristippus.*

35. Ἀρίστιππος, ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι πᾶσι θαρρόντως ὁμιλεῖν.  
 —36. Ἐρωτηθεὶς ποτε, τί πλέον ἔχουσιν οἱ φιλόσοφοι, 10 ἔφη, ἐὰν πάντες οἱ νόμοι ἀναιρεθῶσιν, ὁμοίως βιώσομεν.  
 —37. Ἐρωτηθεὶς ποτε, τίνι διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ, ἔφη, εἰς ἀγνώτα τόπον τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἰσεῖ.—38. Ἐρωτηθεὶς, τίνι διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδευτῶν, ἔφη, ὥπερ οἱ δεδαμασμένοι ἵπποι 15 τῶν ἀδαμάστων.—39. Ἐρωτηθεὶς, τίνα ἐστὶν, ἃ δεῖ τοὺς παῖδας μαρθάνειν, ἔφη, οἷς ἄνδρες γενόμενοι χρήσονται.  
 —40. Ἐρωτηθεὶς ὑπὸ τινος, τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται παιδευθεὶς, καὶ εἰ μηδὲν ἄλλο, εἶπεν, ἐν γοῦν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ.—41. Συνίσταντάς 20 τινος αὐτῷ υἱὸν, ἤτησε πεντακοσίας δραχμὰς· τοῦ δὲ εἰπόντος, τοσούτου δύναμαι ἀνδράποδον ὠνήσασθαι, πρίῳ, ἔφη, καὶ ἔξεις δύο.—42. Τοῦ θεράποντος ἐν ὁδῷ βαστάζοντος ἀργύριον, καὶ βαρυνομένου, ἀπόχεε, ἔφη, τὸ πλέον, καὶ ὅσον δύνασαι βάσταζε.—43. Ἐρωτηθεὶς ὑπὸ Διονυσίου, διὰ 25 τί οἱ μὲν φιλόσοφοι ἐπὶ τὰς τῶν πλουσίων θύρας ἔρχονται, οἱ δὲ πλούσιοι ἐπὶ τὰς τῶν φιλοσόφων οὐκέτι, ἔφη, ὅτι οἱ μὲν ἴσασιν ὧν δέονται, οἱ δὲ οὐκ ἴσασιν.—44. Διογένης ποτὲ λάχανα πλύνων Ἀρίστιππον παριόντα ἔσκωψε καὶ ἔφη, εἰ ταῦτα ἑμαδες προσφέρεσθαι, οὐκ ἂν τυράννων 30 αὐλὰς ἐθεράπευες ὁ δὲ, καὶ σὺ, εἶπεν, εἶπερ ἦδεις ἀνθρώποις ὁμιλεῖν, οὐκ ἂν λάχανα ἐπλυνες.—45. Εἰς Κόρινθον αὐτῷ πλέοντί ποτε, καὶ χειμαζομένῳ, συνέβη ταραχθῆναι πρὸς οὖν τὸν εἰπόντα, ἡμεῖς μὲν οἱ ἰδιῶται οὐ δεδοίκαμεν. ἡμεῖς δὲ οἱ φιλόσοφοι δειλιᾶτε· οὐ γὰρ περὶ ὁμοίας, ἔφη, 35 ψυχῆς ἀγωνιῶμεν ἕκαστοι.

*Solon. Gorgias.*

46. Σόλων ἀποβαλὼν υἱὸν ἐκλαυσεν. Εἰπόντος δὲ τινος πρὸς αὐτὸν, ὥς οὐδὲν προὔργου ποιεῖ κλαίων, δι' αὐτὸ γάρ τοι τοῦτο, ἔφη, κλαίω.—47. Γοργίας ὁ Λεοντῖνος ἐρωτηθεὶς, ποῖα διαίτη χρώμενος εἰς μακρὸν γῆρας ἦλθεν, οὐδὲν οὐδέποτε, ἔφη, πρὸς ἡδονὴν οὔτε φαγῶν, οὔτε ὀράσας.—48. Γοργίας, ἤδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς, εἰ ἡδέως ἀποθνήσκου, μάλιστα, εἶπεν· ὥσπερ γὰρ ἐκ σαπροῦ καὶ ῥέοντος οἰκιδίου ἀσμένως ἀπαλλάττομαι.—49. Ὁ αὐτὸς ἐπὶ τέρματι ὦν τοῦ βίου, ὑπ' ἀσθενείας καταληφθεὶς, κατ' ὀλίγον εἰς ὕπνον ὑπολισθαίνων ἔκειτο. Εἰ δέ τις αὐτὸν τῶν ἐπιτηδείων ἤρετο, τί πράττοι; ὁ Γοργίας ἀπεκρίνατο· ἤδη με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ.

*Pittacus. Xenophon.*

50. Πιττακὸς, ἀδικηθεὶς ὑπὸ τινος καὶ ἔχων ἐξουσίαν αὐτὸν κολάσαι, ἀφῆκεν, εἰπὼν, συγγνώμη τιμωρίας ἀμείνων τὸ μὲν γὰρ ἡμέρου φύσεως ἐστὶ, τὸ δὲ θηρωδούς.—51. Γρύλλος, ὁ Ξενοφῶντος υἱός, ἐν τῇ μάχῃ περὶ Μαντίνειαν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ τῇ μάχῃ καὶ Ἐπαμινώνδας ἔπεσε. Τηνικαῦτα δὴ καὶ τὸν Ξενοφῶντα φασὶ θύειν ἐστεμμένον ἀπαγγελθέντος δὲ αὐτῷ τοῦ θανάτου τοῦ παιδός, ἀποστεφανώσασθαι· ἔπειτα μαθόντα ὅτι γεναίως, πάλιν ἐπιθέσθαι τὸν στέφανον. Ἐνιοὶ δὲ οὐδὲ δακρῦσαι φασὶν αὐτὸν, ἀλλὰ γὰρ, εἰπεῖν, ἔδειν θνητὸν γεγεννηκώς.

III. ANECDOTES OF POETS AND ORATORS.

52. Ἀνακρέων θωρεὰν παρὰ Πολυκράτους λαβὼν πέντε τάλαντα, ὥς ἐφρόντισεν ἐπ' αὐτοῖς δυοῖν νυκτοῖν, ἀπέδωκεν αὐτὰ, εἰπὼν· μισῶ θωρεὰν ἥτις ἀναγκάζει ἀγρυπνεῖν.—53. Σιμωνίδης ἔλεγεν, ὅτι λαλήσας μὲν πολλάκις μετὰ

- νόησε, σιωπήσας δὲ οὐδέποτε.—54. Αἰσχύλος ὁ τραγωδὸς ἐκρίνετο ἀσεβείας ἐπὶ τινὶ δράματι. Ἐτοίμων οὖν ὄντων Ἀθηναίων βάλλειν αὐτὸν λίθοις, Ἀμεινίας ὁ νεώτερος ἀδελφὸς, διακαλυψάμενος τὸ ἱμάτιον, ἔδειξε τὸν πῆχυν ἐρημον τῆς χειρός. Ἐτυχε δὲ ἀριστεύων ἐν Σαλαμῖνι ὁ Ἀμεινίας, ἀποβεβληκῶς τὴν χειρα, καὶ πρῶτος Ἀθηναίων τῶν ἀριστείων ἔτυχεν. Ἐπεὶ δὲ εἶδον οἱ δικασταὶ τοῦ ἀνδρὸς τὸ πάθος, ὑπεμνήσθησαν τῶν ἔργων αὐτοῦ, καὶ ἀφῆκαν τὸν Αἰσχύλον.—55. Φιλόξενος, παραδοθεὶς ὑπὸ Διονυσίου ποτὲ εἰς τὰς λατομίας, διὰ τὸ φανλίζειν τὰ ποιήματα αὐτοῦ, καὶ ἀνακληθεὶς, ἔπειτα πάλιν ἐπὶ τὴν ἀκρόασιν αὐτῶν ἐκλήθη. Μέχρι δὲ τίνος ὑπομείνας, ἀνέστη. Πυθομένου δὲ τοῦ Διονυσίου, ποῖ δὴ σύ; εἰς τὰς λατομίας, εἶπεν.—56. Σοφοκλῆς, ὁ τραγωδοποιὸς, ὑπὸ τοῦ Ἰοφῶντος τοῦ υἱέος ἐπὶ τέλει τοῦ βίου παρανοίας κρινόμενος, ἀνέγνω τοῖς δικασταῖς Οἰδίπουν τὸν ἐπὶ Κολωνῷ, ἐπιδεικνύμενος διὰ τοῦ δράματος, ὅπως τὸν νοῦν ὑγιαίνειν. ὥς τοὺς δικαστὰς τὸν μὲν ὑπερθαυμάσαι, καταψηφίσασθαι δὲ τοῦ υἱοῦ αὐτοῦ μανίαν.—57. Φιλήμων, ὁ κωμικὸς, ἑπτὰ πρὸς τοῖς ἑννεήκοντα ἔτη βιούς, κατέκειτο μὲν ἐπὶ κλίνης ἡμερῶν θεασάμενος δὲ ὄνσον τὰ παρσκευασμένα αὐτῷ οὔκα κατεσθίουσα, ὥρμησε μὲν εἰς γέλωτα, καλέσας δὲ τὸν οἰκέτην, καὶ σὺν πολλῷ καὶ ἀθρόῳ γέλῳτι εἰπὼν, προσδοῦναι τῷ ὄνῳ ἀκράτου ῥοφεῖν, ἀποπνιγείς ὑπὸ τοῦ γέλωτος ἀπέθανεν.—58. Φιλήταν λέγουσι τὸν Κῶον λεπτότατον γενέσθαι τὸ σῶμα. Ἐπεὶ τοίνυν ἀνατραπῆναι ῥάδιος ἦν ἐκ πάσης προφάσεως, μολίβδου, φασὶ, πεποιημένα εἶχεν ἐν τοῖς ὑποδήμασι πέλματα, ἵνα μὴ ἀνατρέποιτο ὑπὸ τῶν ἀνέμων, εἰ ποτε σκληροὶ κατέπνεον.—59. Φιλιππίδης ὁ κωμωδοποιὸς, φιλοφρονουμένου τοῦ βασιλέως αὐτὸν Λυσιμάχου, καὶ λέγοντος, τίνος σοὶ μεταδῶ τῶν ἐμῶν; οὐ βούλει, φησὶν, ὦ βασιλεῦ, πλὴν τῶν ἀπορρήτων.—60. Ἰσοκράτης, ὁ ῥήτωρ, νεανίου τινὸς λάλου σχολάζειν αὐτῷ βουλομένου, διττοὺς ἤτησε μισθοὺς. Τοῦ δὲ τὴν αἰτίαν πυθομένου, ἕνα, ἔφη, μὲν, ἵνα λαλεῖν μάθῃς, τὸν δ' ἕτερον, ἵνα σιγῇς.—61. Δυσίας τινὶ δίκην ἔλαττι λόγον συγγράμ-

ος ἔδωκεν ὁ δὲ πολλάκις ἀπεγνοῦς, ἤκε πρὸς τὸν Λυσίαν ἀθυμῶν καὶ λέγων, τὸ μὲν πρῶτον αὐτῷ διεξιόντι θαυμαστὸν φανῆναι τὸν λόγον, αὐθις δὲ καὶ τρίτον ἀναλαμβάνοντι παντελῶς ἀμβλὺν καὶ ἀπρακτον ὁ δὲ Λυσίας γελάσας, τί οὖν, εἶπεν, οὐχ ἅπαξ μέλλεις λέγειν αὐτὸν ἐπὶ τῶν δικαστῶν;

#### IV. ANECDOTES OF KINGS AND STATESMEN.

62. Πύρρον τὸν Ἑπειρώτην οἱ υἱοὶ, παῖδες ὄντες, ἡρώτων, τίτι καταλείψει τὴν βασιλείαν; καὶ ὁ Πύρρος εἶπεν· ὅς ἂν ὑμῶν ὀξυτέραν ἔχη τὴν μάχαιραν.—63. Χαριέντως ὁ βασιλεὺς Ἀρχέλαος, ἀδολέσχου κουρέως περιβι- 10 λόντος αὐτῷ τὸ ὠμόλινον, καὶ πυθομένον, πῶς σε κείρω, βασιλεῦ; Σιωπῶν, ἔφη.—64. Ὁ νεώτερος Διονύσιος ἔλεγε πολλοὺς τρέφειν σοφιστὰς, οὐ θαυμάζων ἐκείνους, ἀλλὰ δι' ἐκείνων θαυμάζεσθαι βουλόμενος.

#### *Philip, King of Macedonia.*

65. Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον ἐλάφων, 15 λέοντος στρατηγοῦντος, ἢ λεόντων, ἐλάφου στρατηγοῦντος.—66. Φίλιππος, ὁ Ἀλεξάνδρου πατὴρ, Ἀθηναίους μακαρίζειν ἔλεγεν, εἰ καθ' ἕκαστον ἐνιαυτὸν αἰρεῖσθαι δέκα στρατηγοὺς εὐρίσκουσιν· αὐτὸς γὰρ ἐν πολλοῖς ἔτεσιν ἓνα μόνον στρατηγὸν εὐρηκέναι, Παρμενίωνα.—67. Φίλ- 20 ιππος ἐρωτώμενος, οὐστinas μάλιστα φιλεῖ, καὶ οὐστinas μάλιστα μισεῖ, τοὺς μέλλοντας, ἔφη, προδιδόναι μάλιστα φιλῶ, τοὺς δ' ἤδη προδεδωκότας μάλιστα μισῶ.—68. Νεοπτόλεμον, τὸν τῆς τραγωδίας ὑποκριτὴν, ἤρετό τις, τί θαυμάζοι τῶν ὑπ' Ἀισχύλου λεχθέντων, ἢ Σοφοκλέους, ἢ 25 Εὐριπίδου; οὐδὲν μὲν τούτων, εἶπεν, δ' ὁ αὐτὸς ἐθεάσατο ἐπὶ μείζονος σκηνῆς, Φίλιππον ἐν τοῖς τῆς θυγατρὸς Κλεοπάτρας γάμοις πομπεύσαντα, καὶ τρισκαίδεκατον θεῶν ἐπιμαρτυρόντα, τῇ ἑστῇ ἐπισφραγίστα ἐν τῷ θεάτρῳ, καὶ

ἐφρίμμενον.—69. Τριῶν Φιλίππῳ προσαγγελθέντων εὐτυχιμάτων ὑφ' ἓνα καιρὸν, πρώτου μὲν, ὅτι τεθοίπῳ νενίκηκεν Ὀλύμπια· δευτέρου δὲ, ὅτι Παρμενίων ὁ στρατηγὸς μάχῃ Δαρδανεῖς ἐνίκησε· τρίτου δ', ὅτι ἄρρεν αὐτῷ παιδίον ὁ ἀπεκύησεν Ὀλυμπιάς· ἀνατείνας ἐς οὐρανὸν τὰς χεῖρας, ὦ δαῖμον, εἶπε, μέτριόν τι τούτοις ἀντίθεος ἐλάττωμα! εἰδὼς ὅτι τοῖς μεγάλοις εὐτυχήμασι φθονεῖν πέφυκεν ἡ Τύχη.—70. Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλη νίκη ἐνίκησε Φίλιππος. Ἐπαρθεῖς δὲ τῇ εὐπραγίᾳ, ᾤετο δεῖν αὐτὸν ὑπομνησθεσθαι, ὅτι ἄνθρωπός ἐστιν, καὶ προσέταξέ τινι παιδί τούτο ἔργον ἔχειν. Τρὶς δὲ ἐκάστης ἡμέρας ὁ παῖς ἔλεγεν αὐτῷ· Φίλιππε, ἄνθρωπος εἰ.

#### Alexander.

71. Ὁ Ἀλέξανδρος Διογένει εἰς λόγους ἐλθὼν, οὕτω κατεπλάγῃ τὸν βίον καὶ τὸ ἀξίωμα τοῦ ἀνδρός, ὥστε 15 πολλάκις αὐτοῦ μνημονεύων λέγειν, εἰ μὴ Ἀλέξανδρος ἦμην, Διογένης ἂν ἦμην.—72. Ἀλέξανδρος μόνον ἐκέλευε Λύσιππον εἰκόνας αὐτοῦ δημιουργεῖν· μόνος γὰρ οὗτος κατεμήννε τῷ χαλκῷ τὸ ἦθος αὐτοῦ, καὶ συνεξέφερε τῇ μορφῇ τὴν ἀρετὴν· οἱ δὲ ἄλλοι τὴν ἀποστροφὴν τοῦ 20 τραχήλου, καὶ τῶν ὀμμάτων τὴν ὑγρότητα μιμεῖσθαι θέλοντες, οὐ διεφύλαττον αὐτοῦ τὸ ἄρρενωπὸν καὶ λεοντῶδες.—73. Ἀλέξανδρος Ἀναξάρχου περὶ κόσμων ἀπειρίας ἀκούων ἐδάκρυε, καὶ τῶν φίλων ἐρωτησάντων αὐτὸν, τι δακρύει, οὐκ ἄξιον, ἔφη, δακρύειν, εἰ, κόσμων ὄντων ἀπεί- 25 ρων, ἐνδὸς οὐδέπω κύριοι γεγόναμεν;

#### Successors of Alexander.

74. Πτολεμαῖόν φασι τὸν Λάγῳ, καταπλουτίζοντα τοὺς φίλους αὐτοῦ ὑπερχαίρειν· ἔλεγε δὲ, ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν.—75. Ἀντίγονος πρὸς τινα μακαρίζουσαν αὐτὸν γραῦν, εἰ ἦδεις, ἔφη, ὦ μῆτερ, ὅσων κακῶν 20 μεστόν ἐστι τούτῳ τὸ ῥάκος, δείξας τὸ διάδημα, οὐκ ἂν ἐπὶ κοπρίας κείμενον αὐτὸ ἐδάστασας.—76. Ἀντίγονος ὁ βασιλεὺς, ἐρωτήσαντος αὐτὸν τοῦ υἱοῦ, πηνίκα μέλλουσιν ἀναζειγνύειν, τί δέδοικας; εἶπε, μὴ μόνος οὐκ ἀκούσης τῆς σάλπιγγος;

*Alexander of Pheræ.*

77. Ἀλέξανδρος, ὁ Φεραίων τύραννος, θεώμενος τραγω-  
δόν, ἐμπαθέστερον διετέθη πρὸς τὸν οἶκτον ἀναπηδήσας  
οὖν ἐκ τοῦ θεάτρου ἀπιὼν ᾤχετο, δεινὸν εἶναι λέγων, εἰ  
τοσοῦτους ἀποσφάξας πολίτας ὀφθήσεται τοῖς Ἐκάβης καὶ  
Πολυζένης πάθεσιν ἐπιδακρύων. 5

*Craesus.*

78. Ὅτε Κροῖσος ἦρχε Λυδῶν, τὸν ἀδελφὸν μεθ' αὐτοῦ  
κατέστησεν ἄρχοντα. Προσελθὼν δέ τις τῶν Λυδῶν, ὃ  
βασιλεῦ, εἶπε, πάντων ἐπὶ γῆς καλῶν ὁ ἥλιος ἀνθρώποις  
αἰτιὸς ἐστί, καὶ οὐδὲν ἂν εἴη τῶν ἐπὶ γῆς, μὴ τοῦ ἡλίου  
ἐπιλάμποντος· ἀλλ' εἰ θέλουσι δύο ἥλιοι γενέσθαι, κίνδυν- 10  
ος πάντα συμφλεχθέντα διαφθαρῆναι. Οὕτως ἓνα μὲν  
βασιλέα δέχονται Λυδοὶ, καὶ σωτῆρα πιστεύουσιν εἶναι,  
δύο δὲ ἅμα οὐκ ἂν ἀνάσχοιντο.

*Themistocles.*

79. Θεμιστοκλῆς ἔτι μεираκίον ὦν ἐν πότοις ἐκυλιν-  
θεῖτο· ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαρα- 15  
θῶνι τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι  
Θεμιστοκλεῖ. Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν  
ἔλεγεν, οὐκ ἔμ' με καθεύδειν, οὐδὲ ῥαθυμεῖν, τὸ Μιλτιά-  
δου τρόπαιον.—80. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς  
ἐβούλετ' ἂν εἶναι ἢ Ὀμηρος; σὺ δὲ αὐτὸς, ἔφη, πότερον 20  
ἤθελες ὁ νικῶν ἐν Ὀλυμπιάσει ἢ ὁ κηρύσσων τοὺς νικῶν-  
τας εἶναι;—81. Θεμιστοκλῆς πρὸς τὸν Εὐρυδιάδην τὸν  
Δακεδαιμόνιον ἔλεγέ τι ὑπεναντίον, καὶ ἀνέτεινεν αὐτῷ  
τὴν βακτηρίαν ὁ Εὐρυδιάδης. Ὁ δὲ, πάταξόν μὲν, ἔφη,  
ἀκουσον δέ. Ἦιδει δὲ, ὅτι ἃ μέλλει λέγειν, τῷ κοινῷ λυ- 25  
σιτελεῖ.—82. Σεριφίου τινὸς πρὸς αὐτὸν εἰπόντος, ὥς  
οὐ δεῖ αὐτὸν, ἀλλὰ διὰ τὴν πόλιν ἐνδοξὸς ἐστίν, ἀληθῆ  
λέγεις, εἶπεν, ἀλλ' οὗτ' ἂν ἐγὼ Σερίφιος ὦν ἐγενόμην  
ἐνδοξος, οὔτε σὺ, Ἀθηναῖος.—83. Πρὸς δὲ Σιμωνίδην  
ἐξαιτούμενόν τινα κρίσιν οὐ δικαίαν, ἔφη, μήτ' ἂν ἐκεῖνον 30  
γενέσθαι ποιητὴν ἀγαθόν, ἄδοντα παρὰ μέλος, μήτ' αὐτὸν

ἄρχοντα χρηστὸν, δικάζοντα παρὰ τὸν νόμον.—84. Ἀπεὶ καζεν αὐτὸν ταῖς πλατάνοις, αἷς ὑποτρέχουσι χειμαζόμενοι, γενομένης δὲ εὐδίας τίλλουσιν οἱ παρερχόμενοι καὶ κολούουσιν.

*Eraclonondas.*

85. Ἐπαμινώνδας ἓνα εἶχε τρίβωνα· εἰ δέ ποτε αὐτὸν ἔδωκεν εἰς γναφεῖον, αὐτὸς ὑπέμενεν οἴκοι δι' ἀπορίαν ἑτέρου.—86. Ἐπαμινώνδας, ὁ Θηβαῖος, ἰδὼν στρατόπεδον μέγα καὶ καλὸν, στρατηγὸν οὐκ ἔχον, ἡλίκον, ἔφη, θηρίον, καὶ κεφαλὴν οὐκ ἔχει!—87. Ἐλεγε πρὸς Πελοπίδαν, μὴ πρότερον ἀπαλλάττεσθαι τῆς ἀγορᾶς ἡμέρα, πρὶν ἢ φίλ-  
 10 σον τοῖς ἀρχαίοις τινὰ προσπορίσαι νεώτερον.—88. Τὸν Ἐπαμινώδαν ὁ Σπίνθαρος ἐπαινῶν, ἔφη, μήτε πλείονα γιγνώσκοντι, μήτε ἐλάττονα φθεγγομένῳ ῥαδίως ἐντυχεῖν ἑτέρῳ.

*Pelopidas and other Commanders.*

89. Πελοπίδας, ἀνδρείου στρατιώτου διαβληθέντος αὐ-  
 τῷ, ὡς βλασφημήσαντος αὐτὸν, ἐγὼ τὰ μὲν ἔργα, ἔφη, αὐτοῦ βλέπω, τῶν δὲ λόγων οὐκ ἤκουσα.—90. Ἴφικράτης τὸ στράτευμα οὕτως ἔφασκε δεῖν συντετάχθαι, ὡς ἐν σῶμα·  
 θώρακα μὲν ἔχον τὴν φάλαγγα, χεῖρας δὲ τοὺς ψιλοὺς,  
 20 πόδας δὲ τοὺς ἱππέας, κεφαλὴν δὲ τὸν στρατηγόν.—91. Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παῖδας ἀποβαλὼν, ἀνδρε-  
 ότατα τὸν θάνατον αὐτῶν ἠνεγκε, καὶ πάντας Ἀθηναίους ἔπεισε τοὺς τῶν φιλτάτων θανάτους εὐθυμότερον φέρειν.  
 —92. Ὀδυρομένων τῶν μετὰ Φωκίωνος μελλόντων ἀπο-  
 25 θνήσκειν, εἶπεν ὁ Φωκίων, εἴτα οὐκ ἀγαπᾷς, Θούδιππε, μετὰ Φωκίωνος ἀποθνήσκων;

V. ANECDOTES OF SPARTANS.

93. Ἄγις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους μὴ ἔρω-  
 γῆν, ὅποσοι εἰσὶν, ἀλλὰ ποῦ εἰσιν οἱ πολέμοι; καὶ ἔρω-  
 τῶντός τινος, πόσοι εἰσὶ Λακεδαιμόνιοι, ὅσοι, ἔφη, ἱκανοὶ

τοὺς κακοὺς ἀπερύκειν.—94. Δημάρατος, ἀνθρώπου τινὸς πονηροῦ κόπτοντος αὐτὸν ἀκαίροις ἐρωτήμασι, καὶ δὴ τοῦτο πολλάκις ἐρωτῶντος, τίς ἄριστος Σπαρτιατῶν, ἔφη, ὁ σοὶ ἀνομοιότατος.—95. Πλειστῶναξ, ὁ Πανσανίου, Ἀττικοῦ τινος ῥήτορος τοὺς Λακεδαιμονίους ἀμαθεῖς ἀποκαλοῦντος, ὁρθῶς, ἔφη, λέγεις, μόνοι γὰρ τῶν Ἑλλήνων ἡμεῖς οὐδὲν κακὸν μεμαθήκαμεν παρ' ὑμῶν.—96. Ἀγησίπολις, ὁ Κλεομβρότου, εἰπόντος τινὸς, ὅτι Φίλιππος ἐν ὀλίγαις ἡμέραις Ὀλυνθον κατέσκαψε, μὰ τοὺς θεοὺς, εἶπεν, ἄλλην τοιαύτην ἐν πολλαπλασίονι χρόνῳ οὐκ οἰκοδομήσει.—97. Χαρί- 10  
λαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ὁ Λυκούργος οὕτως ὀλίγους ἔθηκεν, ὅτι, ἔφη, τοῖς ὀλίγα λέγουσιν ὀλίγων καὶ νόμων ἐστὶ χρεῖα.

98. Ἀθηναίου τινὸς πρὸς Ἀνταλκίδαν εἰπόντος, ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, 15  
ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα.—99. Ὁ αὐτὸς, σοφιστοῦ τινος μέλλοντος ἀναγιγνώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, τίς γὰρ αὐτὸν ψέγει;—100. Ἀρχίδαμος πρὸς τὸν ἐπαινοῦντα κιθαρωδὸν, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, ὦ λῶστε, ἔφη, ποῖον γέρας παρὰ σοῦ τοῖς 20  
ἀγαθοῖς ἀνδράσιν ἐσται, ὅταν κιθαρωδὸν οὕτως ἐπαινῇς.—101. Ταῖς θυγατράσιν αὐτοῦ ἱματισμὸν πολυτελεῖ Διονυσίου τοῦ τυράννου Σικελίας πέμψαντος, οὐκ ἐδέξατο, εἰπὼν, φοβοῦμαι μὴ περιθέμεναι αἱ κόραι φανῶσί μοι αἰσχραί.—102. Ἀρχίδαμος, ὁ Ἀγησιλάου, καταπελτικὸν βέλ- 25  
ος ἰδὼν, τότε πρῶτως ἐκ Σικελίας κομισθὲν, ἀνεβόησεν, ὦ Ἡράκλεις, ἀπόλωλεν ἀνδρὸς ἀρετά.

103. Ἀγησίλαος, παρακαλούμενός ποτε ἀκοῦσαι τοῦ τὴν ἀηδὸνα μιμουμένου, παρητήσατο, φήσας, αὐτῆς ἀκήκοα 30  
πολλάκις.—104. Κατηγοροῦσιν οἱ Λακεδαιμόνιοι Ἀγη- 20  
σιλάου τοῦ βασιλέως, ὡς ταῖς συνεχέσι καὶ πυκναῖς εἰς τὴν Βοιωτίαν ἐμβολαῖς καὶ στρατείαις τοὺς Θηβαίους ἀντιπάλους τοῖς Λακεδαιμονίοις κατασκευάσαντος. Διὸ καὶ τετρωμένον αὐτὸν ἰδὼν ὁ Ἀνταλκίδας, καλὰ, ἔφη, τὰ διδασκάλια παρὰ Θηβαίων ἀπολαμβάνεις, μὴ βουλομένους 35  
αὐτοὺς, μήδ' εἰδότας μάχεσθαι διδάξας.—105. Ἀνὴρ εἰς



Λακεδαίμονα ἀφίκετο Κεῖος, γέρον ἤδη ὢν, τὰ μὲν ἄλλα ἀλαζών, ἠδεῖτο δὲ ἐπὶ τῷ γήρῳ, καὶ διὰ ταῦτα τὴν τρίχα, πολιὰν οὖσαν, ἐπειρᾶτο βαφῇ ἀφανίζειν· παρελθὼν οὖν, εἶπεν ἐκεῖνα ὑπὲρ ὧν καὶ ἀφίκετο. Ἀναστὰς οὖν ὁ Ἄρχίδαμος, ὁ τῶν Λακεδαιμονίων βασιλεὺς, τί δ' ἂν, ἔφη, οὗτος ὑγιὲς εἴποι, ὃς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεῦδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει;

106. Ἐλθὼν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὅμηρον Λακεδαιμονίων εἶναι ποιητὴν, ὡς χρὴ πολεμεῖν λέγοντα, τὸν δὲ Ἡσίοδον τῶν Εἰλώτων, λέγοντα, ὡς χρὴ γεωργεῖν.—

107. Λυκοῦργος, ὁ Λακεδαιμόνιος, πηρωθεὶς ὑπὸ τινος τῶν πολιτῶν ὀφθαλμῶν τὸν ἕτερον, καὶ παραλαβὼν τὸν νεανίσκον παρὰ τοῦ δήμου, ἵνα τιμωρήσαιο, ὅπως αὐτὸς βούληται, τούτου μὲν ἀπέσχετο, παιδεύσας δὲ αὐτὸν, καὶ ἀπόφηνας ἄνδρα ἀγαθόν, παρήγαγεν εἰς τὸ θέατρον. Θαυμάζοντων δὲ τῶν Λακεδαιμονίων, τοῦτον μέντοι λαβὼν, ἔφη, παρ' ὑμῶν ὑβριστὴν καὶ βίαιον, ἀποδίδωμι ὑμῖν ἐπιεικὴ καὶ δημοτικόν.—108. Περσῶν τὴν Ἑλλάδα λεηλατούντων, Πausanias, ὁ τῶν Λακεδαιμονίων στρατηγός, ἀπὸ Ξέρξου πεντακόσια τάλαντα χρυσοῦ λαβὼν, ἔμελλε προδιδόναι τὴν Σπάρτην. Τῶν δὲ ἐπιστολῶν μεσολαβηθεισῶν, Ἠγησίλαος, ὁ πατὴρ τοῦ προειρημένου, περὶ τῶν συμβεβηκότων ἀκούσας, τὸν υἱὸν μέχρι τοῦ ναοῦ τῆς χαλκιοίκου συνεδίωξεν Ἀθηναῖς, καὶ τὰς θύρας τοῦ τεμένους πλίνθοις ἐμφράξας, μετὰ τῆς γυναικὸς τὴν εἴσοδον ἐφρούρησε, καὶ λιμῷ τὸν προδότην ἀνείλεν, ὃν ἡ μήτηρ ἀείρασα ὑπὲρ τοὺς ὄρους ἐφρίψεν.

109. Ὁ Βρασιδάς μὲν τινα συλλαβὼν ἐν Ἰσχάσι, καὶ ὀδηχθεὶς, ἀφῆκεν· εἶτα πρὸς ἑαυτὸν, ὦ Ἡράκλεις, ἔφη, ὡς οὐδέν ἐστιν οὕτω μικρόν, οὐδ' ἀσθενές, ὃ μὴ ζήσεται, τολμῶν ἀμύνασθαι!—110. Ὁ Λεωνίδας, ὁ Λακεδαιμόνιος, καὶ οἱ σὺν αὐτῷ τριακόσιοι, τὸν μαντευόμενον αὐτοῖς θάνατον εἶλοντο ἐν Πύλαις, καὶ ὑπὲρ τῆς Ἑλλάδος εὖ καὶ καλῶς ἀγωνισάμενοι τέλους ἔτυχον εὐκλεοῦς, καὶ δόξαν ἑαυτοῖς ἀθάνατον ἀπέλειπον, καὶ φήμην ἀγαθὴν δι' αἰῶνος

—111. Λέγοντός τινος, ἀπὸ τῶν δῖστευμάτων τῶν βαρ-  
 βάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἔστιν οὐκοῦν, ἔφη, χαρίεν,  
 εἰ ὑπὸ σκιὰν αὐτοῖς μαχεσόμεθα.—112. Βουλόμενος ἤδη  
 τοῖς πολεμίοις ἐπιτίθεσθαι, τοῖς στρατιώταις παρήγγειλεν,  
 ἀριστοποιεῖσθαι, ὥς ἐν ἄδου δειπνοποιησόμενους.

### *Spartan Women.*

113. Αἱ Λακεδαιμονίων μητέρες, ὅσαι ἐπυνθάνοντο τοὺς  
 παῖδας αὐτῶν ἐν τῇ μάχῃ κεῖσθαι, αὐταὶ ἀφικόμεναι, τὰ  
 τραύματα αὐτῶν ἐπεσκόπουν, τὰ τε ἔμπροσθεν, καὶ τὰ  
 ὀπίσθεν. Καὶ, εἰ ἦν πλείω τὰ ἐναντία, αἶδε γαυρούμεναι  
 τοὺς παῖδας εἰς τὰς πατρώας ἔφερον ταφάς· εἰ δὲ ἐτέρως 10  
 εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδούμεναι καὶ θρηνοῦσαι,  
 καὶ, ὥς ἐνι μάλιστα, λαθεῖν σπεύδουσαι ἀπηλλάττοντο,  
 καταλιποῦσαι τοὺς νεκροὺς ἐν τῷ πολυανδρίῳ θάψαι, ἢ  
 λάθρα εἰς τὰ οἰκεῖα ἡρία ἐκόμιζον αὐτούς.—114. Λάκαινα  
 γυνή, τοῦ υἱοῦ αὐτῆς ἐν παρατάξει χωλωθέντος, καὶ δυσ- 15  
 φοροῦντος ἐπὶ τούτῳ, μὴ λυποῦ, τέκνον, εἶπε· καθ' ἕκασ-  
 τον γὰρ βῆμα τῆς ἰδίας ἀρετῆς ὑπομνησθήσει.—115. Γορ-  
 γῶ, ἡ Λακεδαιμονία, Λεωνίδου γυνή, τοῦ υἱοῦ αὐτῆς ἐπὶ  
 στρατείαν πορευομένου, τὴν ἀσπίδα ἐπιδιδούσα, εἶπεν· ἢ  
 ταύταν, ἢ ἐπὶ ταύτῃ.—116. Εἰπούσης τινὸς, ὥς ἔοικε, 20  
 ξένης πρὸς Γοργῶ, τὴν Λεωνίδου γυναῖκα, ὥς μόναι τῶν  
 ἀνδρῶν ἀρχετε ὑμεῖς αἱ Λάκαιναι, μόναι γὰρ, ἔφη, τίκτο-  
 μεν ἄνδρας.

117. Ἡ Βρασίδου μήτηρ, Ἀργιλεωνίς, ὥς ἀφικόμενοί  
 τινες εἰς Λακεδαίμονα τῶν ἐξ Ἀμφιπόλεως εἰσῆλθον πρὸς 25  
 αὐτήν, ἠρώτησεν, εἰ καλῶς ὁ Βρασίδας ἀπέθανε, καὶ τῆς  
 Σπάρτης ἀξίως; Μεγαλυνόντων δὲ ἐκείνων τὸν ἄνδρα, καὶ  
 λεγόντων, ὥς οὐκ ἔχει τοιοῦτον ἄλλον ἢ Σπάρτη, μὴ  
 λέγετε, εἶπεν, ὦ ξένοι· καλὸς μὲν γὰρ ἦν καὶ ἀγαθὸς ὁ  
 Βρασίδας, πολλοὺς δ' ἄνδρας ἢ Λακεδαίμων ἔχει κείνου 30  
 κρείττονας.—118. Λάκαινά τις, ἐκπέμψασα τοὺς υἱοὺς αὐ-  
 τῆς πέντε ὄντας ἐπὶ πόλεμον, ἐν τοῖς προαστείοις εἰσ-  
 τήκει, караδοκοῦσα, τί ἐκ τῆς μάχης ἀποθήσοιτο· ὥς δὲ  
 παραγενόμενός τις πνυθμένης ἀπήγγειλε, τοὺς παῖδας

ἅπαντας τετελευτηκέναι, ἀλλ' οὐ τοῦτο ἐπυθόμην, εἶπε, κακὸν ἀνδράποδον, ἀλλὰ τί πράσσει ἡ πατρίς. Φήσαντες δὲ, ὅτι νικᾷ, ἀσμένῃ, τοίνυν, εἶπε, δέχομαι καὶ τὸν τῶν παίδων θάνατον.

- 5 119. Λακῶν τρωθεῖς ἐν πολέμῳ καὶ βαδίζειν οἱ ἑνάμενος, τετραποδιστὶ ὤδευεν αἰσχυνομένῳ δ' αὐτῷ ἐπὶ τῷ γελοίῳ, ἡ μήτηρ, καὶ πόσῳ βέλτιον, ὦ τέκνον, εἶπε, μᾶλλον ἐπὶ τῇ ἀνδρείᾳ γεγηθέναι ἢ αἰσχύνεσθαι ἐπὶ γέλῳτι ἀνοήτῳ!—120. Σεμνυνομένης γυναικὸς τινος Ἰων-  
10 ικῆς ἐπὶ τινι τῶν ἑαυτῆς ὑφασμάτων ὄντι πολυτελεῖ, Λάκαινα ἐπιδείξασα τοὺς τέσσαρας υἱοὺς ὄντας κοσμηωτάτους, τοιαῦτα ἔφη δεῖν εἶναι τὰ τῆς καλῆς καὶ ἀγαθῆς γυναικὸς ἔργα, καὶ ἐπὶ τούτοις ἐπαίρεσθαι καὶ μεγαλαυχεῖν.—121. Γοργῷ, ἡ βασιλέως Κλεομένους θυγάτηρ,  
15 Ἀρισταγόρου τοῦ Μιλησίου παρακαλοῦντος αὐτὸν ἐπὶ τὸν πρὸς βασιλέα πόλεμον ὑπὲρ Ἰώνων, ὑπισχυνομένου χρημάτων πλῆθος, καὶ ὅσῳ ἀντέλεγε, πλείονα προστιθέντος, καταφθερεῖ σε, ὦ πάτερ, ἔφη, τὸ ξενύλλιον, εἰ μὴ τάχιστα αὐτὸν τῆς οἰκίας ἐκβάλῃς.—122. Τὸν δὲ Ἀρισταγ-  
20 ὄραν ὑπὸ τινος τῶν οἰκετῶν ὑποδοῦμενον θεασαμένη, πάτερ, ἔφη, ὁ ξένος χειρὰς οὐκ ἔχει.

## VI. MISCELLANEOUS ANECDOTES.

123. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τινῶν, ὅτι ζωγραφεῖ βραδέως, ὁμολογῶ, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν, καὶ γὰρ εἰς πολύν.—124. Οἱ ἔφοροι Ναυκλείδην, τὸν  
25 Πολυδιάδου, ὑπερσαρκοῦντα τῷ σώματι, καὶ ὑπέρπαχυν, διὰ τρυφὴν γενόμενον, εἰς τὴν ἐκκλησίαν κατήγαγον, καὶ ἠπείλησαν αὐτῷ φυγῆς προστίμησιν, εἰ μὴ τὸν βίον, ὃν ἐβίου τότε, τοῦ λοιποῦ μεθαρμόσῃται· φέρειν γὰρ αὐτοῦ τὸ εἶδος, καὶ τὴν τοῦ σώματος διάθεσιν, αἰσχύνην καὶ τῇ  
30 Λακεδαίμονι καὶ τοῖς νόμοις.—125. Δημάδης, ὁ ῥήτωρ, ληφθεὶς αἰχμάλωτος ἐν τῇ κατὰ Χαιρώνειαν μάχῃ ὑπὸ Φιλίππου, καὶ συσταθεὶς αὐτῷ, ἐκείνου παρὰ πότον σεμ-

νονομένου, ποῦ ἡ εὐγένεια καὶ ὑπεροχὴ τῆς Ἀθηναίων πόλεως; ἔγνωσ ἄν, ἔφη, τὴν τῆς πόλεως δύναμιν, εἰ Ἀθηναίων μὲν Φίλιππος, Μακεδόνων δὲ Χάρης ἐστρατήγει.

126. Σιμωνίδης, ὁ τῶν μελῶν ποιητῆς, Πausανίου τοῦ βασιλέως τῶν Λακεδαιμονίων μεγαλαυχουμένου συνεχῶς 5 ἐπὶ ταῖς αὐτοῦ πράξεσι, καὶ κελεύοντος ἐπαγγεῖλαι τι αὐτῷ σοφόν, μετὰ χλευασμοῦ, συνεῖς αὐτοῦ τὴν ὑπερηφανίαν, συνεβούλευε μεμνησθαι, ὅτι ἄνθρωπός ἐστιν.—127. Θηραμένης ὁ γενόμενος Ἀθήνησι τῶν τριάκοντα τυράννων, συμπεσοῦσης τῆς οἰκίας, ἐν ἣ μετὰ πλειόνων ἐδείπνει, 10 μόνος σωθεὶς, καὶ πρὸς πάντων εὐδαιμονιζόμενος, ἀναφωνήσας μεγάλη τῇ φωνῇ, ὦ Τύχῃ, εἶπεν, εἰς τίνα με καιρὸν ἄρα φυλάττεις; μετ' οὐ πολὺν δὲ χρόνον καταστρεβλωθεὶς ὑπὸ τῶν συντυράννων ἐτελεύτησεν.

128. Μενεκράτους τοῦ ἱατροῦ, ἐπεὶ κατατυχὼν ἐν τισιν 15 ἀπεγνωσμέναις θεραπείαις Ζεὺς ἐπεκλήθη, φόρτικῶς ταύτῃ χρωμένου τῇ προσωνομίᾳ, καὶ δὴ πρὸς τὸν Ἀγησίλαον ἐπιστεῖλαι τολμήσαντος οὕτω, Μενεκράτης Ζεὺς βασιλεῖ Ἀγησιλάῳ χαίρειν οὐκ ἀναγνοὺς τὰ λοιπὰ ἀντέγραψε, Βασιλεὺς Ἀγησίλαος Μενεκράτει ὑγιαίνειν.—129. Μενεκ- 20 ράτης, ὁ ἱατρὸς, εἰς τοσοῦτον προῆλθε τύφου, ὥστε ἑαυτὸν ὀνομάζειν Δία. Εἰστία ποτὲ μεγαλοπρεπῶς ὁ Φίλιππος, καὶ δὴ καὶ τοῦτον ἐπὶ θοίνῃν ἐκάλεσε, καὶ ἰδίᾳ κλίνῃ αὐτῷ ἐκέλευσε παρεσκευάσθαι, καὶ κατακλιθέντι θυμιατήριον παρέθηκε, καὶ ἐθυμιάτο αὐτῷ· οἱ δὲ λοιποὶ εἰσιῶντο, 25 καὶ ἦν μεγαλοπρεπὲς τὸ δεῖπνον. Ὁ τοίνυν Μενεκράτης τὰ μὲν πρῶτα ἐνεκαρτέρει, καὶ ἔχαιρε τῇ τιμῇ· ἐπεὶ δὲ κατὰ μικρὸν ὁ λιμὸς περιῆλθεν αὐτόν, καὶ ἠλέγχετο, ὅτι ἦν ἄνθρωπος, καὶ ταῦτα εὐήθης, ἐξαναστὰς ἀπιὼν ὤχετο, καὶ ἔλεγεν ὑβρίσθαι, ἐμμελῶς πάννυ τοῦ Φιλίππου τὴν 30 ἄνοιαν αὐτοῦ ἐκκαλύψαντος.

130. Θράσυλλός τις παράδοξον ἐνόσησε μανίαν. Ἀπολιπὼν γὰρ τὸ ἄστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ πλοῖα τὰ καταίροντα ἐν αὐτῷ πάντα ἑαυτοῦ ἐνόμιζεν εἶναι, καὶ ἀπεγράφετο αὐτὰ, καὶ αὖ πάλιν 35 ἐξέπεμπε, καὶ τοῖς περισωζομένοις καὶ εἰσιούσιν εἰς τὸν

λιμένα ὑπερέχαιρε. Χρόνους δὲ διετέλεσε πολλοὺς συνοικ  
 ὦν τῷ ἀρρώστηματι τούτῳ. Ἐκ Σικελίας δὲ ἀναχθεὶς ὁ  
 ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἱατρῷ ἰάσασθαι, καὶ  
 ἐπαύσατο τῆς νόσου οὕτως. Ἐμέμνητο δὲ πολλάκις τῆς  
 5 ἐν μανίᾳ διατριβῆς, καὶ ἔλεγε, μηδέποτε ἡσθῆναι τοσοῦτον,  
 ὅσον τότε ἦδετο ἐπὶ ταῖς μηδὲν αὐτῷ προσηκούσαις ναυσὶν  
 ἀποσωζομέναις.—131. Τίμων, ὁ μισάνθρωπος, εὐήμερή-  
 σαντα ἰδὼν τὸν Ἀλκιβιάδην, καὶ προπεμπόμενον ἀπὸ τῆς  
 ἐκκλησίας ἐπιφανῶς, οὐ παρήλθεν, οὐδ' ἐξέκλινεν, ὥσπερ  
 10 εἰκόδι τοὺς ἄλλους, ἀλλ' ἀπαντήσας καὶ δεξιωσάμενος, εὖ  
 γ', ἔφη, ποιεῖς αὐξόμενος, ὦ παῖ· μέγα γὰρ αὖξει κακὸν  
 ἔπασσι ρούτοις.

132. Σώστρατος, ὁ αὐλητῆς, ὄνειδιζόμενος ὑπὸ τινος  
 ἐπὶ τῷ γονέων ἀσέμῳ εἶναι, εἶπε, καὶ μὴν διὰ τοῦτο  
 13 εὐφειλον μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος  
 ἄρχεται.—133. Ψάλτης Ἀντιγόνῳ ἐπεδείκνυτο τοῦ δὲ  
 βασιλέως πολλάκις λέγοντος, τὴν νήτην ἐπίσφιγξον, εἴτα  
 πάλιν, τὴν μέσσην, ὅδε ἀγανακτήσας, ἔφη· μὴ γένοιτό σοι  
 οὕτω κακῶς, ὥ βασιλεῦ, ὥς ἐμοῦ ταῦτα ἀκριβοῦν μᾶλλον.

90 134. Ἡ Φωκίωνος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν  
 ἄλλων ἐν συνόδῳ οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, ὅτι  
 αὐτάρκης κόσμος μοι ἐστὶν ἡ τοῦ ἀνδρὸς ἀρετή.—135. Θεα-  
 νῶ, ἡ τυθαγορικὴ φιλόσοφος, ἐρωτηθεῖσα, τί πρέπον εἴη  
 γυναικί, τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρί.—136. Στρατ-  
 15 ονίκη, ἡ Σελεύκου γυνὴ, φαλακρὰ οὔσα, τοῖς παιηταῖς  
 ἀγῶνα προὔθηκε περὶ ταλάντου, ὅστις ἂν ἄμεινον ἐπαινέ-  
 σαι αὐτῆς τὴν κόμην.

## NATURAL HISTORY.

### *Syrian Sheep.*

1. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐράς ἔχει τὸ πλατος  
 πήχεως, τὰ δὲ ὦτα αἱ αἰγες σπιθαμῆς καὶ παλαιστῆς καὶ  
 20 ἐνίασι συμβάλλουσι τὰ ὦτα κάτω ἀλλήλοις.

*The Elephant.*

2. Ὀρρώδει ὁ ἐλέφας κεράστην κριὸν καὶ χοίρου βοήν. Οὕτω τοίνυν, φασὶ, καὶ Ῥωμαῖοι τοὺς σὺν Πύρρῳ τῷ Ἡπειρώτῃ ἐτρέψαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο.—3. Τῷ ἐλέφαντι ὁ μυκτήρ ἐστὶ μακρὸς καὶ ἰσχυρὸς καὶ χρηταὶ αὐτῷ ὥσπερ χεῖρ· λαμβάει γὰρ τούτῳ, καὶ εἰς τὸ στόμα προσφέρεται τὴν τροφήν, καὶ τὴν ὑγρὰν καὶ τὴν ξηρὰν, μόνον τῶν ζώων.—4. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους, καὶ τύπτουσι τοῖς ὀδοῦσι σφᾶς αὐτούς· ὁ δὲ ἡττηθεὶς δουλοῦται, καὶ οὐχ ὑπομένει τὴν τοῦ νικήσαντος φωνήν. Διαφέρουσι δὲ 10 καὶ τῇ ἀνδρείᾳ οἱ ἐλέφαντες θαυμαστὴν ὄσον.

5. Οἱ ἐλέφαντες ζῶσιν ἔτη πλείω τῶν διακοσίων. Τῶν δὲ Λιβυκῶν οἱ Ἰνδικοὶ μείζους τέ εἰσιν καὶ Ῥωμαλεώτεροι. Ταῖς γοῦν προβοσκίαις ἐπάλξεις καθαιροῦσι, καὶ δένδρα ἀνασπῶσι πρόρριζα, διανιστάμενοι εἰς τοὺς ὀπισθίους 15 πόδας. Τοσοῦτον δὲ εἰσιν εὐτιθάσσευτοι καὶ θυμόσοφοι, ὥστε καὶ λιθάζειν ἐπὶ σκοπὸν μανθάνουσι, καὶ ὅπλοις χρῆσθαι, καὶ νεῖν.—6. Ἐν Ῥώμῃ ποτὲ πολλῶν ἐλεφάντων προδιδασκομένων στάσεις τινὰς ἵστασθαι παραβόλους, καὶ κινήσεις δυσελίκτους ἀνακυκλεῖν, εἰς ὃ δυσμαθέστατος 20 αὐτῶν, ἀκούων κακῶς ἐκάστοτε, καὶ κολαζόμενος πολλάκις, ὥφθη νυκτὸς αὐτὸς ἀφ' ἑαυτοῦ πρὸς τὴν σελήνην τὰ μαθήματα μελετῶν.—7. Ἄλλος τις ὑπὸ τῶν παιδαρίων προπηλακισθεὶς ἐν Ῥώμῃ, τοῖς γραφείοις τὴν προβοσκίδα κεντούντων, ἓνα αὐτῶν συλλαβὼν καὶ μετέωρον ἐξάρας, 25 ἐπίδοξος ἦν ἀποτυμπανίσειν· κραυγῆς δὲ τῶν παρόντων γενομένης, ἀτρέμα πρὸς τὴν γῆν πάλιν ἀπηρείσατο, καὶ παρῆλθεν, ἀρκοῦσαν ἡγούμενος δίκην τῷ τηλικούτῳ φοβηθῆναι.—8. Περὶ δὲ τῶν ἀγρίων καὶ αὐτονόμων ἐλεφάντων ἄλλα τε θαυμάσια καὶ τὰ περὶ τὰς διαβάσεις τῶν 30 ποταμῶν ἱστοροῦσι· προδιαβαίνει γὰρ ἐπιδοὺς ἑαυτὸν ὁ νεώτατος καὶ μικρότατος· οἱ δὲ ἐστῶτες ἀποθεωροῦσιν, ὥς, ἂν ἐκεῖνος ὑπεραίρῃ τῷ μεγέθει τὸ ῥεῦμα, πολλὴν τοῖς κίττοις πρὸς τὸ θαρρεῖν περιουσίαν τῆς ἀσφαλείας οὔσαν.

9. Ἡ θήρα τῶν ἐλεφάντων τοιάδε ἐστίν. Ἀναβάντες ἐπὶ τινὰς τῶν τιθασσῶν καὶ ἀνδρείων διώκουσι, καὶ, ὅταν καταλάβωσι, τύπτειν προστάττουσι τούτοις, ἕως ἂν ἐκλύσωσιν. Τότε δὲ ὁ ἐλεφαντιστὴς ἐπιπηδῆσας κατευθύνει τῷ  
5 ὀρεπάνῳ· ταχέως δὲ μετὰ ταῦτα τιθασσεύεται καὶ πιθαρχει. Ἐπιβεηκότος μὲν οὖν τοῦ ἐλεφαντιστοῦ ἅπαντες πρᾶεῖς εἰσιν· ὅταν δ' ἀποβῇ, οἱ μὲν, οἱ δ' οὐ· ἀλλὰ τῶν ἐξαγριουμένων τὰ πρόσθια σκέλη δεσμεύουσι σειραῖς, ἵν' ἡσυχάζωσιν.

†

### *The Rhinoceros.*

10. Ἐστὶ ζῷον, ὃ καλεῖται μὲν ἀπὸ τοῦ συμβεηκότος  
ῥινόκεως, ἀλκῇ δὲ καὶ βίᾳ παραπλήσιον ἐλέφαντι, τῷ δὲ  
ὑψὲς ταπεινότερον. Τὴν μὲν δορὰν ἰσχυροτάτην ἔχει, τὴν  
δὲ χροᾶν πυξοειδῇ. Ἐπὶ δ' ἄκρων τῶν μυκτῆρων φέρει  
κέρας, τῷ τύπῳ σιμὸν, τῇ δὲ στερεότητι σιδήρῳ παρεμφερές.  
15 Τοῦτο, περὶ τῆς νομῆς αἰεὶ διαφερόμενον ἐλέφαντι, τὸ μὲν  
κέρας πρὸς τινὰ τῶν μειζόνων πετρῶν θήγει, συμπεσὼν δ'  
εἰς μάχην τῷ προειρημένῳ θηρίῳ, καὶ ὑποδύνον ὑπὸ τὴν  
κοιλίαν, ἀναρρήττει τῷ κέρατι, καθάπερ ξίφει, τὴν σάρκα.  
Ὅταν δὲ ὁ ἐλέφας, φθάσας τὴν ὑπὸ τὴν κοιλίαν ὑπόδυσιν,  
20 τῇ προβοσκίδι προκαταλάβηται τὸν ῥινόκερον, περιγίγνε  
ται ῥαδίως, τύπτων τοῖς ὀδοῦσι, καὶ τῇ βίᾳ πλεον ἰσχύων.

### *The Hippopotamus.*

11. Ὁ καλούμενος ἵππος τῷ μεγέθει μὲν ἐστὶν οὐκ  
ἐλάττων πηχῶν πέντε, τετράπους δ' ὢν καὶ δίχηλος παρα  
πλησίως τοῖς βουσι, τοὺς χαυλιόδοντας ἔχει μείζους τῶν  
25 ἀγρίων ὑῶν, τρεῖς ἐξ ἀμφοτέρων τῶν μερῶν· ὧτα δὲ καὶ  
κέρκον καὶ φωνὴν ἵππῳ παρεμφερῇ, τὸ δ' ὅλον κύτος τοῦ  
σώματος οὐκ ἀνόμοιον ἐλέφαντι, καὶ δέρμα πάντων σχεδὸν  
τῶν θηρίων ἰσχυρότατον. Ποτάμιον ὑπάρχον καὶ χερ  
σαῖον, τὰς μὲν ἡμέρας ἐν τοῖς ὕδασι διατρίβει, τὰς δὲ  
30 νύκτας ἐπὶ χώρας κατανέμεται τὸν τε σῖτον καὶ τὸν χόρ  
τον· ὥστε εἰ πολύτεκνον ἦν τοῦτο τὸ ζῷον, καὶ κατ' ἐνιαυ  
τὸν ἔτικτεν, ἐλυμαίνετο ἂν ὀλοσχερῶς τὰς γεωργίας τὰς  
κατ' Αἴγυπτον.

*The Camel.*

12. Αἱ κάμηλοι ἴδιον ἔχουσι παρὰ τὰ ἄλλα τετράποδα τὸν καλούμενον ὕβον ἐπὶ τῷ νώτῳ· διαφέρουσι δὲ αἱ Βάκτριαι τῶν Ἀραβίων· αἱ μὲν γὰρ δύο ἔχουσιν ὕβους, αἱ δ' ἓνα μόνον. Ἡ κάμηλος κύει μὲν δέκα μῆνας, τίκτει δὲ αἰεὶ ἓν μόνον. Ζῇ δὲ χρόνον πολὺ πλείω ἢ πεντήκοντα ὅ  
κτη.

*The Ape with a Dog's Head.*

13. Οἱ ὀνομαζόμενοι κυνοκέφαλοι τοῖς μὲν σώμασιν ἀνθρώποις ὀνυσιδέσι παρεμφερεῖς εἰσὶ, ταῖς δὲ φωναῖς μυγμοῦς ἀνθρώπινους προτενται. Ἀγριώτατα δὲ ταῦτα τὰ ζῶα καὶ παντελῶς ἀτιθάσσευτά ἐστιν 10

*The Crocotas.*

14. Ὁ λεγόμενος παρὰ Αἰθίοψι κροκόττας μεμιγμένην ἔχει φύσιν κυνὸς καὶ λύκου, τὴν δὲ ἀγριότητα φοδερωτέραν ἀμφοτέρων· τοῖς δὲ ὁδοῦσι πάντων ὑπεράγει. Πᾶν γὰρ ὀστῶν μέγεθος συντρίβεται ῥαδίως, καὶ τὸ καταποθὲν διὰ τῆς κοιλίας πέττει παραδόξως. 15

*The Fox.*

15. Οἱ Θράκες, ὅταν παγέντα ποταμὸν διαβαίνειν ἐπιχειρῶσιν, ἀλώπεκα ποιοῦνται γνώμονα τῆς τοῦ πάγου στερρότητος. Ἡ συχῇ γὰρ ὑπάγουσα παραβάλλει τὸ οὖς· κἂν μὲν αἰσθηται ψόφῳ τοῦ ρεύματος ἐγγὺς ὑποφερομένου, τεκμαιρομένη μὴ γεγονέναι διὰ βάθους τὴν πῆξιν, ἀλλὰ 20 λεπτήν καὶ ἀδέβαιον, ἵσταται, κἂν ἔῃ τις, ἐπανερχεται· τῷ δὲ μὴ ψοφεῖν θαρμυσα, διῆλθεν.

*The Deer.*

16. Τῶν ἐλάφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὁδὸν, ὅπου τὰ σαρκοδόρα θηρία μὴ πρόσεισιν· οἱ δὲ ἄρρενες, ὅταν αἰσθωνται βαρεῖς ὑπὸ πιμελῆς καὶ πολυσαρ- 25 κίας ὄντες, ἐκτοπίζουσι, σώζοντες αὐτοὺς τῷ λανθάνειν. ὅτε τῷ φεύγειν οὐ πεποίθασιν.



*The Hedgehog.*

17. Ἡ τῶν χερσαίων ἐχίνων περὶ τῶν σκυμνίων πρόνοια πάνυ γλαφυρά ἐστι. Μετοπώρου γὰρ ὑπὸ τὰς ἀμπέλους, ὑποδνόμενος, καὶ τοῖς ποσὶ τὰς ῥᾶγας ἀποσεύσας τοῦ βότρινος χαμᾶζε, καὶ περικυλισθεὶς, ἀναλαμβάνει ταῖς ἀκάν-  
 5 θαῖς· εἴτα καταδύς εἰς τὸν φώλεον, τοῖς σκύμνοις χρῆσθαι, καὶ λαμβάνειν ἀπ' αὐτοῦ ταμιευομένοις παραδίδωσι. Τὸ δὲ κοιταῖον αὐτῶν ὅπας ἔχει δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορέαν βλέπουσαν· ὅταν δὲ προαίσθωνται τὴν διαφορὰν τοῦ ἀέρος, ἐμφράσσουσι τὴν κατ' ἀνεμον, τὴν δὲ  
 10 ἑτέραν ἀνοίγουσιν.

*The Dog.*

18. Πύρρος, ὁ βασιλεὺς, ὁδεύων ἐνέτυχε κυνὶ φρουρουντι σῶμα πεφονευμένον, καὶ πνυθόμενος τρίτην ἡμέραν ἐκείνην ἄσιτον παραμένειν καὶ μὴ ἀπολιπεῖν, τὸν μὲν νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν.  
 15 Ὀλίγαις δὲ ὕστερον ἡμέραις ἐξέτασις ἦν τῶν στρατιωτῶν, καὶ πάροδος, καθημένου τοῦ βασιλέως, καὶ παρῆν ὁ κύων ἡσυχίαν ἔχων· ἐπεὶ δὲ τοὺς φυνέας τοῦ δεσπότου παριόντας εἶδεν, ἐξέδραμε μετὰ φωνῆς καὶ θυμοῦ ἐπ' αὐτούς, καὶ καθυλακτεὶ πολλάκις μεταστρεφόμενος εἰς τὸν Πύρρον  
 20 ὥστε μὴ μόνον ἐκείνῳ δι' ὑποψίας, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι τοὺς ἀνθρώπους γενέσθαι· διὸ συλληφθέντες εὐθύς καὶ ἀνακρινόμενοι, μικρῶν τινων τεκμηρίων ἔξωθεν προσγενομένων, ὁμολογήσαντες τὸν φόνον, ἐκολάσθησαν.

19. Λυσίμαχος κύνα εἶχεν Ὑρκανόν. Οὗτος νεκρῷ τε  
 25 μόνος παρέμεινεν αὐτῷ, καὶ καιομένου τοῦ σώματος ἐνδραμῶν αὐτὸς ἑαυτὸν ἐπέρριψε. Τὰ δ' αὐτὰ καὶ τὸν Ἄστων δρᾶσαι λέγουσιν, ὃν Πύρρος, οὐχ ὁ βασιλεὺς, ἀλλ' ἕτερός τις ἰδιώτης, ἔθρεψεν· ἀποθανόντος γὰρ αὐτοῦ, περὶ τὸ σῶμα διατρίβων, καὶ περὶ τὸ κλινίδιον αἰωρούμενος ἐκφε-  
 30 ρομένον, τέλος εἰς τὴν πυρὰν ἀφῆκεν ἑαυτὸν καὶ συγκατέκαυσε.—Φασὶ τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν εἰσαχθέντα πρὸς Ἀλέξανδρον, ἐλάφου ἀφιεμένου καὶ κάπροι καὶ ἄρκτου, ἡσυχίαν ἔχοντα κείσθαι, καὶ περιορᾶν· ὁφθέν-

τος δὲ λέωντος εὐθὺς ἐξαναστῆναι καὶ διακονίεσθαι, καὶ φανερόν εἶναι αὐτοῦ πρσιόμενον ἀνταγωνιστὴν, τῶν δὲ ἄλλων ὑπερφρονοῦντα πάντων.

### *The Raven.*

20. Ὁ κόραξ ὁ ἤδη γέρων, ὅταν μὴ δύνηται τρέφειν τοὺς νεοττοὺς, ἑαυτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ ἔσθιουσιν τὸν πατέρα. Καὶ τὴν παροιμίαν ἐντεϋθέν φασιν τὴν γένεσιν λαβεῖν, τὴν λέγουσαν· κακοῦ κόρακος κακὸν ὦόν.

### *The Pelican.*

21. Φασὶ τοὺς πελεκᾶνας τὰς ἐν τοῖς ποταμοῖς γενομένας κόγχας ὀρύττοντας κατεσθλῖεν· ἔπειτα ὅταν πλῆθος 10 εἰσφορήσωσιν αὐτῶν, ἐξεμεῖν, εἰθ' οὕτως τὰ μὲν κρέα ἔσθιεν τῶν κογχῶν, τῶν δὲ ὀστράκων μὴ ἀπτεσθαι.

### *The Ostrich.*

22. Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι νεογενεῖ καμήλῳ παραπλήσιον, τὰς δὲ κεφαλὰς πεφρικυίας θριξὶ λεπταῖς, τοὺς δὲ ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χροάν μέλανας. 15 Μακροτράχηλον δ' ὑπάρχον, ῥύγχος ἔχει βραχὺ παντελῶς, καὶ εἰς ὁξὺ συνηγμένον. Ἐπτέρωται δὲ ταρσοῖς μαλακοῖς καὶ τετριχωμένοις, καὶ δυοὶ σκέλεσι στηριζόμενον, καὶ ποσὶ διχήλοις, χερσαῖον ἅμα φαίνεται καὶ πτηνόν. Διὰ δὲ τὸ βάρος οὐ δύναμενον ἐξᾶραι καὶ πέτεσθαι, κατὰ τῆς γῆς 20 ὥκεως ἀκροβατεῖ, καὶ, διωκόμενον ὑπὸ τῶν ἱππέων, τοῖς ποσὶ τοὺς ὑποπίπτοντας λίθους οὕτως εὐτόνως ἀποσφενδονᾷ πρὸς τοὺς διώκοντας, ὥστε πολλάκις καρτεραῖς πληγαῖς αὐτοὺς περιπίπτειν.

### *The Magpie.*

23. Κουρεύς τις ἐργαστήριον ἔχων ἐν Ῥώμῃ πρὸ τοῦ 25 τεμένους, ὃ καλοῦσιν Ἑλλήνων ἀγορὰν, θαυμαστόν τι χρῆμα πολυφώνου κίττης ἔτρεφεν, ἥ ἀνθρώπου ῥήματα καὶ θηρείους φθόγγους ἀνταπεδίδον, καὶ ψόφους ὀργάνων, μηδενοὺς ἀναγκάζοντος, ἀλλ' αὐτὴν ἐθίζουσα, φιλοτιμον-

μένη μηδὲν ἄφρητον ἀπολεπεῖν, μηδὲ ἀμίμητον. Ἐτυχὲς δὲ τις ἐκεῖ τῶν πλουσίων ἐκκομιζόμενος ὑπὸ σάλπιγξι πολλαῖς, καὶ γενομένης, ὥσπερ εἶωθε, κατὰ τὸν τόπον ἐπιστάσεως, εὐδοκιμοῦντες οἱ σαλπιγκταὶ καὶ κελευόμενοι, 5 πολὺν χρόνον ἐνδιέτριψαν. Ἡ δὲ κίττα μετὰ τὴν ἡμέραν ἐκείνην ἀφθογγος ἦν καὶ ἄναυδος. Τοῖς οὖν πρότερον αὐτῆς θαυμάζουσι τὴν φωνὴν τότε θαῦμα μείζον ἢ σιωπῇ παρεῖχεν· ὑποψία δὲ φαρμάκων ἐπὶ τοὺς ὁμοτέχνους ἦσαν· οἱ δὲ πλείστοι τὰς σάλπιγγας εἰκαζον ἐκπληῆξαι τὴν 10 ἀκοήν, τῇ δ' ἀκοῇ συγκατεσβέσθαι τὴν φωνήν. Ἦν δὲ οὐδέτερα τούτων, ἀλλ' ἄσκησις, ὡς ἔοικεν· ἄφνω γὰρ αὐθις ἀφῆκεν, οὐδὲν τῶν συνηθῶν καὶ παλαιῶν μιμημάτων ἐκείνων, ἀλλὰ τὰ μέλη τῶν σαλπίγγων, αὐταῖς περιόδοις φθεγγομένη, καὶ μεταβολὰς πάσας διεξιοῦσα.

### The Crocodile.

15 24. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίνεται μέγιστος, ὡς ἂν ὡὰ μὲν τοῦ ζώου τίκτοντος τοῖς χηνεῖαις παραπλήσια, τοῦ δὲ γεννηθέντος αὐξομένου μέχρι πηχῶν ἐκκαίδεκα. Τὸ δὲ σῶμα θαυμαστῶς ὑπὸ τῆς φύσεως ὠχύρωται. Τὸ μὲν γὰρ δέρμα αὐτοῦ πᾶν φοιδωτόν ἐστι καὶ τῇ σκληρό- 20 τητι διαφέρουν, ὀδόντες δὲ ἐξ ἀμφοτέρων τῶν μερῶν ὑπάρχουσι πολλοὶ, δύο δὲ οἱ χαυλιόδοντες, πολὺ τῷ μεγέθει τῶν ἄλλων διαλλάττοντες. Σαρκοφαγεῖ δὲ οὐ μόνον ἀνθρώπους, ἀλλὰ καὶ τῶν ἄλλων τῶν ἐπὶ τῆς γῆς ζῶων τὰ προσπελάζοντα τῷ ποταμῷ. Πλήθος δ' αὐτῶν ἀμύθητόν 25 ἐστι κατὰ τὸν Νεῖλον καὶ τὰς παρακειμένας λίμνας, ὡς ἂν πολυγόνων τε ὄντων καὶ σπανίως ὑπὸ τῶν ἀνθρώπων ἀναιρουμένων. Τοῖς μὲν γὰρ ἐγχωρίων τοῖς πλείστοις νόμιμόν ἐστιν ὡς θεὸν σέβεσθαι τὸν κροκόδειλον· τοῖς δ' ἄλλοφύλοις ἀλυσιτελής ἐστιν ἡ θήρα παντελῶς, οὐκ οὔσης 30 ἐδωδίου τῆς σαρκός. Ἄλλ' ὁμως τοῦ πλήθους τούτου φνομένου κατὰ τῶν ἀνθρώπων, ἡ φύσις κατεσκεύασε μέγα βοήθημα. Ὁ γὰρ καλούμενος ἰχνεύμων παραπλήσιος ὢν μικρῷ κυνὶ, περιέρχεται τὰ τῶν κροκοδείλων ὡὰ συντρίβων, τίκτοντος τοῦ ζώου παρὰ τὸν ποταμόν.—25 Ὁ κροκόδειλος

ἔχει ὀφθαλμοὺς μὲν ὕψος, ὀδόντας δὲ μεγάλους καὶ χανλιό-  
δοντας κατὰ λόγον τοῦ σώματος· γλῶσσαν δὲ μόνον  
θηρίων οὐκ ἔφυσε· οὐδὲ τὴν κάτω κινεῖ γνάθον, ἀλλὰ τὴν  
ἄνω γνάθον προσάγει τῇ κάτω· ἔχει δὲ ὄνυχας καρτεροὺς,  
καὶ δέρμα λεπιδωτὸν ἄρρηκτον ἐπὶ τοῦ νώτου· τυφλὸν δὲ ὃ  
ἐν ὕδατι, ἐν δὲ τῇ αἰθρία ὀξυδερκέστατον.

*The Ephemeron.*

26. Περὶ τὸν Ὑπανιν ποταμὸν τὸν περὶ Βόσπορον  
τὸν Κιμμέριον, γίγνεται ζῶον πτερωτὸν, τετράπουν. Ζῇ  
δὲ τοῦτο καὶ πέτεται ἐξ ἑωθινοῦ μέχρι δείλης· καταφερ-  
ομένου δὲ τοῦ ἡλίου, ἀπομαραίνεται, καὶ ἅμα δυομένῳ 10  
ἀποθνήσκει, βιοῦν ἡμέραν μίαν· διὸ καὶ καλεῖται Ἐφή-  
μερον.

*Bees. Geese.*

27. Θαυματος ἄξια τὰ τῶν Κρητικῶν μελισσῶν, καὶ  
τὰ τῶν ἐν Κιλικίᾳ χηνῶν. Ἐκεῖναι μὲν γὰρ ἀνεμῶδες  
τι μέλλουσαι κάμπτειν ἀκρωτήριον, ἐρματίζουσιν ἑαυτάς, 15  
ὑπὲρ τοῦ μὴ παραφέρεσθαι, μικροῖς λιθιδίοις. Οἱ δὲ χῆνες  
τοὺς ἀετοὺς δεδοικότες, ὅταν ὑπερβάλλωσι τὸν Ταῦρον,  
εἰς τὸ στόμα λίθον εὐμεγέθη λαμβάνουσιν, οἷον ἐπιστομίζ-  
οντες αὐτῶν καὶ χαλινοῦντες τὸ φιλόφωνον καὶ λάλον,  
ὅπως λάθωσι σιωπῇ παρελθόντες. 20

*Of some Marine Animals.*

28. Τῆς νάρκης ἡ δύναμις οὐ μόνον τοὺς θιγόντας αὐ-  
τῆς ἐκπήγνυσιν, ἀλλὰ καὶ διὰ τῆς σαγῆνης βαρύτητα ναρ-  
κώδη ταῖς χερσὶ τῶν ἀντιλαμβανομένων ἐμποιεῖ. Ἐνιοὶ  
δὲ ἱστοροῦσι, πεῖραν αὐτῆς ἐπιπλέον λαμβανόντες, ἂν  
ἐκπέση ζῶσα, κατασκεδαννύντες ὕδωρ ἄνωθεν, αἰσθάνεσ- 25  
θαι τοῦ πάθους ἀνατρέχοντος ἐπὶ τὴν χεῖρα, καὶ τὴν ἀφὴν  
ἀμβλύνοντος, ὥς ἔοικε, διὰ τοῦ ὕδατος τρεπομένου καὶ  
προπεπονθότος.—29. Ὁ πιννοτήρας ζῶον ἐστὶ καρκινῶδες,  
καὶ τῇ πίννῃ σύνεστι, καὶ πυλωρεῖ τὴν κόγχην προκαθήμε-  
νος, ἔων ἀνεωγμένην καὶ διακεχηρυῖαν, ἄχρι προσπέση τι 30  
τῶν ἀλωσίμων αὐτοῖς ἰχθυοῖν· τότε δὲ τὴν σάρκα τῆς

πίννης δακῶν παρεισῆλθεν· ἡ δὲ συνέκλεισε τὴν κόγχην, καὶ κοινῶς τὴν ἄγραν ἐντὸς ἔρκους γενομένην κατεσθίουσιν.

*The Pilot-fish and the Whale.*

30. Ὁ καλούμενος ἡγεμὼν ἀεὶ σύνεστιν ἐνὶ τῶν μεγάλων κητῶν, καὶ προνήχεται, τὸν δρόμον ἐπευθύνων, ὅπως οὐκ ἐνσχεθήσεται βράχεσιν, οὐδὲ εἰς τέναγος ἢ τινα πορθμὸν ἐμπεσεῖται δυσέξοδον. Ἐπεται γὰρ αὐτῷ τὸ κῆτος, ὥσπερ οἶακι ναῦς, παραγόμενον εὐπειθῶς· καὶ τῶν μὲν ἄλλων ὃ τι ἂν παραλάβῃ τῷ χάσματι ζῶον ἢ σκάφος  
10 ἢ λίθον, εὐθὺς διέφθαρται καὶ ἀπόλωλε, πᾶν ἐμβρυοσμένον· ἐκεῖνο δὲ γιγνῶσκον, ἀναλαμβάνει τῷ στόματι καθάπερ ἄγκυραν ἐντός. Ἐγκαθεύδει γὰρ αὐτῷ, καὶ τὸ κῆτος ἔστηκεν ἀναπαυομένου καὶ ὀρμεῖ· προελθόντος δὲ αὐτοῦ ἐπακολουθεῖ, μήτε ἡμέρας, μήτε νυκτὸς ἀπολειπόμε-  
15 νον, ἢ ῥέμβεται καὶ πλανᾶται· καὶ πολλὰ διεφθάρη, καθάπερ ἀκνέερνητα πρὸς γῆν ἐξενεχθέντα.

*The Tortoise.*

31. Θαυμαστὴ ἡ τῆς χελώνης περὶ τὴν γένεσιν καὶ σωτηρίαν τῶν γεννωμένων ἐπιμέλεια. Τίκτει μὲν γὰρ ἐκβαίνουσα τῆς θαλάττης πλησίον· ἐπωάζειν δὲ μὴ δυναμένη, μὴδὲ χερσεύειν πολὺν χρόνον, ἐντίθησι τῇ ψάμμῳ τὰ ὠὰ, καὶ τὸ λειότατον ἐπαμῶται τῆς θινὸς αὐτοῖς καὶ μαλακώτατον· ὅταν δὲ καταχώσῃ καὶ ἀποκρύψῃ βεβαίως, οἱ μὲν λέγουσι τοῖς ποσὶν ἀμύττειν καὶ καταστίζειν τὸν τόπον, εὖσημον ἑαυτῇ ποιούσαν, οἱ δὲ, τὴν θήλειαν ὑπὸ  
•5 τοῦ ἀρρένος τρεπομένην, τύπους ἰδίους καὶ σφραγίδας ἐναπολείπειν. Ὁ δὲ τούτου θαυμασιώτερόν ἐστιν, ἡμέραν ἐκφυλάξασα τεσσαρακοστὴν (ἐν τοσαύταις γὰρ ἐκπέττεται καὶ περιρρήγνυται τὰ ὠὰ) πρόσσεισι, καὶ γνωρίσασα τὸν ἑαυτῆς ἐκάστη θησαυρὸν, ὥς οὐδεὶς χρυσίου θήκην ἀνθρώ-  
20 πος, ἀσμένως ἀνοίγει καὶ προθύμως.

*The Magnet. Nitre.*

32. Ἡ λίθος, ἣν Εὐριπίδης μὲν μαγνήτιν ὠνόμασεν, οἱ δὲ πολλοὶ Ἡρακλείαν, οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἄγει τοὺς σιδηροὺς ἀλλὰ καὶ δύναμιν ἐντίθῃσι τοῖς δακτυλίοις, ὥστε δύνασθαι ταῦτόν τοῦτο ποιεῖν, ὅπερ ἡ λίθος, ἄλλους ἄγειν δακτυλίους· ὥστ' ἐνίοτε ὄρμαθός μακρὸς πάνυ σιδηρῶν δακτυλίων ἐξ ἀλλήλων ἤρ-ηται, πᾶσι δὲ τούτοις ἐξ ἐκείνης τῆς λίθου ἡ δύναμις ἀνήρτηται.—33. Ἐν τῇ Ἀσκανίᾳ λίμνῃ οὕτω νιτρῶδές ἐστι τὸ ὕδωρ, ὥστε τὰ ἱμάτια οὐδενὸς ἑτέρου ῥύμματος προσλείσθαι· κἂν πλείω χρόνον ἐν τῷ ὕδατι ἐάσῃ τις, διαπίπτει. 10

MYTHOLOGY.

*Mythological Notices.*

1. Ὁ οὐρανὸς χαλκοῦς ἐστὶ τὰ ἔξω. Ἴ γερβάντι δὲ καὶ ἐπὶ τοῦ κώτου γενομένῳ φῶς τε λαμπρότερον φαίνεται, καὶ ἥλιος καθαρώτερος, καὶ ἄστρα διαυγέστερα, καὶ χρυσοῦν τὸ δάπεδον. Εἰσιόντι δὲ, πρῶτον μὲν ἀκούσιν αἱ Ὠραι· πυλωροῦσι γάρ· ἔπειτα δὲ, ἡ Ἴρις, καὶ ὁ Ἑρμῆς, 15 ὄντες ὑπηρέται καὶ ἀγγελιαφόροι τοῦ Διός. Ἐξῆς δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον ἀπάσης τέχνης· μετὰ δὲ, αἱ τῶν θεῶν οἰκίαι, καὶ τοῦ Διὸς τὰ βασίλεια, ταῦτα πάντως περικαλλῇ τοῦ Ἡφαίστου κατασκευέσαντος. Οἱ δὲ θεοὶ παρὰ Ζηνὶ καθήμενοι εὐωχοῦνται, νέκταρ 20 πίνοντες καὶ ἀμβροσίαν ἐσθίωντες. Πάλαι μὲν οὖν καὶ ἄνθρωποι συνειστικῶντο, καὶ συνέπινον αὐτοῖς, ὁ Ἰξίων καὶ ὁ Τάνταλος· ἐπεὶ δὲ ἦσαν ὑβρισταὶ καὶ λάλοι, ἐκεῖνοι μὲν ἔτι καὶ νῦν κολάζονται, ἄβατος δὲ τῷ θνητῶν γένει καὶ ἀπόρρητος ὁ οὐρανός. 25

2. Οἱ θεοὶ οὔτε αἶτον ἐδουσιν, οὔτε πίνουσιν οἶνον, ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, καὶ τοῦ νέκταρος μεθύσκονται, μάλιστα δὲ ἡδονται σιτούμενοι τὸν ἐκ τῶν

θυσιῶν καπνὸν αὐτῇ κνίσσῃ ἀγνῆνευμένον, καὶ τὸ αἷμα τῶν ἱερείων, ὃ τοῖς βωμοῖς οἱ θύοντες περιχέουσι.—3. Θυσίας ἄλλοι ἄλλας τοῖς θεοῖς προσάγουσι· βοῦν μὲν ὁ γεωργὸς, ἄρνα δὲ ὁ ποιμὴν, καὶ αἶγα ὁ αἰπόλος· ὁ δὲ τις ὀλιβανωτὸν ἢ πόπανον· ὁ δὲ πένης ἰλάσκεται τὸν θεὸν φιλήσας μόνον τὴν αὐτοῦ δεξιάν.

4. Οἱ πλάσται τὸν μὲν Δία ἀναπλάττουσι γενειήτην καὶ σκῆπτρον ἔχοντα, Ποσειδῶνα κυανοχαίτην, τὴν Ἀθηνᾶν παρθένον καλὴν, γλαυκῶπιν, αἰγίδα ἀνεζωσμένην, ἑόρην φέρουσαν, δόρυ ἔχουσαν, τὴν Ἥραν λευκώλενον, εὐῶπιν, εὐείμονα, βασιλικὴν, ἰδρυμένην ἐπὶ χρυσοῦ θρόνον, Ἀπόλλωνα μειράκιον γυμνὸν ἐν χλαμυδίῳ, τοξότην, διαβεβηκότα τοῖς ποσὶν ὥσπερ θεόντα.—Ἐκαστος τῶν θεῶν τέχνην τινὰ ἔχει ἢ θεοῖς ἢ ἀνθρώποις χρησίμην.  
15 Ὁ Ἀπόλλων μαντεύεται· ὁ Ἀσκληπιὸς ἰᾶται· ὁ Ἑρμῆς παλαίειν διδάσκει· ἡ Ἄρτεμις μαιεύεται· οἱ Διόσκουροι τοὺς ἐν θαλάσῃ χειμαζομένους ναύτας σώζουσιν, ἄλλοι δὲ ἄλλα τοιαῦτα ἐπιτηδεύουσιν.

5. Τοὺς Διὸς ἐκγόνους φασὶ γενέσθαι, θεὰς μὲν, Ἀφροδίτην καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν, καὶ τὴν ταύτης συνεργὸν Ἄρτεμιν, καὶ τὰς προσαγορευομένας Ὠρας, Εἰνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην· θεοὺς δὲ, Ἥφαιστον καὶ Ἄρεα καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἑρμῆν.—Τούτων δὲ ἐκάστῳ μυθολογοῦσι τὸν Δία τῶν  
25 εὐρεθέντων ἐπ' αὐτοῦ καὶ συντελουμένων ἔργων τὰς ἐπιστήμας καὶ τὰς τιμὰς τῆς εὐρέσεως ἀπονεῖμαι, βουλόμενον αἰώνιον αὐτοῖς περιποιῆσαι μνήμην παρὰ πᾶσιν ἀνθρώποις. Παραδοθῆναι δὲ τῇ μὲν Ἀφροδίτῃ τὴν τε τῶν παρθένων ἡλικίαν, ἐν οἷς χρόνοις δεῖ γαμεῖν αὐτάς,  
30 καὶ τὴν ἄλλην ἐπιμέλειαν, τὴν ἔτι καὶ νῦν ἐν τοῖς γάμοις γινομένην μετὰ θυσιῶν καὶ σπονδῶν, ἃς ποιοῦσιν ἄνθρωποι τῇ θεῷ ταύτῃ. Ταῖς δὲ Χάρισι δοθῆναι τὴν τῆς ὀψέως κόσμησιν, καὶ τὸ κατάρχειν εὐεργεσίας, καὶ πάλιν ἀμείβεσθαι ταῖς προσηκούσαις χάρισι τοὺς εὐποιήσαντας.  
35 6. Εἰλείθυιαν δὲ λαβεῖν τὴν περὶ τὰς τικτούσας ἐπιμέλειαν, καὶ θεραπείαν τῶν ἐν τῷ τίκτειν κακοπαθουσῶν

διὸ καὶ τὰς ἐν τοῖς τοιούτοις κινδυνεύουσας γυναῖκας ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἄρτεμιν δὲ φασιν εὔρεῖν τὴν τῶν νηπίων παιδίων θεραπείαν, καὶ τροφάς τινας ἁρμοζούσας τῇ φύσει τῶν βρεφῶν· ἀφ' ἧς αἰτίας καὶ Κουροτρόφον αὐτὴν ὀνομάζεσθαι. Τῶν δὲ ὀνομαζομένων Ὠρῶν ἐκάστη δοθῆναι τὴν ἐπώνυμον τάξιν τε καὶ τοῦ βίου διακόσμησιν, ἐπὶ τῇ μεγίστῃ τῶν ἀνθρώπων ὠφελείᾳ· μηδὲν γὰρ εἶναι μᾶλλον δυνάμενον εὐδαίμονα βίον παρασκευάσαι τῆς Εὐνομίας, καὶ Δίκης, καὶ Εἰρήνης. 10

7. Ἀθηνᾶ δὲ προσάπτουσι τὴν τε τῶν ἐλαιῶν ἡμέρῳσιν καὶ φυτείαν παραδοῦναι τοῖς ἀνθρώποις, καὶ τὴν τοῦ καρποῦ τούτου κατεργασίαν· πρὸς δὲ τούτοις τὴν τῆς ἐσθῆτος κατασκευὴν, καὶ τὴν τεκτονικὴν τέχνην, ἔτι δὲ πολλὰ τῶν ἐν ταῖς ἄλλαις ἐπιστήμας εἰσηγήσασθαι τοῖς 15 ἀνθρώποις· εὔρεῖν δὲ καὶ τὴν τῶν αὐλῶν κατασκευὴν, καὶ τὴν διὰ τούτων συντελουμένην μουσικὴν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων ἔργων, ἀφ' ὧν Ἐργάνην αὐτὴν προσαγορεύεσθαι.

8. Ταῖς δὲ Μούσαις δοθῆναι παρὰ τοῦ πατρὸς τὴν τῶν 20 γραμμάτων εὔρεσιν, καὶ τὴν τῶν ἐπῶν σύνθεσιν, τὴν προσαγορευομένην ποιητικὴν. Ἥφαιστον δὲ λέγουσιν εὔρετὴν γενέσθαι τῆς περὶ τὸν σίδηρον ἐργασίας ἀπάσης, καὶ τῆς περὶ τὸν χαλκὸν καὶ χρυσὸν καὶ ἄργυρον, καὶ τῶν ἄλλων ὅσα τὴν ἐκ τοῦ πυρὸς ἐργασίαν ἐπιδέχεται. Τὸν Ἄρην 25 δὲ μυθολογοῦσι πρῶτον κατασκευάσαι πανοπλίαν, καὶ στρατιώτας καθοπλίσαι, καὶ τὴν ἐν ταῖς μάχαις ἐναγώνιον ἐνέργειαν εἰσηγήσασθαι, φονεύοντα τοὺς ἀπειθοῦντας τοῖς θεοῖς.

9. Ἀπόλλωνα δὲ τῆς κιθάρας εὔρετὴν ἀναγορεύουσι, 30 καὶ τῆς κατ' αὐτὴν μουσικῆς· ἔτι δὲ τὴν ἰατρικὴν ἐπιστήμην ἐξευεγκεῖν, διὰ τῆς μαντικῆς τέχνης γινομένην, δι' ἧς τὸ παλαιὸν συνέβαινε θεραπείας τυγχάνειν τοὺς ἀρρώστούοντας· εὔρετὴν δὲ καὶ τοῦ τόξου γενόμενον, διδάξαι τοὺς ἐγχωρίους τὰ περὶ τὴν τοξείαν. Ἀπόλλωνος 35 δὲ καὶ Κορωνίδος Ἀσκληπιδὸν γεννηθέντα, καὶ πολλὰ



παρὰ τοῦ πατρὸς τῶν εἰς ἱατρικὴν μαθόντα, προσεξειοεῖν  
τὴν τε χειρουργίαν, καὶ τὰς τῶν φαρμάκων σκευασίας, καὶ  
ρίζων δυνάμεις, καὶ καθόλου προδιβάσαι τὴν τέχνην ἐπὶ  
τοσοῦτον, ὥστε ὡς ἀρχηγὸν αὐτῆς καὶ κτίστην τιμᾶσθαι.

5 10. Τῷ δ' Ἑρμῇ προσάπτουσι τὰς ἐν τοῖς πολέμοις  
γινόμενας ἐπικηρυκείας καὶ διαλλαγὰς καὶ σπονδάς. Φασὶ  
δ' αὐτὸν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας  
κέρδη πρῶτον ἐπινοῆσαι, καὶ τὸ λάθρα τὰ τῶν ἄλλων  
σφετερίζεσθαι. Εἰσηγητὴν δ' αὐτὸν καὶ παλαιίστρας γεν-  
10 ἐσθαι, καὶ τὴν ἀπὸ τῆς χελώνης λύραν ἐπινοῆσαι. Διόν-  
υσον δὲ μυθολογοῦσιν εὐρετὴν γενέσθαι τῆς ἀμπέλου,  
καὶ τῆς περὶ ταύτην ἐργασίας, ἔτι δ' οἰνοποιίας, καὶ τοῦ  
πολλοὺς τῶν ἐκ τῆς ὀπώρας καρπῶν ἀποθησαυρίζειν.

11. Αἱ Μοῦσαι Διὸς καὶ Μνημοσύνης θυγατέρες εἶναι  
15 λέγονται. Ἡσίοδος τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕ-  
τως·

Κλειώ τ', Εὐτέρπη τε, Θάλειά τε, Μελπομένη τε,  
Τερψιχόρη τ', Ἑρατώ τε, Πολύμνιά τ', Οὐρανίη τε,  
Καλλιόπη θ', ἥ σφέων προφερεστάτη ἐστὶν ἀπασέων.

\* \* \* \* \*

20 12. Ὁ πολὺς ὄμιλος, οὓς ἰδιώτας οἱ σοφοὶ καλοῦσιν,  
'Ομήρῳ τε καὶ Ἡσιόδῳ πειθόμενοι, τόπον τινὰ ὑπὸ τῇ γῇ  
πάννυ βαθύν Ἀθῆναι ὑπειλήφασιν, μέγαν τε καὶ πολύχωρον  
τοῦτον εἶναι, καὶ ζοφερὸν καὶ ἀνήλιον. Βασιλεύειν δὲ  
τοῦ χάσματος ἀδελφὸν τοῦ Διὸς, Πλούτωνα κεκλημένον.  
25 Περιφρεῖσθαι δὲ τὴν χώραν αὐτοῦ ποταμοῖς μεγάλοις τε  
καὶ φοβεροῖς, καὶ ἐκ μόνων τῶν ὀνομάτων· Κωκυτοὶ γάρ,  
καὶ Πυριφλεγέθοντες, καὶ τὰ τοιαῦτα κέκληνται. Τὸ δὲ  
μέγιστον, ἡ Ἀχερουσία λίμνη πρόκειται, πρώτη δεχομένη  
τοὺς ἀπαντῶντας, ἣν οὐκ ἐνὶ διαπλεῦσαι, ἢ παρελθεῖν  
30 ἄνευ τοῦ πορθμέως. Πρὸς δὲ αὐτῇ τῇ καθόδῳ καὶ πύλη  
οὔση ἀδαμαντίνη, ἀδελφιδοῦς τοῦ βασιλέως Αἰακὸς ἐστὶ  
τὴν φρουρὰν ἐπιτετραμμένος, καὶ παρ' αὐτῷ κύων τρικέφ-  
αλος. Περαιωνθέντας δὲ τὴν λίμνην λειμῶν ὑποδέχεται  
μέγας, καὶ ποτὸν, μνήμης πολέμιον. Δήθης γοῦν διὰ  
35 τοῦτο ὠνόμασται. Ὁ μὲν οὖν Πλούτῳ καὶ ἡ Περσεφονί,

δυναστεύουσιν, ὑπηρετοῦσι δ' αὐτοῖς Ἑριννύες, καὶ Φόβοι, καὶ Ἑρμῆς. Δικασταὶ δὲ κάθονται δύο, Μίνως τε καὶ Ῥαδάμανθυς, Κρῆτες δυτες, καὶ υἱοὶ τοῦ Διός. Οὗτοι δὲ τοὺς μὲν ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαίους πέμπουσιν ἐς τὸ Ἥλύσιον πεδίον, τῷ ἀρίστῳ βίῳ συνεσόμενους· τοὺς δὲ πονηροὺς ταῖς Ἑριννύσι παραδόντες, ἐς τὸν τῆς κολάσεως χῶρον ἐκπέμπουσιν.

13. Ὁ Κέρβερος, ὁ τοῦ ᾀδου φρουρὸς, εἶχε τρεῖς μὲν κυνῶν κεφαλὰς, τὴν δὲ οὐρανὸν δράκοντος, κατὰ δὲ τοῦ νώτου παντοίων ὄφρων κεφαλὰς.—14. Ὁ Τάρταρος τόπος 10 ἐστὶν ἐρεβώδης ἐν ᾀδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα ὅσον ἀπ' οὐρανοῦ γῆ.

## MYTHOLOGICAL NARRATIONS

### I. APOLLO AND DIANA.

1. Λητῶ, ἡ τοῦ Κοίου θυγάτηρ, κατὰ τὴν γῆν ᾤπασαν ὑφ' Ἥρας ἡλαύνετο, μέχρις εἰς Δῆλον ἐλθοῦσα, γεννᾷ πρώτην Ἄρτεμιν· ὑφ' ἧς μαιωθεῖσα, ὕστερον Ἀπόλλωνα 15 ἐγέννησεν.—Ἄρτεμις μὲν οὖν, τὰ περὶ θήραν ἀσκήσασα, παρθένος ἔμεινεν. Ἀπόλλων δὲ, τὴν μαντικὴν μαθὼν παρὰ τοῦ Πανός, ἦκεν εἰς Δελφοὺς, χρησμοδούσης τότε Θέμδος. Ὡς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὄφεις ἐκώλυνεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ 20 μαντεῖον παραλαμβάνει.

2. Ἀπόλλων Ἀδμήτῳ, τῷ βασιλεῖ τῶν Φερῶν ἐν Θεσσαλίᾳ, ἐθήτευσε, καὶ ᾔτησατο παρὰ Μοιρῶν, ἵνα, ὅταν Ἀδμητος μέλλῃ τελευτᾶν, ἀπολυθῇ τοῦ θανάτου, ἂν ἐκουσίως τις ὑπὲρ αὐτοῦ θνήσκειν ἔληται. Ὡς δὲ ἦλθεν 25 ἡ τοῦ θνήσκειν ἡμέρα, μήτε τοῦ πατρὸς, μήτε τῆς μητρὸς ὑπὲρ αὐτοῦ θνήσκειν θελόντων, Ἀλκηστις, ἡ αὐτοῦ ἄλοχος, ὑπεραπέθανε. Καὶ αὐτὴν πάλιν ἀνέπεμψεν ἡ Κόρη ὥς δὲ ἔνιοι λέγουσιν, Ἡρακλῆς μαχεσάμενος τῷ Θανάτῳ.

3. Ἀπόλλων καὶ Ποσειδῶν, τὴν Λαομέδοντος ὕβριν  
πειράσαι θέλοντες, εἰκασθέντες ἀνθρώποις, ὑπέσχοντο ἐπὶ  
μισθῷ τειχιεῖν τὸ Πέργαμον· τοῖς δὲ τειχίσασι τὸν μισθὸν  
οὐκ ἀπεδίδου. Διὰ τοῦτο Ἀπόλλων μὲν λοιμὸν ἐπεμψε.  
6 Ποσειδῶν δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήρπαζεν ἀν-  
θρώπους. Χρησμῶν δὲ λεγόντων, ἀπαλλαγὴν ἔσεσθαι τῶν  
συμφορῶν, εἰς προθῇ Λαομέδων Ἑσιόνην, τὴν θυγατέρα  
αὐτοῦ, βορὰν τῷ κήτει, οὗτος προὔθηκε, ταῖς πλησίον τῆς  
θαλάσσης πέτραις προσαρθήσας αὐτήν. Ταύτην ἰδὼν ἐκ  
10 κειμένην Ἑρακλῆς, ὑπέσχετο σῶσειν αὐτήν, εἰ τὰς ἵππους  
παρὰ Λαομέδοντος λήψεται, ὃς ὁ Ζεὺς ποινὴν τῆς Γανυ-  
μήδους ἀρπαγῆς ἔδωκεν αὐτῷ· δώσειν δὲ Λαομέδοντος  
εἰπόντος, κτείνας τὸ κῆτος Ἑσιόνην ἔσωσε. Μὴ βουλο-  
μένου δὲ τὸν μισθὸν ἀποδοῦναι, Ἑρακλῆς αὐτὸν ἀπέκ-  
15 τεινε, καὶ τὴν πόλιν εἶλεν.

4. Τάνταλος μὲν Διὸς ἦν παῖς, πλούτῳ δὲ καὶ δόξῃ  
διαφέρων, κατῴκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην  
Παφλαγονίαν. Διὰ δὲ τὴν εὐγένειαν, ὥς φασι, φίλος  
ἐγένετο τῶν θεῶν ἐπὶ πλεῖον. Ὑστερον δὲ τὴν εὐτυχίαν  
20 οὐ φέρων, καὶ μετασχὼν κοινῆς τραπέζης καὶ πάσης παρ-  
ρησίας, ἀπήγγελλε τοῖς ἀνθρώποις τὰ παρὰ τοῖς ἀθανά-  
τοις ἀπόρρητα. Δι' ἣν αἰτίαν καὶ ζῶν ἐκολάσθη, καὶ  
τελευτήσας αἰωνίου τιμωρίας ἡξιώθη, καταχθεὶς εἰς τοὺς  
ἀσεβεῖς.—Τούτου δ' ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτ-  
25 ηρ. Αὕτη δ' ἐγέννησεν υἱοὺς ἑπτὰ, καὶ θυγατέρας τὰς  
Ἰσας, εὐπρεπεῖα διαφερούσας. Ἐπὶ δὲ τῷ πλήθει τῶν  
τέκνων μέγα φρουαττομένη, πλεονάκις ἐκαυχᾶτο, καὶ τῆς  
Λητοῦς ἑαυτὴν εὐτεκνοτέραν ἀπεφαίνετο. Εἰθ' ἡ μὲν  
Λητῶ, χολωσαμένη, προσέταξε τῷ μὲν Ἀπόλλωνι, κατα-  
30 τοξεῦσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ' Ἀρτεμίδι, τὰς θυ-  
γατέρας. Τούτων δ' ὑπακουσάντων τῇ μητρὶ, καὶ κατὰ  
τὸν αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης,  
συνέβη αὐτήν ὑφ' ἑνα καιρὸν ὀξέως ἅμα εὐτεκνον καὶ  
ἀτεκνον γενέσθαι.—5. Νιόβη δὲ Θήβας ἀπολιποῦσα, πρὸς  
35 τὸν πατέρα Τάνταλον ἦκεν εἰς Σίπυλον τῆς Ἀσίας κάκει  
Δι' εὐξαμένη, τὴν μορφήν εἰς λίθον μετέβαλε, καὶ χεῖται  
δαίκρυα νύκτωρ καὶ μεθ' ἡμέραν.

6. Ἀκταίων, Αὐτονόης καὶ Ἀρισταίου παῖς, τραφεὶς παρὰ Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ Κιθαιρῶνι ὑπὸ τῶν ἰδίων κυνῶν. Καὶ τοῦτον ἐτελεύτησε τὸν τρόπον, ὅτι τὴν Ἀρτεμιν λουομένην εἶδε. Καὶ φασὶ, τὴν θεὸν παραχρῆμα αὐτοῦ τὴν μορφήν εἰς ἄελαφον ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῷ πεντήκοντα κυσὶν ἐμβαλεῖν λύσσαν, ὑφ' ὧν κατὰ ἄγνοιαν ἐβρώθη ἀπολομένου δὲ Ἀκταίωνος, οἱ κύνες ἐπιζητοῦντες τὸν δεσπότην, κατωρύοντο, καὶ ζήτησιν ποιούμενοι παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς εἰδῶλον κατεσκεύασεν 10 Ἀκταίωνος, ὃ καὶ τὴν λύπην αὐτῶν ἔπαυσεν.

7. Ἀσκληπιὸς Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος. Τοῦτον, τῆς αὐτοῦ μητέρος ἀποθανούσης, ἔτι βρέφος ὄντα, πρὸς Χείρωνα τὸν Κένταυρον ἤνεγκεν Ἀπόλλων, παρ' ᾧ καὶ τὴν ἰατρικὴν καὶ τὴν κυνηγετικὴν τρεφόμενος ἐδιδάχθη. 15 Καὶ γενόμενος χειρουργικὸς, καὶ τὴν τέχνην ἀσκήσας ἐπὶ πολὺ, οὐ μόνον ἐκώλυε τινὰς ἀποθνήσκειν, ἀλλ' ἀνήγειρε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ φοβηθεὶς, μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν παρ' αὐτοῦ, βοηθῶσιν ἀλλήλοις, ἐκεραύνωσεν αὐτόν· καὶ διὰ τοῦτο ὀργισθεὶς 20 Ἀπόλλων κτείνει Κύκλωπας, τοὺς τὸν κεραυνὸν Διὶ κατασκευάσαντας. Ζεὺς δὲ ἐμέλλησε ρίπτειν αὐτόν εἰς Τάρταρον· δεηθείσης δὲ Διητοῦς, ἐκέλευσεν αὐτόν ἐνιαυτὸν ἀνδρὶ θητεῦσαι. Ὁ δὲ παραγενόμενος εἰς Φεράς πρὸς Ἀδμητον, τὸν Φέρητος, τούτῳ λατρεύων ἐποίμαινε, καὶ τὰς θηλείας 25 βόας πάσας διδυματόκους ἐποίησεν.

## II. BACCHUS.

1. Λυκούργος, παῖς Δρύαντος, Ἡδωνῶν βασιλεύων, οἷ Στρυμόνα ποταμὸν παροικοῦσιν, ἐξέβαλε Διόνυσον σὺν ταῖς Βάκχαις εἰς Θράκην ἐλθόντα. Καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν, τὴν Νηρέως, κατέφυγε, Βάκχαι 30 δὲ ἐγένοντο αἰχμάλωτοι, καὶ τὸ αὐτῷ συνεπόμενον Σατύρων πλῆθος. Αἱ δὲ Βάκχαι ἐλύθησαν ἐξαίφνης, Λυκούργῳ δὲ μανίαν ἐνεποίησε Διόνυσος. Ὁ δὲ μεμηνὼς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν, πελέκει πλήξας

ἀπέκτεινε, καὶ ἀκρωτηριάσας ἑαυτὸν ἐσωφρόνησε. Τῆς δὲ γῆς ἀκάρκου μενούσης, ἔχρησεν ὁ θεὸς, καρποφορήσειν αὐτήν, ἂν θανατωθῇ Λυκοῦργος. Ἡδωνοὶ δὲ ἀκούσαντες, εἰς τὸ Παγγαῖον αὐτὸν ἀπαγαγόντες ὄρος, ἔδησαν· κακεῖ  
 5 κατὰ Διανύσου βούλῃσιν ὑφ' ἱππῶν διαφθαρεῖς ἀπέθανεν.

2. Διελθὼν δὲ Θράκην, καὶ τὴν Ἰνδικὴν ἄπασαν, στήλας ἐκεῖ στήσας, ἤκεν εἰς Θήβας, καὶ τὰς γυναῖκας ἠνάγκασε καταλιπούσας τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι. Πενθεὺς δὲ, Ἐχίονος υἱὸς, παρὰ Κάδμου εἰληφώς τὴν  
 10 βασιλείαν, διεκώλυε ταῦτα γίγνεσθαι, καὶ παραγενόμενος εἰς Κιθαιρῶνα, τῶν Βακχῶν κατάσκοπος, ὑπὸ τῆς μητρὸς Ἀγαύης κατὰ μανίαν ἐμελείσθη. Ἐνόμισε γὰρ αὐτὸν θηριον εἶναι.

3. Βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομ-  
 15 ισθῆναι, Τυρρηνῶν ληστρικὴν ἐμσθώσατο τριήρη· οἱ δὲ αὐτὸν ἐνθέμενοι, Νάξον μὲν παρέπλεον, ἠπείγοντο δὲ εἰς τὴν Ἀσίαν ἀπεμπωλήσοντες. Ὁ δὲ τὸν μὲν ἱστὸν καὶ τὰς κώπας ἐποίησεν ὄφεις, τὸ δὲ σκάφος ἐπλησε κισσοῦ καὶ βοῆς αὐλῶν· οἱ δὲ ἐμμανεῖς γενόμενοι, κατὰ τῆς θαλάσσης  
 20 ἔφυγον, καὶ ἐγένοντο δελφῖνες.

4. Ἰκάριος τὸν Διόνυσον, εἰς τὴν Ἀττικὴν ἐλθόντα, ὑπεδέξατο, καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἀμπέλου. Καὶ τὰ περὶ τὴν οἰνοποιίαν μανθάνων, καὶ τὰς τοῦ θεοῦ δωρή-  
 25 σασθαι θέλων χάριτας ἀνθρώποις, ἀφικνεῖται πρὸς τινὰς ποιμένας, οἱ γευσάμενοι τοῦ ποτοῦ, καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι νομίζοντες, ἀπέκτειναν αὐτόν. Μεθ' ἡμέραν δὲ νοήσαντες, ἔθαψαν αὐτόν. Ἡριγόνῃ δὲ τῇ θυγατρὶ, τὸν πατέρα μαστενούσῃ, κύων συνήθης, ὄνομα Μαίρα, ἢ τῷ Ἰκαρίῳ συνείπετο, τὸν  
 30 νεκρὸν ἐμήνυσε· κακείνη ὀδυρομένη τὸν πατέρα, ἑαυτὴν ἀνήρτησεν.

### III. MERCURY.

Ἑρμῆς, Μαίας καὶ Διὸς υἱὸς, ἔτι ἐν σπαργάνοις ὢν, ἐκδύς, εἰς Πιερίαν παραγίγνεται, καὶ κλέπτει βόας, ἃς ἔνεμεν Ἀπόλλων. Ἵνα δὲ μὴ φωραθῇ ὑπὸ τῶν ἰχνῶν

ὑποδήματα τοῖς ποσὶ περίεθηκε, καὶ κομίσας εἰς Πύλον, εἰς σπήλαιον ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ὤχετο, καὶ εὐρίσκει πρὸ τοῦ ἀντροῦ νεμομένην χελώνην. Ταύτην ἐκκαθάρας, εἰς τὸ κῦτος χορδὰς ἐντείνας, λύραν εὔρε καὶ πληκτρον.—'Απόλλων δὲ τὰς βόας ζητῶν, εἰς Πύλον ὁ ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. Οἱ δὲ ἰδεῖν μὲν παῖδα ἐλαύνοντα ἔφασκον, οὐκ ἔχειν δὲ εἰπεῖν, ποῖ ποτε ἤλάθησαν, διὰ τὸ μὴ εὐρεῖν ἶχνος δύνασθαι. Μαθὼν δὲ ἐκ τῆς μαντικῆς τὸν κεκλοφότα, πρὸς Μαῖαν εἰς Κυλλήνην παραγίγνεται, καὶ τὸν Ἑρμῆν ἠτιᾶτο· ἡ δὲ ἀπέ- 10 δειξεν αὐτὸν ἐν τοῖς σπαργάνοις. 'Απόλλων δὲ αὐτὸν τὸν παῖδα πρὸς Δία κομίσας, τὰς βόας ἀπῆτει. Διὸς δὲ κελεύοντος ἀποδοῦναι, ἤρνεῖτο. Μὴ πείθων δὲ, ἄγει τον Απόλλωνα εἰς Πύλον, καὶ τὰς βόας ἀποδίδωσιν.—'Ακούσας δὲ τῆς λύρας, ὁ 'Απόλλων ἀντιδίδωσι τὰς βόας. 15 Ἑρμῆς δὲ, ταύτας νέμων, σύριγγα πηξάμενος ἐσύριζεν. 'Απόλλων δὲ, καὶ ταύτην βουλόμενος λαβεῖν, τὴν χρυσὴν ράβδον ἐδίδου αὐτῷ, ἣν ἐκέκτητο βουκολῶν, καὶ τὴν μαντικὴν ἐδιδάξατο αὐτόν. Ζεὺς δὲ αὐτὸν κήρυκα ἑαυτοῦ καὶ θεῶν ὑποχθονίων τίθησιν. 20

#### IV. MINERVA.

1. Κέκροψ αὐτοχθὼν, συμφυὲς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς Ἀττικῆς ἐβασίλευσε πρῶτος, καὶ τὴν γῆν, πρότερον λεγομένην Ἀκτην, ἀφ' ἑαυτοῦ Κεκροπίαν ὠνόμασεν. Ἐπὶ τούτου, φασὶν, ἔδοξε τοῖς θεοῖς πόλεις καταλαβέσθαι, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας ἕκαστος. 25 Ἦκεν οὖν πρῶτος Ποσειδῶν ἐπὶ τὴν Ἀττικὴν, καὶ πλήξας τῇ τριαίνῃ, κατὰ μέσσην τὴν ἀκρόπολιν ἀνέφηνε θάλασσαν, ἣν νῦν Ἑρεχθίδα καλοῦσι. Μετὰ δὲ τοῦτον ἦκεν Ἀθηνᾶ, καὶ ἐφύτευσεν ἐλαίαν, ἣ νῦν ἐν τῷ Πανδροσίῳ δείκνυται. Γενομένης δὲ ἐριδος ἀμφοῖν περὶ τῆς χώρας, 30 Ἀθηνᾶν καὶ Ποσειδῶνα διαλύσας, Ζεὺς κριτὰς ἔδωκε θεοὺς τοὺς δώδεκα. Καὶ τούτων δικαζόντων, ἡ χώρα τῆς Ἀθηνᾶς ἐκρίθη, Κέκροπος μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευσεν. Ἀθηνᾶ μὲν οὖν ἀφ' ἑαυτῆς τὴν

πόλιν ἐκάλεσεν Ἀθήνας· Ποσειδῶν δὲ, θυμῷ ὀργισθεὶς, τὸ Θριάσιον πεδῖον ἐπέκλυσε καὶ τὴν Ἀττικὴν ὑφαλὸν ἐποίησεν.

2. Ἦν παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐήρους καὶ  
 5 Χαρικλοῦς νύμφης, γενόμενος τυφλὸς τοὺς ὀφθαλμούς.  
 Οὐ περὶ τῆς πηρώσεως καὶ μαντικῆς λόγοι λέγονται  
 διάφοροι. Ἄλλοι μὲν γὰρ αὐτὸν ὑπὸ τῶν θεῶν φασὶ  
 τυφλωθῆναι, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν ἤθελον,  
 ἐμήνυνεν· ἄλλοι δὲ, ὑπὸ Ἀθηνᾶς αὐτὸν τυφλωθῆναι, ὅτι  
 10 αὐτὴν γυμνὴν ἐν λουτρῷ εἶδε. Χαρικλοῦς δὲ δεομένης  
 τὴν θεὸν (ἣν δὲ προσφιλεῖς τῇ Ἀθηνᾷ ἢ Χαρικλῷ) ἀπο-  
 καταστήσαι πάλιν τοὺς ὀφθαλμούς, μὴ δυναμένη τοῦτο  
 ποιῆσαι, τὰς ἀκοὰς διακαθάρασα, πᾶσαν ὀρνίθων φωνὴν  
 ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ ἐδωρήσατο, ὃ φέρων  
 15 ὁμοίως τοῖς βλέπουσιν ἐδάδιζεν.

#### V. HERCULES.

1. Πρῶτα μὲν ἐν Νεμέᾳ βριαρὸν κατέπεφνε λέοντα  
 Δεύτερον, ἐν Λέρνη πολυαύχενον ἔκτανεν ὕδραν.  
 Τὸ τρίτον αὐτ' ἐπὶ τοῖς Ἐρυμάνθιον ἔκτανε κάπρον.  
 Χρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγρευσεν τέταρτον  
 20 Πέμπτον δ', ὀρνίθας Στυμφαλίδας ἐξεδίωξεν.  
 Ἑκτον, Ἀμαζονίδος κόμισσε ζωστῆρα φαιινόν.  
 Ἑβδομον, Αἰγείου πολλὴν κόπρον ἐξεκάθηνεν.  
 Ὀγδοον, ἐκ Κρήτηθε πυρίπνοον ἤλασε ταῦρον.  
 Εἵνατον, ἐκ Θρήκης Διομήδεος ἤγαγεν ἵππους.  
 25 Γηρυόνου, δέκατον, βόας ἤλασεν ἐξ Ἐρυθείης.  
 Ἐνδέκατον, κύνα Κέρδερρον ἤγαγεν ἐξ Αἰδαο.  
 Δωδέκατον δ', ἥνεγκεν ἐς Ἑλλάδα χρύσεα μῆλα.

2. Ἡρακλέα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος,  
 ῥώμη σώματος πολὺ τῶν ἀπάντων διενέγκας, ἐπῆλθε  
 30 τὴν οἰκουμένην, κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ  
 τὰ τὴν χώραν ἀοίκητον ποιοῦντα θηρία· πᾶσι δ' ἀνθρώ-  
 πους τὴν ἐλευθερίαν περιποιήσας, ἀήττητος μὲν ἐγένετο  
 καὶ ἄτρωτος, διὰ δὲ τὰς εὐεργεσίας ἀθανάτου τιμῆς ἔτυχε  
 παρ' ἀνθρώποις.

3. Ἡρακλέος παιδὸς ὄντος ὀκταμηνιαίου, δύο δράκον-  
τας ὑπερμεγέθεις Ἡρα ἐπὶ τὴν αὐτοῦ εὐνὴν ἐπεμψε,  
διαφθαρῆναι τὸ βρέφος θέλουσα. Ἐπιβοωμένης δὲ Ἀλκ-  
μήνης Ἀμφιτρύωνα, Ἡρακλῆς διαναστὰς ἄγχων ἐκατέρ-  
αις ταῖς χερσὶν αὐτοὺς διέφθειρεν.—4. Εὐρυσθεὺς ἐπ-5  
έταξε τῷ Ἡρακλεῖ τοῦ Νεμέου λέοντος τὴν δορὰν κομίζειν.  
Τοῦτο δὲ ζῶον ἦν ἄτρωτον, ἐκ Τυφῶνος γεγεννημένον.  
Πορευόμενος οὖν ἐπὶ τὸν λέοντα, καὶ εἰς τὴν Νεμέαν  
ἀφικόμενος, τὸν λέοντα ἐτόξευσε πρῶτον. Ὡς δὲ ἔμαθεν  
ἄτρωτον ὄντα, τῷ ῥοπάλῳ ἐδίωκε. Φυγόντος δὲ τοῦ 10  
λέοντος εἰς ἀμφίστομον σπήλαιον αὐτοῦ, Ἡρακλῆς τὴν  
ἐτέραν ἀπωκοδόμησεν εἰσοδον, διὰ δὲ τῆς ἐτέρας ἐπεισῆλθε  
τῷ θηρίῳ, καὶ περιθεὶς τὴν χεῖρα τῷ τραχήλῳ κατέσχευεν  
ἄγχων, ἕως ἐπνίξε, καὶ θέμενος ἐπὶ τῶν ὤμων, ἐκόμιζεν  
εἰς Μυκῆνας.—5. Ἐκτον ἐπέταξεν ἄθλον αὐτῷ τὰς Στυμ- 15  
φαλίδας ὀρνιθας ἐκδιῶξαι. Ἦν δὲ ἐν Στυμφάλῳ, πόλει  
τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη, πολλῇ συν-  
ηρεφῆς ὕλη. Εἰς ταύτην ὀρνεις συνέφυγον ἄπλετοι.  
Ἀμμηχανοῦντος οὖν Ἡρακλέος, πῶς ἐκ τῆς ὕλης τὰς ὀρνι-  
θας ἐκβάλῃ, χάλκεα κρόταλα δίδωσιν αὐτῷ Ἀθηναῖα, παρ' 20  
Ἡφαίστου λαβοῦσα. Ταῦτα κρούων ἐπὶ τινος ὀρους τῇ  
λίμνῃ παρακειμένου, τὰς ὀρνιθας ἐφόδει. Αἱ δὲ τὸν  
δοῦπον οὐχ ὑπομένουσαι, μετὰ δέους ἀνίπταντο, καὶ τοῦ-  
τον τὸν τρόπον Ἡρακλῆς ἐτόξευσεν αὐτάς.

6. Λιβύης ἐβασίλευε παῖς Ποσειδῶνος, Ἀνταῖος, ὃς τοὺς 25  
ξένους ἀναγκάζων παλαίειν ἀνῆρει. Τούτῳ δὲ παλαίειν  
ἀναγκαζόμενος, Ἡρακλῆς, ἀράμενος ἄμμασι μετέωρον, ἀπ-  
έκτεινε· ψαύοντα γὰρ γῆς ἰσχυρότατον συνέβη γίγνεσθαι.  
Διὸ καὶ Γῆς τινες ἔφασαν τοῦτον εἶναι παῖδα.—7. Μετὰ  
Λιβύην Ἡρακλῆς Αἴγυπτον διεξῆει. Ταύτης ἐβασίλευε 30  
Βούσιρις, Ποσειδῶνος παῖς. Οὗτος τοὺς ξένους ἐθνεύει  
ἐπὶ βωμῷ Διὸς, κατὰ τι λόγιον. Ἐννέα γὰρ ἔτη ἀφορία  
τὴν Αἴγυπτον κατέλαβε. Θράσιος δὲ ἐλθὼν ἐκ Κύπρου,  
μάντις τὴν ἐπιστήμην, ἔφη, τὴν ἀφορίαν παύσεσθαι, εἰ  
ξένον ἄνδρα τῷ Διὶ σφάξωσι κατ' ἔτος. Βούσιρις δὲ, 35  
ἐκείνον πρῶτον σφάξας τὸν μάντιν, πάντας τοὺς κατιόν-



τας ξένους ἔσφαζε. Συλληφθεὶς οὖν καὶ Ἡρακλῆς τοῖς βωμοῖς προσεφέρετο· τὰ δὲ δεσμὰ διαρρήξας, τὸν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἀμφιδάμαντα ἀπέκτεινεν.

8. Μεταστάντος δὲ Ἡρακλέους εἰς θεοὺς, οἱ παῖδες αὐτοῦ, φυγόντες Εὐρυσθέα, ἦλθον εἰς Ἀθήνας, καὶ καθισθέντες ἐπὶ τὸν Ἑλέου βωμὸν, ἤξιουν βοηθεῖσθαι. Εὐρυσθέως δὲ ἐκείνους ἐκδιδόναι λέγοντος, καὶ πόλεμον ἀπειλοῦντος, οἱ Ἀθηναῖοι οὐκ ἐκδιδόντες αὐτοὺς πόλεμον πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν παῖδας αὐτοῦ  
 10 ἀπέκτειναν· αὐτὸν δὲ Εὐρυσθέα φεύγοντα ἐφ' ἄρματος κτείνει διώξας Ὕλλος, καὶ τὴν μὲν κεφαλὴν ἀποτεμὼν, Ἀλκμήνῃ δίδωσιν· ἡ δὲ κερκίσι τοὺς ὀφθαλμοὺς ἐξώρυσεν αὐτοῦ

## VI. EXPEDITION OF THE ARGONAUTS.

1. Φρίξον, τὸν Ἀθάμαντος, μυθολογοῦσι, διὰ τὰς ἀπο  
 15 τῆς μητρυνῆς ἐπιβουλὰς ἀναλαβόντα τὴν ἀδελφὴν Ἑλλην, φυγεῖν ἐκ τῆς Ἑλλάδος. Περαιουμένων δὲ αὐτῶν κατὰ τινα θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριοῦ χρυσομάλλου, τὴν μὲν παρθένον ἀποπεσεῖν εἰς τὴν θάλασσαν, ἣν ἀπ' ἐκείνης Ἑλλήσποντον ὀνομασθῆναι·  
 20 τὸν δὲ Φρίξον εἰς τὸν Πόντον πορευθέντα κατενεχθῆναι μὲν πρὸς τὴν Κολχίδα, κατὰ τέ τι λόγιον θύσαντα τὸν κριὸν, ἀναθεῖναι τὸ δέρας εἰς τὸ τοῦ Ἄρεος ἱερόν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος Αἰήτῃ χρησμὸν ἐκπεσεῖν, ὅτι τότε καταστρέψει τὸν βίον, ὅταν ξένοι καταπ-  
 25 λεύσαντες τὸ χρυσομάλλον δέρας ἀπενέγκωσι. Διὰ δὲ ταύτας τὰς αἰτίας, καὶ διὰ τὴν ἰδίαν ὠμότητα καταδειξάμενοι τοὺς ξένους, ἵνα διαδοθείσης τῆς φήμης εἰς ἅπαντα τόπον περὶ τῆς Κόλχων ἀγριότητος, μηδεὶς τῶν ξένων ἐπιβῆναι τολμήσαι τῆς χώρας.

30 2. Τῷ Πελίᾳ, τῆς Ἰώλκου ἐν Θεσσαλίᾳ βασιλεῖ, ἐθέσπισεν ὁ θεὸς, τὸν μονοσάνδαλον φυλάξασθαι. Τὸ μὲν οὖν πρῶτον ἡγνόμενος τὸν χρησμὸν· ὕστερον δὲ αὐτὸν ἔγνω. Τελῶν γὰρ ἐπὶ τῇ θαλάσῃ Ποσειδῶνι θυσίαν, ἄλλως τε πολλοὺς ἐπὶ ταύτῃ, καὶ τὸν Ἰάσονα μετεπέμψατο. Ὁ δὲ

ποδῶ γεωργίας ἐν τοῖς χωρίοις διατελῶν, ἔσπευσεν ἐπὶ τὴν θυσίαν. Διαβαίνων δὲ ποταμὸν Ἄναυρον, ἐξῆλθε μονοσάνδαλος, τὸ ἕτερον ἀπολέσας ἐν τῷ ρείθρῳ πέδιλον. Θεασάμενος δὲ Πελίας αὐτὸν, καὶ τὸν χρησμὸν συμβαλὼν, ἡρώτα προσελθὼν, τί ἂν ἐποίησεν, ἐξουσίαν ἔχων; εἰ δὲ λόγιον ἦν αὐτῷ πρὸς τινος φονευθήσεσθαι τῶν πολιτῶν; Ὁ δὲ ἔφη, τὸ χρυσόμαλλον δέρας προσέταττον ἂν φέρειν αὐτῷ. Τοῦτο Πελίας ἀκούσας, εὐθύς ἐπὶ τὸ δέρας ἐλθεῖν ἐκέλευσεν αὐτόν. Τοῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἄρεος ἄλσει κρεμάμενον ἐκ δρυὸς, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος αὐπνου.—Ἐπὶ τοῦτο πεμπόμενος Ἰάσων, Ἄργον παρεκάλεσε τὸν Φρίξον κάκεϊνος, Ἀθηναῖς ὑποθεμένης, πεντηκόντορον ναῦν κατεσκεύασε, τὴν προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευάσαντος Ἀργῶ· κατὰ δὲ τὴν πῶραν ἐνήρμοσεν Ἀθηναῖα φωνῆεν φηγοῦ τῆς Δωδωνίδος ξύλον· ὥς δὲ ἡ ναὺς κατεσκευάσθη, χρωμένῳ ὁ θεὸς πλεῖν ἐπέτρεψε, συναθροίσαντι τοὺς ἀρίστους τῆς Ἑλλάδος.

3. Οὗτοι ναυαρχοῦντος Ἰάσονος ἀναχθέντες καταντῶσιν εἰς τὴν τῆς Θράκης Σαλμυδήσσαν, ἐνθα ὤκει Φινεὺς μάντις, τὰς ὕφεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγῆνορος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος υἱὸν καὶ πηρωθῆναι φασὶν αὐτόν, οἱ μὲν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ μέλλοντα, οἱ δὲ, ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι, πεισθεὶς μητρὸς, τοὺς ἰδίους ἐτύφλωσε παῖδας. Ἐπεμψαν δὲ αὐτῷ καὶ τὰς Ἀρπυίας οἱ θεοί. Πτερωταὶ δὲ ἦσαν αὗται, καὶ ἐπειδὴ τῷ Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι, τὰ μὲν πλείονα ἀνῆρπαζον, ὀλίγα δὲ ὅσα ὁσμῆς ἀνάπλεα κατέλειπον, ὥστε μὴ δύνασθαι προσενέγκασθαι. Βουλομένοις δὲ τοῖς Ἀργοναύταις τὰ περὶ τοῦ πλοῦ μαθεῖν, ὑποθήσεσθαι τὸν πλοῦν ἔφη, τῶν Ἀρπυιῶν αὐτόν ἐὰν ἀπαλλάξωσιν. Οἱ δὲ παρέθεσαν αὐτῷ τράπεζαν ἐδεσμάτων. Ἀρπυιαι δὲ ἐξαίφνης σὺν βοῇ καταπτᾶσαι τὴν τροφὴν ἡρπαζον. Θεασάμενοι δὲ οἱ Βορέου παῖδες, Ζήτης καὶ Κάλαϊς, ὄντες πτερωτοὶ, σπασάμενοι τὰ ξίφη, δι' αἴρος ἐδίωκον. Ἦν δὲ ταῖς Ἀρπυίαις χρεὼν τεθνάναι ὑπὸ τῶν Βορέου παίδων τοῖς

δὲ Βορέου παισὶ, τότε τελευτήσῃν, ὅτε ἂν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ τῶν Ἀρπυιῶν, ἡ μὲν εἰς ποταμόν τινα ἐμπίπτει, ἡ δὲ ἑτέρα μέχρις Ἐχινάδων ἦλθε νήσων, αἱ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦνται· ἐστράφη γὰρ, ὡς ἦλθεν ἐπὶ ταύτας, καὶ γενομένη κατὰ τὴν ἡϊόνα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι. Ἀπολλώνιος δὲ ἕως Στροφάδων νήσων φησὶν αὐτὰς διωχθῆναι, καὶ μηδὲν παθεῖν, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικήσῃν.

- 10 4. Ἀπαλλαγεῖς δὲ τῶν Ἀρπυιῶν, Φινεύς ἐμήνυσε τὸν πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν τῶν κατὰ τὴν τοῦ Πόντου εἰσοδόν. Ἦσαν δὲ ὑπερμεγέθεις αὐταί, συγκρουόμεναι δὲ ἀλλήλαις, ὑπὸ τῆς τῶν πνευμάτων βίας, τὸν διὰ θαλάσσης πόρον  
15 ἀπέκλειον. Ἐφέρετο δὲ πολλὴ μὲν ἀπ' αὐτῶν ὀμίχλη, πολὺς δὲ πάταγος· ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν ἐλθεῖν. Εἶπεν οὖν αὐτοῖς ἀφεῖναι πελειάδα διὰ τῶν πετρῶν, καὶ ταύτην εἰ μὲν ἴδωσι σωθεῖσαν, διαπλεῖν καταφρονούντας· εἰ δὲ ἀπολομένην, μὴ πλεῖν βιάζεσθαι.
- 20 Ταῦτα ἀνήγοντο ἀκούσαντες, καὶ, ὡς πλησίον ἦσαν τῶν πετρῶν, ἀφῖασιν ἐκ τῆς πρώτης πελειάδα· τῆς δὲ ἱπταμένης, τὰ ἄκρα τῆς οὐρᾶς ἢ σύμπτωσις τῶν πετρῶν ἀπεθέρισεν. Ἀναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ' εἰρεσίας ἐντόνου, συλλαβομένης Ἥρας, διῆλθον, τὰ ἄκρα  
25 τῶν ἀφλάστων τῆς νηὸς περικοπείσης. Αἱ μὲν οὖν Συμπληγάδες ἑκτοτε ἔστησαν· χρεὼν γὰρ ἦν αὐταῖς, νηὸς περαιωθείσης, στήναι παντελῶς.

5. Οἱ δὲ Ἀργοναῦται, παραπλεύσαντες Θερμώδοντα καὶ Καύκασον, ἐπὶ Φᾶσιν ποταμόν ἦλθον. Οὗτος τῆς Κολχικῆς ἐστὶ γῆς. Καθορμισθείσης δὲ τῆς νηὸς, ἦκε πρὸς  
30 Αἰήτην Ἰάσων, καὶ τὰ ἐπιταγέντα ὑπὸ Πελίου λέγων, παρεκάλει δοῦναι τὸ δέρας αὐτῷ· ὃ δὲ δώσειν ὑπέσχετο, εἰ μὲν τοὺς χαλκόποδας ταύρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῷ οὗτοι ταῦροι δύο, μεγέθει διαφέροντες, δῶρον  
35 Ἡφαίστου, οἳ χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομάτων ἐφύσων. Τούτους αὐτῷ ζεύξαντι ἐπετάσσετο σπείρειν

δράκοντος ὀδόντας· εἶχε γὰρ λαβὴν παρ' Ἀθηνᾶς τοὺς ἡμίσεις ὧν Κάδμος ἔσπειρεν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναίτο τοὺς ταύρους καταζευῆσαι, Μήδεια αὐτοῦ ἔρωτα ἰσχει· ἦν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ, φαρμακίς. 5 Δεδοικυῖα δὲ, μὴ πρὸς τῶν ταύρων διαφθαρῇ, κρύφα τοῦ πατρὸς συνεργήσκειν αὐτῷ πρὸς τὴν κατάζευξιν τῶν ταύρων ἐπηγγείλατο, καὶ τὸ δέρας ἐγχειριεῖν, ἐὰν ὁμόσῃ αὐτὴν ἔξειν γυναῖκα, καὶ εἰς Ἑλλάδα σύμπλουν ἀγάγηται. Ὀμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, ᾧ κατα- 10 ζευγνύναι μέλλοντα τοὺς ταύρους ἐκέλευσε χρῆσαι τὴν τε ἀσπίδα, καὶ τὸ δόρυ, καὶ τὸ σῶμα· τούτῳ γὰρ χρισθέντα, ἔφη, πρὸς μίαν ἡμέραν μήτε ὑπὸ πυρὸς ἀδικηθήσεσθαι, μήτε ὑπὸ σιδήρου. Ἐδήλωσε δὲ αὐτῷ, σπειρομένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας μέλλειν ἀναδύεσθαι 15 ἐπ' αὐτὸν καθωπλισμένους, οὓς ἐπειδὴν ἀθρόους θεάσεται, ἐκέλευσε βάλλειν εἰς μέσον λίθους ἀποθεν· ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τοῦτο ἀκούσας, καὶ χρισάμενος τῷ φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεῷ ἄλσος, ἐμάστευσε 20 τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ ὀρμήσαντας αὐτοὺς κατέζευξε. Σπείροντος δὲ αὐτοῦ τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ἔνοπλοι· ὁ δὲ, ὅπου πλείονας ἑώρα, βάλλων ἐξ ἀφανοῦς λίθους πρὸς αὐτοὺς, μαχομένους πρὸς ἀλλήλους προσιῶν, ἀνῆρει. Κατεζευγμένων δὲ τῶν ταύρ- 25 ῶν, οὐκ ἐδίδου τὸ δέρας Αἰήτης· ἐβούλετο δὲ τὴν τε Ἀργὴν καταφλέξαι, καὶ κτεῖναι τοὺς ἐμπλέοντας. Φθάσασα δὲ Μήδεια, τὸν Ἰάσονα νυκτὸς ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσασα τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα τὸ δέρας ἐπὶ τὴν Ἀργὴν 30 παρεγένετο. Συνείπετο δὲ αὐτῇ καὶ ὁ ἀδελφὸς Ἀψυρτος. Οἱ δὲ νυκτὸς μετὰ τούτων ἀνήχθησαν.

8. Πελίας δὲ, ἀπογνοὺς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν, Αἴσωνα, τὸν Ἰάσονος πατέρα, κτεῖναι ᾔθελεν· ὁ δὲ, αἰτησάμενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδεῶς 35 ταύρου αἷμα σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ,

ἐπαρασαμένη Πελία, νήπιον ἀπολιποῦσα παῖδα Πρόμαχον, ἐαυτὴν ἀνήρτησε. Πελίας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν αὐτῆς. Ὁ δὲ Ἰάσων κατελθὼν, τὸ μὲν δέρας ἔδωκε· περὶ ὧν δὲ ἡδிகήθη μετελθεῖν ἐθέλων, 5 καὶ κερὶν ἐξεδέχετο. Καὶ τότε μὲν ἐς Ἴσθμὸν μετὰ τῶν ἀριστέων πλεύσας, ἀνέθηκε τὴν ναῦν Ποσειδῶνι· αὐτὸς δὲ Μήδειαν παρακαλεῖ ζητεῖν, ὅπως Πελίας αὐτῷ δίκας ὑποσχῇ. Ἡ δὲ εἰς τὰ βασίλεια τοῦ Πελίου παρελθοῦσα πείθει τὰς θυγατέρας αὐτοῦ, τὸν πατέρα κρεουργῆσαι καὶ 10 καθειψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσιν νέον· καὶ, τοῦ πιστεῦσαι χάριν, κριὸν μελίσασα καὶ καθειψήσασα, ἐποίησεν ἄρνα. Αἱ δὲ πιστεύσασαι, τὸν πατέρα κρεουργοῦσι καὶ καθειψοῦσιν. Ἀκαστος δὲ μετὰ τῶν τὴν Ἰωλκὸν οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσωνα 15 μετὰ τῆς Μηδείας τῆς Ἰωλκοῦ ἐκβάλλει.

#### VII. MISCELLANEOUS FABLES.

1. Ὀρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρου υἱός, ᾄδων ἐκίνει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυνδίκης, τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατῆλθεν εἰς ᾄδου, καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι αὐτήν. Ὁ δὲ 20 ὑπέσχετο τοῦτο ποιήσιν, ἂν μὴ πορευόμενος Ὀρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν.

2. Πολλοὶ τῶν ποιητῶν φασὶ, Φαέθοντα τὸν Ἡλίου μὲν 25 υἱὸν, παῖδα δὲ τὴν ἡλικίαν ὄντα, πείσαι τὸν πατέρα, μίαν ἡμέραν παραχωρῆσαι τοῦ τέθριππου. Συγχωρηθέντος δὲ αὐτῷ τούτου, τὸν μὲν Φαέθοντα ἐλαύνοντα τὸ τέθριππον, μὴ δύνασθαι κρατεῖν τῶν ἡνιῶν, τοὺς δὲ ἵππους, καταφρονήσαντας τοῦ παιδός, ἐξενεχθῆναι τοῦ συνήθους δρόμου· 30 καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους ἐκπυρῶσαι τοῦτον, καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλούμενον κύκλον· μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χώραν. Διὸ καὶ τὸν Δία, ἀγανακτήσαντα ἐπὶ τοῖς γεγενημένοις, κεραννῶσαι μὲν τὸν Φαέθοντα.

ἀποκαταστῆσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνήθη πορείαν. Τοῦ δὲ Φαέθοντος πεσόντος τρὸς τὰς ἐκβολὰς τοῦ νῦν Πάδου καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν Ἑριδανοῦ προσαγορευομένου, θρηνῆσαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευταίην, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχημα- 5 τισθῆναι τὴν φύσιν, γενομένας αἰγείρους. Ταύτας δὲ κατ' ἐνιαυτὸν κατὰ τὴν αὐτὴν ὥραν δάκρυον ἀφίεναι, καὶ τοῦτο πηγνύμενον ἀποτελεῖν τὸ καλούμενον ἥλεκτρον.

3. Προμηθεὺς, Ἰαπετοῦ καὶ Ἀσίας υἱὸς, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα 10 Διὸς, ἐν νάρθηκι κρύψας. Ὡς δὲ ᾔσθετο Ζεὺς, ἐπέταξεν Ἥφαιστῳ τῷ Καυκάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλῶσαι. Τοῦτο δὲ Σκυθικὸν ὄρος ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετετέλεσε. Καθ' ἐκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος, τὸ ἥπαρ αὐτοῦ ἐνέμετο, 15 αὐξανόμενον διὰ νυκτός. Καὶ Προμηθεὺς μὲν πυρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἑρακλῆς αὐτὸν ἔλυσεν.

4. Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων, γαμει Πύρραν, τὴν Ἐπιμηθέως καὶ Πανδώρας, ἣν ἐπλάσαν οἱ θεοὶ πρώτην 20 γυναῖκα. Ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν γένος ἠθέλησεν, ὑποθεμένου Προμηθέως, Δευκαλίων τεκτηνάμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθέμενος, εἰς ταύτην μετὰ Πύρρας εἰσέβη. Ζεὺς δὲ πολὺν ὑετὸν ἀπ' οὐρανοῦ χέας, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν. Ὡς τε διαφθα- 25 ῖναι πάντας ἀνθρώπους, ὀλίγων χωρὶς, οἳ συνέφυγον εἰς τὰ πλησίον ὑψηλὰ ὄρη. Δευκαλίων δὲ, ἐν τῇ λάρνακι διὰ τῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἐννέα καὶ νύκτας ἰσας, τῷ Παρνασσῷ προσίσχει, κάκει, τῶν θμβρων παῦλαν λαβόντων, ἐκβὰς ἔθυσσε Διὶ Φινξίῳ. Ζεὺς δὲ, πέμψας Ἑρμῆν 30 πρὸς αὐτὸν, ἐπέτρεψεν αἰτεῖσθαι ὃ τι βούλεται· ὃ δὲ αἰρεῖται ἀνθρώπους αὐτῷ γενέσθαι. Καὶ, Διὸς εἰπόντος, ὑπὲρ κεφαλῆς αἰρων ἔβαλε λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες ἐγένοντο· οὓς δὲ Πύρρα, γυναῖκες. Ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λίθου. 35

5. Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γάρ

ἑαυτὸν εἶναι Δία, καὶ, τὰς ἐκείνου ἀφελόμενος θυσίας, εαυτῷ προσέτασσε θύειν· καὶ, βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ, αὐτὸν κεραυνώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

6. Βῆλος, ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἰγυπτον καὶ Δαναόν. Αἰγύπτῳ μὲν ἐγένοντο παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῷ πεντήκοντα. Στασιασ-  
 10 ἄντων δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς, τοὺς Αἰγύπτου παῖδας δεδοικῶς, ὑποθεμένης Ἀθηνῆς αὐτῷ, ναῦν κατεσκεύασε πεντηκόντορον, καὶ, τὰς θυγατέρας ἐνθέμενος, ἔφυγεν εἰς Ἄργος. Οἱ δὲ Αἰγύπτου παῖδες, καὶ αὐτοὶ εἰς Ἄργος ἐλθόντες, παρεκάλουν τὸν  
 15 Δαναόν, τῆς τε ἐχθρας παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἡξίουν. Δαναὸς δὲ, ἅμα μὲν ἀπιστῶν αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν περὶ τῆς φυγῆς, ὠμολόγει τοὺς γάμους, καὶ διεκλήρου τὰς κόρας. Ὡς δὲ ἐκκληρώσαντο τοὺς γάμους, ἐστιάσας ἐγχειρίδια δίδωσι  
 20 ταῖς θυγατράσιν· αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν, πλὴν Ὑπερμνήστρας. Αὕτη δὲ Λυγκέα διέσωσε· διὸ καθεύξας αὐτὴν Δαναὸς ἐφρούρει. Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Λέρνῃ κατῶρυξαν, τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκήδευσαν.  
 25 Καὶ αὐτὰς ἐκάθηραν Ἀθηνᾶ τε καὶ Ἑρμῆς, Διὸς κελεύσαντος. Δαναὸς δὲ ὕστερον Ὑπερμνήστραν Λυγκῆ συνώκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν.

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στόλῳ τὰς Ἀθῆνας, καὶ Μέγαρα εἶλε, Νίσου βασιλεύοντος, τοῦ Πανδίου. Ἀπέθανε δὲ ὁ Νῖσος διὰ θυγατρὸς προδοσίαν. Ἐχοντι γὰρ αὐτῷ πορφυρέαν ἐν μέσῃ τῇ κεφαλῇ τρίχα (ἥς ἀφαιρεθείσης αὐτὸν μοῖρα ἦν τελευτᾶν), ἡ θυγάτηρ αὐτοῦ Σκύλλα, ἐρασθεῖσα Μίνως, ἐξεῖλε τὴν τρίχα κοιμωμένῳ. Μίν-  
 35 ως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν τῆς πρύμνης τῶν ποδῶν ἐκδήσας, ὑποβρύχιον ἐποίησεν.

8. Σφίγγα μυθολογοῦσι, θηρίον δίμορφον, παραγεναμένην εἰς τὰς Θήβας, αἰνιγμα προτιθέναι τῷ δυναμένῳ λύσαι, καὶ πολλοὺς ὑπ' αὐτῆς οἰ' ἀπορίαν ἀναιρεῖσθαι. Ἦν δὲ τὸ προτεθὲν ὑπὸ τῆς Σφιγγός· Τί ἐστὶ τὸ αὐτὸ δίπουν, τρίπουν, καὶ τετράπουν·

6

ἀλλ' ὅποται βαίνει πλείστοισι πόδεσσι,

Ἐνθα μένος γυίοισι ἀφαιρότατον πέλει αὐτοῦ.

Απορουμένων δὲ τῶν ἄλλων ὁ Οἰδίπους ἀπεφώνητο, ἄνθρωπον εἶναι τὸ προβληθέν· νήπιον μὲν γὰρ αὐτὸν ὑπάρχοντα, τετράπουν εἶναι· αὐξήσαντα δὲ, δίπουν γηρά- 10  
σαντα δὲ, τρίπουν· βακτηρία χρώμενον διὰ τὴν ἀσθένειαν. Ἐνταῦθα τὴν μὲν Σφίγγα ἑαυτὴν κατακρημνίσαι, τὸν δὲ Οἰδίπουν γῆμαι τὴν ἀγνοουμένην ὑφ' ἑαυτοῦ μητέρα, τῷ λύσαντι ἑπαθλον προτιθεμένην.

9. Ἑλένη, Λήδας καὶ Τυνδάρεω θυγάτηρ, ὥς δὲ ἄλλοι 15  
λέγουσι, Διὸς, κάλλει ἦν διαπρεπής. Παρεγένοντο δὲ εἰς Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν βασιλευόντων Ἑλλάδος. Τούτων ὁρῶν τὸ πλῆθος Τυνδάρεως, ἐδεδοίκει μὴ, κριθέντος ἑνὸς, στασιάσωσιν οἱ λοιποὶ, ἐξορκίζει τοὺς μνηστῆρας βοηθήσειν, ἐὰν ὁ προκριθεὶς νυμφίος ὑπὸ ἄλλου 20  
τινὸς ἀδικῆται περὶ τὸν γάμον, καὶ αἰρεῖται τὸν Μενέλαον νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ παραδίδωσιν.

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα. Ἀθάνατον δὲ θέλουσα ποιῆσαι τοῦτο, κρύφα Πηλ- 25  
έως εἰς τὸ πῦρ ἐγκρυβοῦσα τῆς νυκτός, ἐφθειρεν δ' ἦν αὐτῷ θνητὸν πατρῶον· μεθ' ἡμέραν δὲ ἔχριεν ἀμβροσία. Πηλεὺς δὲ ἐπιτηρήσας, καὶ ἀσπαίροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρός, ἐδόησε· καὶ Θέτις, κωλυθεῖσα τὴν προαίρεσιν τελειῶσαι, νήπιον τὸν παῖδα ἀπολιποῦσα, πρὸς Νηρείδας ὤχε- 30  
το. Κομίζει δὲ τὸν παῖδα πρὸς Χείρωνα Πηλεύς. Ὁ δὲ λαβὼν αὐτὸν ἔτρεφε σπλάγχνοις λεόντων καὶ συῶν ἀγρίων καὶ ἄρκτων μυελοῖς.

11. Αἰακὸς, ὁ Διὸς ἐκγονος, τοσοῦτον διήνεγκεν, ὥστε γενομένων αὐχμῶν ἐν τοῖς Ἑλλήσι, καὶ πολλῶν ἀνθρώπ- 35  
ων διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέ-



βαλεν, ἦλθον οἱ προεστῶτες τῶν πόλεων ἱκετεύοντες αὐτὸν, νομίζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, τάχιστ' ἂν εὐρέσθαι, παρὰ τῶν θεῶν, τῶν παρόντων κακῶν ἀπαλλαγὴν. Σωθέντες δὲ καὶ τυχόντες ὅσων ἀπάντων ὧν ἐδεήθησαν, ἱερὸν ἐν Αἰγίνη κατεστήσαντε κοινὸν τῶν Ἑλλήνων, οὐπερ ἐκεῖνος ἐποιήσατο τὴν εὐχήν. Καὶ κατ' ἐκεῖνον μὲν τὸν χρόνον ἕως ἦν μετ' ἀνθρώπων, μετὰ καλλίστης δόξης ὧν διετέλεσεν· ἐπειδὴ δὲ μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτωνι καὶ Κόρη τιμὰς μεγίσ-  
 10 τας ἔχων παρεδρεύειν ἐκείνοις.—Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ Πηλεὺς. Ὡς ὁ μὲν ἕτερος μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος, τῶν ἀριστείων ἔτυχε· Πηλεὺς δὲ ἐν τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, Θέτιδι,  
 15 τῇ Νηρέως, θνητὸς ὧν ἀθανάτῳ, συνώκησε· καὶ μόνου τούτου φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον ἄσθῆναι. Τούτοις δ' ἐκατέρωθεν, Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος ἐγεννήθη, Πηλέως δ' Ἀχιλλεύς. Οἱ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδοσαν τῆς αὐτῶν ἀρε-  
 20 τῆς. Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατῴκουν· ἀλλὰ στρατείας τοῖς Ἕλλησιν ἐπὶ τοὺς Βαρβάρους γενομένης, καὶ πολλῶν μὲν ἐκατέρωθεν ἀθροισθέντων, οὐδενὸς δὲ τῶν ὀνομασ-  
 25 τῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεὺς μὲν ἀπάντων διήνεγκεν, Αἴας δὲ μετ' ἐκεῖνον ἡρίστευσε. Τεῦκρος δὲ τῆς τε τούτων συγγενείας ἄξιος, καὶ τῶν ἄλ-  
 30 λων οὐδενὸς χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξείλεν, ἀφικόμενος εἰς Κύπρον Σαλαμίνα κατῴκισεν.

12. Θησεὺς, ὁ Αἰγέως, Λαπίθαις σύμμαχος γενόμενος,  
 35 καὶ στρατευσάμενος ἐπὶ Κενταύρους τοὺς διφυεῖς, οἳ καὶ τάχει καὶ ῥώμῃ καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθύς μὲν τὴν ὕβριν αὐτῶν ἔπαυσεν, οὐ πολλῷ δ' ὕστε-  
 40 ρον τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν.—Κατὰ δὲ τοὺς αὐ-  
 45 τοὺς χρόνους οἱ Ἀθηναῖοι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ τραφέντι, δασμὸν ἀπέστειλαν δις ἑπτὰ παῖδας, οὓς ἰδὼν ἄγομένους, οὕτως ἡγανάκτησεν, ὥσθ' ἡγήσατο κρείττον

εἶναι τεθνάναι, ἢ ζῆν αἰσχροῦς, ἀρχων τῆς πόλεως τῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον ὑποτελεῖν ἡναγκασμένης. Σύμπλους δὲ γενόμενος, καὶ κρατήσας τῆς φύσεως ἐξ ἀνδρὸς καὶ ταύρου μεμιγμένης, τοὺς μὲν παῖδας τοῖς γονεῦσιν ἀπέδωκε, τὴν δὲ πατρίδα οὕτως δεινοῦ προστάγματος ἡλευθέρωσεν.

## MYTHOLOGICAL DIALOGUES.

### I. JUPITER AND MERCURY.

Ζεύς. Τὴν τοῦ Ἰνάχου παῖδα οἶσθα, τὴν καλὴν, ὦ Ἑρμῇ;

Ἑρμ. Ναί, τὴν Ἰὼ λέγεις.

Ζ. Οὐκέτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις. 10

Ἑ. Τεράστιον τοῦτο· τῷ τρόπῳ δ' ἐνηλλάγη;

Ζ. Ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν· ἀλλὰ καὶ ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι· βουκόλον τινὰ πολυόμματον Ἄργον τοῦνομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν, αὖπνος ὢν. 15

Ἑ. Τί οὖν ἡμᾶς χρή ποιεῖν;

Ζ. Καταπτάμενος ἐς τὴν Νεμέαν (ἐκεῖ δέ που ὁ Ἄργος βουκολεῖ) ἐκείνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀπαγαγὼν, Ἴσιν ποίησον. Καὶ τολοιπὸν ἔστω θεὸς τοῖς ἐκεῖ, καὶ τὸν Νεῖλον ἀναγ- 20 ἔτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλέοντας.

### II. VULCAN AND JUPITER.

Ἥφ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἤκω γὰρ, ὥς ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μᾶ πληγῇ διατεμεῖν. 25

Ζ. Εὖγε, ὦ Ἥφαιστε. Ἀλλὰ διέλέ μου τὴν κεφαλὴν εἰς δύο κατενεγκών.

Ἥφ. Πειρᾶ μου, εἰ μέμνηα; Πρόσταττε δ' οὖν τάληθές, ὅπερ θέλεις σοι γενέσθαι.

Ζ. Διαιρεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, σὺ νυν πρῶτον ὀργιζομένου πειράσει μου· ἀλλὰ χρή καθικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν ἀπόλλυμαι γὰρ ὑπὸ τῶν ὀδίνων, αἷ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

Β Ἡφ. Ὅρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὁξὺς γὰρ ὁ πέλεκυς ἐστί.

Ζ. Κατένευκε μόνον, ὦ Ἡφαιστε, θαρρόων· οἶδα γὰρ ἐγὼ τὸ συμφέρον.

Ἡφ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρή ποιεῖν, σου  
10 κελεύοντος;—Τί τοῦτο; κόρη ἔνοπλος;—μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὁξύθυμος ἦσθα, τηλικαύτην ὑπὸ τῇ μήνιγγι παρθένον ζωογονεῖν, καὶ ταῦτα ἔνοπλον· ἢ που στρατόπεδον, σὺ κεφαλὴν, ἐλελήθεις ἔχων· ἢ δὲ πηδᾶ, καὶ πυρρῆχίζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ  
15 ὄρνυ πάλλει, καὶ ἐνθουσιᾶ· καὶ τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς.

### III. JUPITER, ÆSCULAPIUS, HERCULES.

Ζ. Παύσασθε, ὦ Ἀσκληπιὲ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρεπῇ γὰρ ταῦτα,  
20 καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

Ἡρ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακέα προκατακλίνεσθαί μου;

Ἀσκ. Νῆ Δία, καὶ ἀμείνων γάρ εἰμι.

Ἡρ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκ-  
25 ραύνωσεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐθις ἀθανασίας μετείληφας;

Ἀσκ. Ἐπιλέλησαι γὰρ καὶ σὺ, ὦ Ἡρακλες, ἐν τῇ Οἴτῃ καταφλεγείς, ὅτι μοι ὄνειδίζεις τὸ πῦρ;

Ἡρ. Οὐκ οὐν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· δὲ Διὸς  
30 μὲν υἱός εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος. Σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀν-  
δοῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

Ἄσκ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἱασάμην, ὅτε πρῶην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τὸ σῶμα, τοῦ χιτῶνος, καὶ, μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον ἔρια ἐν Λυδία, πορφυρίδα ἐνδεδυκώς, καὶ παιόμενος ὑπὸ 5 τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα, καὶ τὴν γυναῖκα.

Ἦρ. Εἰ μὴ παύσῃ λαιδορούμενός μοι, αὐτίκα μάλα εἴσει, ὥς σὺ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ, ἀράμενός σε, ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα 10 ἰάσασθαί σε, τὸ κρανίον συντριβέντα.

Ζ. Παύσασθε, φημὶ, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν συνουσίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. Καίτοι εὐγνωμον, ὦ Ἡρακλες, προκατακλίνεσθαί σου τὸν Ἀσκληπιόν, ἅτε καὶ πρότερον ἀποθανόντα. 15

#### IV. JUNO AND LATONA.

Ἥρα. Καλὰ μὲν γάρ, ὦ Λητοῖ, καὶ τὰ τέκνα ἔτεκες τῷ Διί.

Λητ. Οὐ πᾶσαι, ὦ Ἥρα, τοιούτους τίκτειν δυνάμεθα, οἷος ὁ Ἥφαιστός ἐστιν.

Ἥρ. Ἀλλ' οὗτος μὲν ὁ χωλὸς, ὅμως χρήσιμός γε ἐστὶ, 20 τεχνίτης ὢν ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν τὸν οὐρανόν· οἱ δὲ σοὶ παῖδες, ἣ μὲν αὐτῶν ἀρρενικὴ πέρα τοῦ μέτρου, καὶ ὄρειος, καὶ, τὸ τελευταῖον, ἐς τὴν Σκυθίαν ἀπελθοῦσα, πάντες ἴσασιν οἷα ἐσθίει, ξενοκτονοῦσα, καὶ μιμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. 25 Ὁ δ' Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι, καὶ τοξεύειν, καὶ κιθαρίζειν, καὶ ἱατρὸς εἶναι, καὶ μαντεύεσθαι, καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν ἐν Δελφοῖς, τὸ δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, ἔξαπατᾷ τοὺς χρωμένους αὐτῷ, λοξὰ ἀποκρινόμενος, ὥς ἀκίνδυνον εἶναι 30 τὸ σφάλμα. Καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιούτου πολλοὶ γὰρ οἱ ἀνόητοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι· πλὴν οὐκ ἀγνοεῖται γε ὑπὸ τῶν συνετωτέρων τὰ πολλὰ τερατευόμενος· αὐτὰς γοῦν ὁ μάντις ἡγνῶει, ὅτι φονεύσει

δὲ Βορέου παισὶ, τότε τελευτήσῃν, ὅτε ἂν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ τῶν Ἀρπυιῶν, ἡ μὲν εἰς ποταμὸν τινα ἐμπίπτει, ἡ δὲ ἑτέρα μέχρις Ἐχινάδων ἦλθε νήσων, αἱ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦνται· ἐστράφη γὰρ, ὡς ἦλθεν ἐπὶ ταύτας, καὶ γενομένη κατὰ τὴν ἡϊόνα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι. Ἀπολλώνιος δὲ ἕως Στροφάδων νήσων φησὶν αὐτὰς διωχθῆναι, καὶ μηδὲν παθεῖν, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικήσῃν.

- 10 4. Ἀπαλλαγεῖς δὲ τῶν Ἀρπυιῶν, Φινεύς ἐμήνυσε τὸν πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν τῶν κατὰ τὴν τοῦ Πόντου εἰσοδον. Ἦσαν δὲ ὑπερμεγέθεις αὗται, συγκρουόμεναι δὲ ἀλλήλαις, ὑπὸ τῆς τῶν πνευμάτων βίας, τὸν διὰ θαλάσσης πόρον  
15 ἀπέκλειον. Ἐφέρετο δὲ πολλὴ μὲν ἀπ' αὐτῶν ὀμίχλη, πολὺς δὲ πάταγος· ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν ἐλθεῖν. Εἶπεν οὖν αὐτοῖς ἀφεῖναι πελειάδα διὰ τῶν πετρῶν, καὶ ταύτην εἰ μὲν ἴδωσι σωθεῖσαν, διαπλεῖν καταφρονοῦντας· εἰ δὲ ἀπολομένην, μὴ πλεῖν βιάζεσθαι.  
20 Ταῦτα ἀνήγοντο ἀκούσαντες, καὶ, ὡς πλησίον ἦσαν τῶν πετρῶν, ἀφιάσιν ἐκ τῆς πρώτης πελειάδας· τῆς δὲ ἵπταμένης, τὰ ἄκρα τῆς οὐράς ἢ σύμπτωσις τῶν πετρῶν ἀπεθέρισεν. Ἀναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ' εἰρεσίας ἐντόνου, συλλαβομένης Ἦρας, διῆλθον, τὰ ἄκρα  
25 τῶν ἀφλάστων τῆς νηὸς περικοπέσης. Αἱ μὲν οὖν Συμπληγάδες ἑκτοτε ἔστησαν· χρεῶν γὰρ ἦν αὐταῖς, νηὸς περαιωθείσης, στήναι παντελῶς.

5. Οἱ δὲ Ἀργοναῦται, παραπλεύσαντες Θερμώδοντα καὶ Καύκασον, ἐπὶ Φᾶσιν ποταμὸν ἦλθον. Οὗτος τῆς Κολχικῆς ἐστὶ γῆς. Καθορμισθείσης δὲ τῆς νηὸς, ἤκε πρὸς Αἰήτην Ἰάσων, καὶ τὰ ἐπιταγέντα ὑπὸ Πελίου λέγων, παρεκάλει δοῦναι τὸ δέρας αὐτῷ· ὁ δὲ δώσειν ὑπέσχετο, εἰ τούτους χαλκόποδας ταύρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῷ οὗτοι ταῦροι δύο, μεγέθει διαφέροντες, δῶρον  
35 Ἠφαίστου, οἳ χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομάτων ἐφύων. Τούτους αὐτῷ ζεύξαντι ἐπστάσσετο σπείρειν

δράκοντος ὀδόντας· εἶχε γὰρ λαβὸν παρ' Ἀθηνῆς τοὺς ἡμίσεις ὧν Κάδμος ἔσπειρεν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναιτο τοὺς ταύρους καταζευῆσαι, Μήδεια αὐτοῦ ἔρωτα ἰσχει· ἣν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ, φαρμακίς. 5 Δεδοικυῖα δὲ, μὴ πρὸς τῶν ταύρων διαφθορῇ, κρύφα τοῦ πατρὸς συνεργήσειν αὐτῷ πρὸς τὴν κατὰζευξιν τῶν ταύρων ἐπηγγείλατο, καὶ τὸ δέρας ἐγχειριεῖν, εἰ μὴ ὁμόση αὐτὴν ἔξειν γυναῖκα, καὶ εἰς Ἑλλάδα σύμπλουν ἀγάγηται. Ὁμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, ᾧ κατα- 10 ζευγνύναι μέλλοντα τοὺς ταύρους ἐκέλευσε χρῖσαι τὴν τε ἀσπίδα, καὶ τὸ δόρυ, καὶ τὸ σῶμα· τούτῳ γὰρ χρισθέντα, ἔφη, πρὸς μίαν ἡμέραν μήτε ὑπὸ πυρὸς ἀδικηθήσεσθαι, μήτε ὑπὸ σιδήρου. Ἐδήλωσε δὲ αὐτῷ, σπειρομένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας μέλλειν ἀναδύεσθαι 15 ἐπ' αὐτὸν καθωπλισμένους, οὓς ἐπειδὴν ἀθρόους θεάσεται, ἐκέλευσε βάλλειν εἰς μέσον λίθους ἀποθεν· ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τοῦτο ἀκούσας, καὶ χρισάμενος τῷ φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεῷ ἄλσος, ἐμάστευσε 20 τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ ὀρμήσαντας αὐτοὺς κατέζευξε. Σπείροντος δὲ αὐτοῦ τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ἑνοπλοι· ὁ δὲ, ὅπου πλείονας ἑώρα, βάλλων ἐξ ἀφανοῦς λίθους πρὸς αὐτοὺς, μαχομένους πρὸς ἀλλήλους προσιῶν, ἀνῆρει. Κατεζευγμένων δὲ τῶν ταύρ- 25 ῶν, οὐκ ἐδίδου τὸ δέρας Αἰήτης· ἐβούλετο δὲ τὴν τε Ἀργῶ καταφλέξαι, καὶ κτείνειν τοὺς ἐμπλέοντας. Φθάσασα δὲ Μήδεια, τὸν Ἰάσωνα νυκτὸς ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσασα τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα τὸ δέρας ἐπὶ τὴν Ἀργῶ 30 παρεγένετο. Συνείπετο δὲ αὐτῇ καὶ ὁ ἀδελφὸς Ἀψυρτος. Οἱ δὲ νυκτὸς μετὰ τούτων ἀνήχθησαν.

8. Πελίας δὲ, ἀπογνοὺς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν, Αἰσώνα, τὸν Ἰάσονος πατέρα, κτείνειν ἠθέλεν· ὁ δὲ, αἰτησάμενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδεῶς 35 ταύρου αἷμα σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ.

ἐπαρασαμένη Πελία, νήπιον ἀπολιποῦσα παῖδα Πρόμαχον, ἐαυτὴν ἀνήρτησε. Πελίας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν αὐτῆς. Ὁ δὲ Ἰάσων κατελθὼν, τὸ μὲν δέρας ἔδωκε· περὶ ὧν δὲ ἡδικήθη μετελθεῖν ἐθέλων, ὅ καιρὸν ἐξεδέχετο. Καὶ τότε μὲν ἐς Ἴσθμὸν μετὰ τῶν ἀριστέων πλεύσας, ἀνέθηκε τὴν ναῦν Ποσειδῶνι· αὐτὸς δὲ Μήδειαν παρακαλεῖ ζητεῖν, ὅπως Πελίας αὐτῷ δίκας ὑποσχῇ. Ἡ δὲ εἰς τὰ βασίλεια τοῦ Πελίου παρελθοῦσα πείθει τὰς θυγατέρας αὐτοῦ, τὸν πατέρα κρεουργῆσαι καὶ 10 καθεψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσκειν νέον· καὶ, τοῦ πιστεῦσαι χάριν, κριὸν μελίσασα καὶ καθεψήσασα, ἐποίησεν ἄρνα. Αἱ δὲ πιστεύσασαι, τὸν πατέρα κρεουργοῦσι καὶ καθεψοῦσιν. Ἄκαστος δὲ μετὰ τῶν τὴν Ἴωλκὸν οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσωνα 15 μετὰ τῆς Μηδείας τῆς Ἴωλκοῦ ἐκβάλλει.

#### VII. MISCELLANEOUS FABLES.

1. Ὀρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρου υἱός, ᾄδων ἐκίνει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυδίκης, τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατῆλθεν εἰς ᾄδου, καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι αὐτήν. Ὁ δὲ 20 ὑπέσχετο τοῦτο ποιήσκειν, ἂν μὴ πορευόμενος Ὀρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν.

2. Πολλοὶ τῶν ποιητῶν φασὶ, Φαέθοντα τὸν Ἥλιου μὲν 25 υἱὸν, παῖδα δὲ τὴν ἡλικίαν ὄντα, πείσαι τὸν πατέρα, μίαν ἡμέραν παραχωρῆσαι τοῦ τεθρίππου. Συγχωρηθέντος δὲ αὐτῷ τούτου, τὸν μὲν Φαέθοντα ἐλαύνοντα τὸ τέθριππον, μὴ δύνασθαι κρατεῖν τῶν ἡνιῶν, τοὺς δὲ ἵππους, καταφρονήσαντας τοῦ παιδὸς, ἐξενεχθῆναι τοῦ συνήθους δρόμου· καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους 30 ἐκπυρῶσαι τοῦτον, καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλούμενον κύκλον· μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χώραν. Διὸ καὶ τὸν Δία, ἀγανακτήσαντα ἐπὶ τοῖς γεγενημένοις, κεραυνῶσαι μὲν τὸν Φαέθοντα.

ἀποκαταστήσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνήθη πορείαν. Τοῦ δὲ Φαέθοντος πεσόντος τρὸς τὰς ἐκβολὰς τοῦ νῦν Πάδου καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν Ἑριδανοῦ προσαγορευομένου, θρηνῆσαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευτήν, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχημα- 5 τισθῆναι τὴν φύσιν, γενομένας αἰγείρους. Ταύτας δὲ κατ' ἐνιαυτὸν κατὰ τὴν αὐτὴν ὥραν δάκρυον ἀφίεναι, καὶ τοῦτο πηγνύμενον ἀποτελεῖν τὸ καλούμενον ἥλεκτρον.

8. Προμηθεὺς, Ἰαπετοῦ καὶ Ἀσίας υἱὸς, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα 10 Διὸς, ἐν νάρθηκι κρύψας. Ὡς δὲ ᾔσθετο Ζεὺς, ἐπέταξεν Ἑφαιίστῳ τῷ Καυκάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλῶσαι. Τοῦτο δὲ Σκυθικὸν ὄρος ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετετέλεσε. Καθ' ἐκάσ- την δὲ ἡμέραν ἀετὸς ἐφιπτάμενος, τὸ ἥπαρ αὐτοῦ ἐνέμετο, 15 πύξανόμενον διὰ νυκτός. Καὶ Προμηθεὺς μὲν πυρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἑρακλῆς αὐτὸν ἔλυσεν.

4. Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασ- 20 αλεύων τῶν περὶ τὴν Φθίαν τόπων, γαμεῖ Πύρραν, τὴν Ἐπιμηθέως καὶ Πανδώρας, ἣν ἔπλασαν οἱ θεοὶ πρώτην 20 γυναῖκα. Ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν γένος ἠθέλησεν, ὑποθεμένου Προμηθέως, Δευκαλίων τεκτηνάμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθέμενος, εἰς ταύτην μετὰ Πύρρας εἰσέβη. Ζεὺς δὲ πολὺν ὑετὸν ἀπ' οὐρανοῦ χέας, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν. ὥστε διαφθαρ- 25 ῆναι πάντας ἀνθρώπους, ὀλίγων χωρὶς, οἳ συνέφυγον εἰς τὰ πλησίον ὑψηλὰ ὄρη. Δευκαλίων δὲ, ἐν τῇ λάρνακι διὰ τῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἐννέα καὶ νύκτας ἰσας, τῷ Παρνασσῷ προσίσχει, κάκει, τῶν ὄμβρων παῦλαν λαβόντων, ἐκβὰς ἔθυσσε Διὶ Φυξίῳ. Ζεὺς δὲ, πέμψας Ἑρμῆν 30 πρὸς αὐτὸν, ἐπέτρεψεν αἰτεῖσθαι ὃ τι βούλεται· ὃ δὲ αἰρεῖται ἀνθρώπους αὐτῷ γενέσθαι. Καί, Διὸς εἰπόντος, ὑπὲρ κεφαλῆς αἰρων ἔβαλε λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες ἐγένοντο· οὓς δὲ Πύρρα, γυναῖκες. Ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λίθου. 35

6. Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γάρ



ἑαυτὸν εἶναι Δία, καὶ, τὰς ἐκείνου ἀφελόμενος θυσίας, εαυτῷ προσέτασσε θύειν· καὶ, βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ, αὐτὸν κεραυνώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

6. Βῆλος, ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἰγυπτον καὶ Δαναόν. Αἰγύπτῳ μὲν ἐγένοντο παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῷ πεντήκοντα. Στασιασ-  
 10 ἄντων δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς, τοὺς Αἰγύπτου παῖδας δεδοικῶς, ὑποθεμένης Ἀθηνῆς αὐτῷ, ναῦν κατεσκεύασε πεντηκόντορον, καὶ, τὰς θυγατέρας ἐνθέμενος, ἐφυγεν εἰς Ἄργος. Οἱ δὲ Αἰγύπτου παῖδες, καὶ αὐτοὶ εἰς Ἄργος ἐλθόντες, παρεκάλουν τὸν  
 15 Δαναόν, τῆς τε ἔχθρας παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἡξίου. Δαναὸς δὲ, ἅμα μὲν ἀπιστῶν αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν περὶ τῆς φυγῆς, ὠμολόγει τοὺς γάμους, καὶ διεκλήρου τὰς κόρας. Ὡς δὲ ἐκληρώσαντο τοὺς γάμους, ἐστιάσας ἐγχειρίδια δίδωσι  
 20 ταῖς θυγατράσιν· αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν, πλὴν Ὑπερμνήστρας. Αὕτη δὲ Λυγκέα διέσωσε διὸ καθεύδοντας αὐτὴν Δαναὸς ἐφρούρει. Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Λέρνη κατώρυξαν, τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκήδευσαν.  
 25 Καὶ αὐτὰς ἐκάθηραν Ἀθηνᾶ τε καὶ Ἑρμῆς, Διὸς κελεύσαντος. Δαναὸς δὲ ὕστερον Ὑπερμνήστραν Λυγκῆ συνώκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν.

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στόλῳ τὰς Ἀθήνας, καὶ Μέγαρα εἶλε, Νίσου βασιλεύοντος, τοῦ Πανδίοιο. Ἀπέθανε δὲ ὁ Νίσος διὰ θυγατρὸς προδοσίαν. Ἐχοντι γὰρ αὐτῷ πορφυρέαν ἐν μέσῃ τῇ κεφαλῇ τρίχα (ἥς ἀφαιρέσεισθαι αὐτὸν μοῖρα ἦν τελευτᾶν), ἡ θυγάτηρ αὐτοῦ Σκύλλα, ἐρασθεῖσα Μίνωος, ἐξεῖλε τὴν τρίχα κοιμωμένῳ. Μίν-  
 35 ως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν τῆς πρύμνης τῶν ποδῶν ἐκδήσας, ὑποβρύχιον ἐποίησεν.

8. Σφίγγα μυθολογοῦσι, θηρίον δίμορφον, παραγεναμένην εἰς τὰς Θήβας, αἰνιγμα προτιθέναι τῷ δυναμένῳ λύσαι, καὶ πολλοὺς ὑπ' αὐτῆς οἱ ἀπορίαν ἀναιρεῖσθαι. Ἦν δὲ τὸ προτεθὲν ὑπὸ τῆς Σφιγγός· Τί ἐστὶ τὸ αὐτὸ δίπουν, τοῖπουν, καὶ τετράπουν·

6

ἀλλ' ὁπότεαι βαίνῃ πλείστοισι πόδεσσι,

Ἐνθα μένος γυίοισι ἀφαιρότατον πέλει αὐτοῦ.

Απορουμένων δὲ τῶν ἄλλων ὁ Οἰδίπους ἀπεφώνητο, ἄνθρωπον εἶναι τὸ προβληθέν· νήπιον μὲν γὰρ αὐτὸν ὑπάρχοντα, τετράπουν εἶναι· αὐξήσαντα δὲ, δίπουν· γηρά- 10  
σαντα δὲ, τρίπουν· βακτηρία χρώμενον διὰ τὴν ἀσθενείαν. Ἐνταῦθα τὴν μὲν Σφίγγα ἐαυτὴν κατακρημνίσαι, τὸν δὲ Οἰδίπουν γῆμαι τὴν ἀγνοουμένην ὑφ' ἐαυτοῦ μητέρα, τῷ λύσαντι ἔπαθλον προτιθεμένην.

9. Ἑλένη, Λήδας καὶ Τυνδάρεω θυγάτηρ, ὥς δὲ ἄλλοι 15  
λέγουσι, Διὸς, κάλλει ἦν διαπρεπής. Παρεγένοντο δὲ εἰς Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν βασιλευόντων Ἑλλάδος. Τούτων ὁρῶν τὸ πλῆθος Τυνδάρεως, ἐδεδοίκει μὴ, κρινθέντος ἑνὸς, στασιάσωσιν οἱ λοιποὶ, ἐξορκίζει τοὺς μνηστῆρας βοηθήσειν, εἰ μὴ ὁ προκριθεὶς νυμφίος ὑπὸ ἄλλου 20  
τινὸς ἀδικῆται περὶ τὸν γάμον, καὶ αἰρεῖται τὸν Μενέλαον νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ παραδίδωσιν.

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα. Ἀθάνατον δὲ θέλουσα ποιῆσαι τοῦτο, κρύφα Πηλ- 25  
έως εἰς τὸ πῦρ ἐγκρυβοῦσα τῆς νυκτός, ἔφθειρεν δ' ἦν αὐτῷ θνητὸν πατρῶον· μεθ' ἡμέραν δὲ ἔχριεν ἀμβροσίᾳ. Πηλεὺς δὲ ἐπιτηρήσας, καὶ ἀσπαίροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρός, ἐδόησε· καὶ Θέτις, κωλυθεῖσα τὴν προαίρεσιν τελειῶσαι, νήπιον τὸν παῖδα ἀπολιποῦσα, πρὸς Νηρείδας ᾤχε- 30  
το. Κομίζει δὲ τὸν παῖδα πρὸς Χείρωνα Πηλεὺς. Ὁ δὲ λαβὼν αὐτὸν ἔτρεφε σπλάγχχοις λεόντων καὶ συῶν ἀγρίων καὶ ἄρκτων μυελοῖς.

11. Αἰακὸς, ὁ Διὸς ἔκγονος, τοσοῦτον διήνεγκεν, ὥστε γενομένων αὐχμῶν ἐν τοῖς Ἑλλησι, καὶ πολλῶν ἀνθρώπ- 35  
ων διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέ-

βαλεν, ἦλθον οἱ προεστῶτες τῶν πόλεων ἱκετεύοντες αὐτὸν, νομίζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, τάχιστ' ἂν εὐρέσθαι, παρὰ τῶν θεῶν, τῶν παρόντων κακῶν ἀπαλλαγὴν. Σωθέντες δὲ καὶ τυχόντες δ' ἀπάντων ὧν ἐδεήθησαν, ἱερὸν ἐν Αἰγίῳ κατεστήσαντε κοινὸν τῶν Ἑλλήνων, σὺπερ ἐκεῖνος ἐποιήσατο τὴν εὐχήν. Καὶ κατ' ἐκεῖνον μὲν τὸν χρόνον ἕως ἦν μετ' ἀνθρώπων, μετὰ καλλίστης δόξης ὧν διετέλεσεν· ἐπειδὴ δὲ μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτῳ καὶ Κόρῃ τιμὰς μεγίσ-  
 10 τας ἔχων παρεδρεύειν ἐκείνοις.—Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ Πηλεΰς. Ὡς ὁ μὲν ἕτερος μετ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος, τῶν ἀριστείων ἔτυχε· Πηλεΰς δὲ ἐν τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, Θέτιδι,  
 15 τῇ Νηρέως, θνητὸς ὧν ἀθανάτῳ, συνώκησε· καὶ μόνου τούτου φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον ἄσθῃναι. Τούτοις δ' ἑκατέροις, Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος ἐγεννήθη, Πηλεΰς δ' Ἀχιλλεύς. Οἱ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδωσαν τῆς αὐτῶν ἀρε-  
 20 τῆς. Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατῴκουν· ἀλλὰ στρατείας τοῖς Ἕλλησιν ἐπὶ τοὺς Βαρβάρους γενομένης, καὶ πολλῶν μὲν ἑκατέρωθεν ἀθροισθέντων, οὐδενὸς δὲ τῶν ὀνομασ-  
 τῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεύς  
 25 μὲν ἀπάντων διήνεγκεν, Αἴας δὲ μετ' ἐκεῖνον ἡρίστευσε. Τεῦκρος δὲ τῆς τε τούτων συγγενείας ἄξιος, καὶ τῶν ἄλ-  
 λων οὐδενὸς χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξεῖλεν, ἀφικόμενος εἰς Κύπρον Σαλαμίνα κατῴκισεν.

12. Θησεὺς, ὁ Αἰγέως, Λαπίθαις σύμμαχος γενόμενος,  
 30 καὶ στρατευσάμενος ἐπὶ Κενταύρους τοὺς διφυεῖς, οἳ καὶ τάχει καὶ ῥώμῃ καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθύς μὲν τὴν ὕδριν αὐτῶν ἔπαυσεν, οὐ πολλῷ δ' ὕστε-  
 ρον τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν.—Κατὰ δὲ τοὺς αὐ-  
 τοὺς χρόνους οἱ Ἀθηναῖοι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ  
 35 τραφέντι, δασμὸν ἀπέστειλαν δις ἑπτὰ παῖδας, οὓς ἰδὼν ἄγομένους, οὕτως ἠγανάκτησεν, ὥστ' ἠγάσαστο κρεῖττον

εἶναι τεθνάναι, ἢ ζῆν αἰσχροῦς, ἄρχων τῆς πόλεως τῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον ὑποτελεῖν ἡναγκασμένης. Σύμπλους δὲ γενόμενος, καὶ κρατήσας τῆς φύσεως ἐξ ἀνδρὸς καὶ ταύρου μεμιγμένης, τοὺς μὲν παῖδας τοῖς γονεῦσιν ἀπέδωκε, τὴν δὲ πατρίδα οὕτως δεινοῦ προστάγματος ἡλευθέρωσεν.

## MYTHOLOGICAL DIALOGUES.

### I. JUPITER AND MERCURY.

Ζεύς. Τὴν τοῦ Ἰνάχου παῖδα οἶσθα, τὴν καλὴν, ὦ Ἑρμῇ;

Ἑρμ. Ναί, τὴν Ἰὼ λέγεις.

Ζ. Οὐκέτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις. 10

Ἐ. Τεράστιον τοῦτο· τῷ τρόπῳ δ' ἐνηλλάγη;

Ζ. Ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν· ἀλλὰ καὶ ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι· βουκόλον τινὰ πολυόμματον Ἄργον τοῦνομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν, αὖπνος ὢν. 15

Ἐ. Τί οὖν ἡμᾶς χρὴ ποιεῖν;

Ζ. Καταπτάμενος ἐς τὴν Νεμέαν (ἐκεῖ δέ που ὁ Ἄργος βουκολεῖ) ἐκεῖνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀπαγαγὼν, Ἴσιν ποίησον. Καὶ τολοιπὸν ἔστω θεὸς τοῖς ἐκεῖ, καὶ τὸν Νεῖλον ἀναγ- 20 ἔτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλέοντας.

### II. VULCAN AND JUPITER.

Ἡφ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἤκω γὰρ, ὡς ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μᾶ πλῆγῃ διατεμεῖν. 25

Ζ. Εὖγε, ὦ Ἡφαιστε. Ἀλλὰ δῖελέ μου τὴν κεφαλὴν εἰς δύο κατενεγκών.

Ἡφ. Πειρᾶ μου, εἰ μέμνηα; Πρόσταττε δ' οὖν τάλῃθες, ὅπερ θέλεις σοι γενέσθαι.

Ζ. Διαιρεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, σὺ νυν  
πρῶτον ὀργιζομένου πειράσει μου· ἀλλὰ χρή καθικνεῖσθ-  
αι παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυται γὰρ ὑπὸ  
τῶν ὠδίνων, αἳ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

Β Ἡφ. Ὅρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὁξὺς γὰρ ὁ  
πέλεκυς ἐστί.

Ζ. Κατένευκε μόνον, ὦ Ἡφαιστε, θαρρῶν· οἶδα γὰρ  
ἐγὼ τὸ συμφέρον.

Ἡφ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρή ποιεῖν, σου  
10 κελεύοντος;—Τί τοῦτο; κόρη ἔνοπλος;—μέγα, ὦ Ζεῦ,  
κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος ἦσθα,  
τηλिकाύτην ὑπὸ τῇ μήνιγγι παρθένον ζωογονίην, καὶ ταῦτα  
ἔνοπλον· ἥ που στρατόπεδον, σὺ κεφαλὴν, ἐλελήθεις ἔχων·  
ἥ δὲ πηδᾶ, καὶ πυρρῆχίζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ  
15 ὄφρυ πάλλει, καὶ ἐνθουσιᾷ· καὶ τὸ μέγιστον, καλὴ πάνυ  
καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ· γλαυκῶπις μὲν,  
ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς.

### III. JUPITER, ÆSCULAPIUS, HERCULES.

Ζ. Παύσασθε, ὦ Ἀσκληπιέ καὶ Ἡράκλεις, ἐρίζοντες  
πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρεπῇ γὰρ ταῦτα,  
20 καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

Ἡρ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακέα προ-  
κατακλίνεσθαί μου;

Ἄσκ. Νῆ Δία, καὶ ἀμείνων γάρ εἰμι.

Ἡρ. Κατὰ τί, ὦ ἐμβρόντητε; ἡ διότι σε ὁ Ζεὺς ἐκ-  
25 ραύνωσεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐτίς  
ἀθανασίας μετείληφας;

Ἄσκ. Ἐπιλέλησαι γὰρ καὶ σὺ, ὦ Ἡρακλες, ἐν τῇ Οἴτῃ  
καταφλεγείς, ὅτι μοι ὄνειδίζεις τὸ πῦρ;

Ἡρ. Οὐκ οὐν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· δς Διὸς  
30 μὲν υἱός εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον,  
θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμω-  
ρούμενος. Σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν  
ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀν-  
δρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

Ἄσκ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρῶην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τὸ σῶμα, τοῦ χιτῶνος, καὶ, μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον ἔρια ἐν Λυδία, πορφυρίδα ἐνδεδνκῶς, καὶ παιόμενος ὑπὸ 5 τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα, καὶ τὴν γυναῖκα.

Ἦρ. Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἴσει, ὥς σὺ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ, ἀράμενός σε, ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα 10 ἰάσασθαί σε, τὸ κρανίον συντριβέντα.

Ζ. Παύσασθε, φημὶ, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν συνουσίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. Καίτοι εὐγνωμον, ὦ Ἡρακλες, προκατακλίνεσθαί σου τὸν Ἀσκληπιόν, ἅτε καὶ πρότερον ἀποθανόντα. 15

#### IV. JUNO AND LATONA.

Ἥρα. Καλὰ μὲν γάρ, ὦ Λητοῖ, καὶ τὰ τέκνα ἔτεκες τῷ Διί.

Λητ. Οὐ πᾶσαι, ὦ Ἥρα, τοιούτους τίκτειν δυνάμεθα, οἷος ὁ Ἥφαιστός ἐστιν.

Ἥρ. Ἀλλ' οὗτος μὲν ὁ χωλός, ὅμως χρήσιμός γε ἐστὶ, 20 τεχνίτης ὢν ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν τὸν οὐρανόν· οἱ δὲ σοὶ παῖδες, ἣ μὲν αὐτῶν ἀρρενικὴ πέρα τοῦ μέτρου, καὶ ὄρειος, καὶ, τὸ τελευταῖον, ἐς τὴν Σκυθίαν ἀπελθοῦσα, πάντες ἴσασιν οἷα ἐσθίει, ξενοκτονοῦσα, καὶ μμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. 25 Ὁ δ' Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι, καὶ τοξεύειν, καὶ κιθαρίζειν, καὶ ἰατρὸς εἶναι, καὶ μαντεύεσθαι, καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν ἐν Δελφοῖς, τὸ δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, ἔξαπατᾷ τοὺς χρωμένους αὐτῷ, λοξὰ ἀποκρινόμενος, ὥς ἀκίνδυνον εἶναι 30 τὸ σφάλμα. Καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιούτου· πολλοὶ γὰρ οἱ ἀνόητοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι· πλὴν οὐκ ἀγνοεῖται γε ὑπὸ τῶν συνετωτέρων τὰ πολλὰ τερατευόμενος· αὐτὰς γοῦν ὁ μάντις ἡγνόμενος, ὅτι φονεύσει

μέν τὸν ἐρώμενον τῷ δίσκῳ, οὐ προεμαντεύσατο θε, ὡς φεύξετα αὐτὸν ἡ Δάφνη, καὶ ταῦτα οὕτω καλὸν καὶ κομήτην ὄντα. Ὡστε οὐχ ὀρῶ καθότι καλλιτεκνοτέρα τῆς Νιόβης ἔδοξας.

6 Λητ. Ταῦτα μέντοι τὰ τέκνα, ἡ ξενοκτόνος, καὶ ὁ ψευδόμαντις, οἶδα ὅπως ληπεί σε, ὀρώμενα ἐν τοῖς θεοῖς, καὶ μάλιστα, ὅταν ἡ μὲν ἐπαινῇται ἐς τὸ κάλλος, ὁ δὲ κισθαρίζῃ ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ' ἀπάντων.

Ἑρ. Ἐγέλασα, ὦ Λητοῖ· ἐκεῖνος θαυμαστός, ὃν ὁ Μαρ-  
10 σύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειρεν  
ἄν, αὐτὸς κρατήσας τῇ μουσικῇ; νῦν δὲ κατασοφισθεὶς  
ἄθλιος ἀπόλωλεν, ἀδίκως ἀλούς· ἡ δὲ καλὴ σου παρθένος  
οὕτω καλὴ ἐστίν, ὥστε ἐπεὶ ἔμαθεν ὀφθεῖσα ὑπὸ τοῦ  
Ἀκταίωνος, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὸ  
15 αἶσχος αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς κύνας.

Λητ. Μέγα, ὦ Ἥρα, φρονεῖς, ὅτι ξύνει τῷ Διὶ, καὶ  
συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν  
ἀλλ' ὀψομαί σε μετ' ὀλίγον αὐθις δακρύουσαν, ὅπότεν σὲ  
καταλιπὼν ἐς τὴν γῆν κατίῃ, ταῦρος ἢ κύκνος γενόμενος

#### V. JUNO AND JUPITER.

20 Ἑρ. Ἐγὼ μὲν ἡσχυρόμην ἄν, ὦ Ζεῦ, εἰ μοι τοιοῦτος  
ἦν υἱός, θῆλυς οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης·  
μίτρα μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέν-  
αις γυναιξὶ συνῶν, ἀβρότερος αὐτῶν ἐκείνων, ὑπὸ τυμ-  
πάνοις καὶ αὐλοῖς καὶ κυμβάλοις χορεύων καὶ ὅλως παντὶ  
25 μᾶλλον ἐοικώς, ἢ σοὶ τῷ πατρί.

Ζ. Καὶ μὴν οὐτός γε ὁ θηλυμίτρης, ὁ ἀβρότερος των  
γυναικῶν, οὐ μόνον, ὦ Ἥρα, τὴν Λυδίαν ἐχειρώσατο, καὶ  
τοὺς κατοικοῦντας τὸν Τρωῶνα ἔλαβε, καὶ τοὺς Θρᾶκας  
ὑπηγάγετο, ἀλλὰ καὶ ἐπ' Ἰνδοὺς ἐλάσας τῷ γυναικεῖ  
30 τούτῳ στρατιωτικῷ, τοὺς τε ἐλέφαντας εἴλε, καὶ τῆς  
χώρας ἐκράτησε, καὶ τὸν βασιλέα, πρὸς ὀλίγον ἀντιστῆναι  
τολμήσαντα, αἰχμάλωτον ἀπήγαγε· καὶ ταῦτα ἅπαντα  
ἔπραξεν, ὀρχούμενος ἥμα, καὶ χορεύων, θύρσοις χρώμενος  
κιττίνοις, μεθύων, ὡς φῆς, καὶ ἐνθεάζων. Εἰ δέ τις ἐπε-

χείρησε λοιδορήσασθαι αὐτῷ, ὑβρίσας ἐς τὴν τελετὴν, καὶ τοῦτον ἐτιμωρήσατο, ἢ καταδήσας τοῖς κλήμασιν, ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὥσπερ νεβρόν. Ὅρᾳς ὥς ἀνδρεῖα ταῦτα, καὶ οὐκ ἀνάξια τοῦ πατρός; εἰ δὲ παιδιὰ καὶ τρυφὴ πρόσσεστιν αὐτοῖς, οὐδεὶς φθόνος· καὶ ἡ κάλιστα εἰ λογίσαιτό τις, οἷος ἂν νήφων οὗτος ἦν, ὅπου εὖτα μεθύων ποιεῖ.

VI. MERCURY AND MAIA.

Ἑρμ. Ἔστι γάρ τις, ὦ μήτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ;

Μαῖ. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν. 10

Ἑρμ. Τί μὴ λέγω, ὅς τοσαῦτα πράγματα ἔχω, μόνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ· καὶ, διαστρώσαντα τὴν κλισίαν, εἶτα εὐθετήσαντα ἕκαστα, παρεστάναι τῷ Διὶ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, 15 ἅντι καὶ κάτω ἡμεροδρομοῦντα· καὶ ἐπανελθόντα ἔτι κεκονυμένον παρατιθέναι τὴν ἀμβροσίαν. Πρὶν δὲ τὸν νεώνητον τοῦτον οἰνοχόον ἥκειν, καὶ τὸ νέκταρ ἐγὼ ἐνέχεον. Τὸ δ' πάντων δεινότατον, ὅτι μηδὲ νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ Πλούτῳ 20 ψυχαγωγεῖν, καὶ νεκροπομπὴν εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ. Οὐ γὰρ ἱκανὰ μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαιίστραις εἶναι, κὰν ταῖς ἐκκλησίαις κηρύττειν, καὶ βήτορας ἐκδιδίσκειν, ἀλλ' ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ' ἡμέρας 25 ἅν ἐκάτερος ἐν οὐρανῷ ἢ ἐν ἄδου εἰσὶν· ἐμοὶ δὲ καθ' ἐκάστην ἡμέραν καὶ ταῦτα κάκεῖνα ποιεῖν ἀναγκαῖον. Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, ἐκ γυναικῶν δυστήνων γεγνημένοι, εὐωχοῦνται ἀφρόντιδες· ὁ δὲ Μαίας τῆς Ἀτλαντίδος, διακονοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἤκοντά με ἀπὸ 30 Σιδῶνος παρὰ τῆς Ἀγήνορος θυγατρὸς, ἐφ' ἣν πέπομφέ με ὀφόμενον ὅ τι πράττει ἢ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν αὐθις ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην· εἴτ' ἐκεῖθεν ἐς Βοιωτίαν, φησὶν, ἐλθὼν, ἐν παρόδῳ



τὴν Ἀντιόπην ἰδέ. Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ γοὺν μοι δυνατὸν ἦν, ἠδέως ἂν ἡξίωσα πεπραῖσθαι, ὥπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

Μαῖ. Ἐὰ ταῦτα, ὦ τέκνον· χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρὶ, νεανίαν ὄντα· καὶ νῦν, ὥπερ ἐπέμφθης, σόδει ἐς Ἀργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβῃς· ὀξύχολοι γὰρ οἱ ἐρῶντες.

## VII. ZEPHYR AND NOTUS.

Ζέφ. Οὐ πώποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάσῃ, ἀφ' οὗ γε εἰμὶ, καὶ πνέω. Σὺ δὲ οὐκ εἶδες, ὦ Νότε;

Νότ. Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνες οἱ πέμποντες ἦσαν;

Ζέφ. Ἡδίστου θεάματος ἀπελείφθης, οἶον οὐκ ἂν ἄλλο ἰδοῖς ἔτι.

15 Νότ. Παρὰ τὴν ἐρυθρὰν γὰρ θάλασσαν εἰργαζόμεν ἐπέπνευσα δέ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παράλια τῆς χώρας οὐδὲν οὖν οἶδα ὧν λέγεις.

Ζέφ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;

Νότ. Ναί· τὸν τῆς Εὐρώπης πατέρα· τί μήν;

90 Ζέφ. Περὶ αὐτῆς ἐκείνης διηγῆσομαί σοι.

Νότ. Μῶν ὅτι ὁ Ζεὺς ἐραστής ἐκ πολλοῦ τῆς παιδός, τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.

Ζέφ. Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡϊόνα παίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα· ὁ Ζεὺς δὲ, ταύρῳ εἰκάσας ἑαυτὸν, συνέπαιζεν αὐταῖς, κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα εὐκαμπῆς, καὶ τὸ βλέμμα ἡμερος. Ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡϊόνος, καὶ ἐμυκάτο ἡδίστον, ὥστε τὴν Εὐρώπην τοῖ μῆσαι καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, ὄρομαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλασσαν, φέρων αὐτήν, καὶ ἐνήχετο ἐμπεσών· ἡ δὲ πάνυ ἐκπλαγεῖσα τῷ πράγματι, τῇ λαιᾷ μὲν εἶχετο τοῦ κέρατος, ὥς μὴ ἀπολισθάνοι· τῇ ἑτέρῃ δὲ ἠνεμώμενον τὸν πέπλον συνεῖχεν.

Νότ. Ἐδὸν τοῦτο θέαμα, ὦ Ζέφυρε, εἶδες.

Ζέφ. Καὶ μὴν τὰ μετὰ ταῦτα ἡδίῳ παραπολὺ, ὦ Νότῃ ἢ γὰρ θάλασσα εὐθὺς ἀκύμων ἐγένετο, ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες παρηκολουθοῦμεν. Ἐρωτες δὲ παραπετ-  
ώμενοι μικρὸν ὑπὲρ τὴν θάλασσαν, ὥς ἐνίστε ἀκροῖς τοῖς 5  
ποσὶ ἐπτεψαύειν τοῦ ὕδατος, ἡμμένας τὰς δᾶδας φέροντες,  
ἤδον ἅμα τὸν ὑμέναιον. Αἱ Νηρηίδες δὲ ἀναδῦσαι παρίπ-  
πενον ἐπὶ τῶν δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολ-  
λαί· τό τε τῶν Τριτώνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερὸν  
ἰδεῖν τῶν θαλασσίων, ἅπαντα περιεχόρευε τὴν παῖδα· ὁ 10  
μὲν γὰρ Ποσειδῶν ἐπιβεηκῶς ἄρματος, παροχουμένην τε  
καὶ τὴν Ἀμφιτρίτην ἔχων, προῆγε γεγηθῶς, προοδοιπορῶν  
νηχομένῳ τῷ ἀδελφῷ. Ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο  
Τρίτωνες ἔφερον, ἐπὶ κόγχῃς κατακειμένην, ἀνθη παντοῖα  
ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐκ Φοινίκης ἄχρι τῆς 15  
Κρήτης ἐγένετο. Ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ μὲν ταῦρος  
σὺκέτι ἐφαίνετο· ἡμεῖς δὲ, ἐμπεσόντες, ἄλλος ἄλλο τοῦ  
πελάγους μέρος διεκυμαίνομεν.

Νότ. ὦ μακάριε Ζέφυρε τῆς θεάς! Ἐγὼ δὲ γρύπας,  
καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους ἐώρων. 20

#### VIII. THE CYCLOPS POLYPHEMUS AND NEPTUNE.

Κύκ. ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου,  
ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρήσας.

Ποσ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε;

Κύκ. Τὸ μὲν πρῶτον Οὐτὶν ἑαυτὸν ἀπεκάλει· ἐπεὶ δὲ  
διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη. 25

Ποσ. Οἶδα δὲ λέγεις, τὸν Ἰθακήσιον ἐξ Ἰλίου δ' ἀνέ-  
πλει. Ἀλλὰ πῶς ταῦτ' ἔπραξεν, οὐδὲ πάνυ εὐθαρσῆς ὢν; †

Κύκ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἀνασ-  
τρέψας, πολλοὺς τινας, ἐπιβουλεύοντας δηλονότι τοῖς  
οἰμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ 30  
ἔστι μοι παμμεγέθης), καὶ τὸ πῦρ ἀνέκαυσα, ἐναυσάμενος  
ἔ ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν  
σῆτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ  
εἰκὸς ἦν, κατέφαγον, λήστοις ὄντας. Ἐνταῦθα ὁ πανταρ-

γότυτος ἐκεῖνος, εἴτε Οὔτις, εἴτε Ὀδυσσεὺς ἦν. δίδωσί μοι  
 πιεῖν φάρμακόν τι ἐγχείας, ἥδ' ὃν μὲν καὶ εὖοσμον, ἐπιβουλότ-  
 ατον δὲ, καὶ ταραχωδέστατον· ἅπαντα γὰρ εὐθύς ἐδόκει  
 μοι περιφέρεσθαι πιόντι, καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφ-  
 ετο, καὶ οὐκέτι ὄλως ἐν ἐμαντῷ ἦμην· τέλος δὲ ἐς ὕπνον  
 κατεσπάσθην. Ὁ δὲ, ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας  
 γε προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνου τυ-  
 φλὸς εἰμί σοι, ὦ Πόσειδον.

Ποσ. Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες  
 10 μεταξὺ τυφλούμενος. Ὁ δ' οὖν Ὀδυσσεὺς πῶς διέφυγεν,  
 οὐ γὰρ ἂν, εὐ' οἶδ' ὅτι, ἐδυνήθη ἀποκινῆσαι τὴν πέτραν  
 ἀπὸ τῆς θύρας.

Κύκ. Ἀλλ' ἐγὼ ἀφείλον, ὥς μᾶλλον αὐτὸν λάβαρι  
 ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας  
 15 ἐκπετάσας, μόνα παρὲς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλ-  
 ᾶμενος τῷ κριῷ, ὅποσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

Ποσ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθὼν  
 σε. Ἀλλὰ τοὺς ἄλλους γε Κύκλωπας σ' ἔδει ἐπιδοήσασ-  
 θαι ἐπ' αὐτόν.

20 Κύκ. Συνεκάλεσα, ὦ πάτερ, καὶ ἤκον· ἐπεὶ δὲ ἤρουντο  
 τοῦ ἐπιβουλεύσαντος τοῦνομα, κάγ' ὧς ἔφην, ὅτι Οὔτις ἐστὶ,  
 μελαγχολᾶν οἰηθέντες με, ὥχοντο ἀπιόντες. Οὕτω κατ-  
 εσοφίσάτό με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὁ μάλιστα  
 ἠνίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, οὐδ' ὁ  
 25 πατήρ, φησὶν, ὁ Ποσειδῶν, λίσσεται σε.

Ποσ. Θάρσει, ὦ τέκνον, ἀμννοῦμαι γὰρ αὐτόν, ὥς μάθῃ,  
 ὅτι, εἰ καὶ πῆρωσίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ  
 γούν τῶν πλεόντων ἐπ' ἐμοὶ ἐστί· πλεῖ δὲ ἔτι.

#### IX. PANOPE AND GALENE.

Παν. Εἶδες, ὦ Γαληνη, χθὲς, οἷα ἐποίησεν ἡ Ἔρις παρὰ  
 30 τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὕτῃ ἐκλήθη ἐς τὸ  
 συμπόσιον;

Γαλ. Οὐ συνεισιτώμην ὑμῖν ἐγωγε· ὅ· γὰρ Ποσειδῶν  
 ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον ἐν τοσοῦτῳ φυλάττειν  
 τὸ πέλαγος. Τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;

Παν. Ἡ Θέτις μὲν ἤδη καὶ ὁ Πηλεΐς ἀπεληλύθασαν. Ἡ δ' Ἐρις, ἐν τοσοῦτῳ λαθοῦσα πάντας, ἐδυνήθη δὲ ῥαδίως, τῶν μὲν πινόντων, ἐνίων δὲ κροτούντων, ἢ τῷ Ἀπόλλωνι· κιθαρίζοντι, ἢ ταῖς Μοῖσαις ᾄδούσαις προσεχόντων τὸν νοῦν, ἐνέβαλεν ἐς τὸ συμπόσιον μῆλόν τι πάγκαλον, χρυσοῦν ὄλον, ὃ Γαλήνη· ἐπεγέγραπτο δὲ, Ἡ ΚΑΛΗ ΛΑΒΕΤΩ. Κυλινδούμενον δὲ τοῦτο, ὥσπερ ἐξεπίτηδες, ἦκεν ἔνθα Ἥρα τε, καὶ Ἀφροδίτη, καὶ Ἀθηνᾶ κατεκλίνοντο. Κάπειδ' ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρηίδες ἡμεῖς ἀπεσιωπήσαμεν· τί γὰρ ἔδει ποιεῖν, 10 ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιούντο ἐκάστη, καὶ αὐτῆς εἶναι τὸ μῆλον ἡξίου. Καὶ εἰ μὴ γε ὁ Ζεὺς διέστησεν αὐτάς, καὶ ἄχρι χειρῶν ἂν προὔχώρησε τὸ πρᾶγμα. Ἀλλ' ἐκεῖνος, αὐτὸς μὲν οὐ κρινῶ, φησὶ, περὶ τοῦτου (καίτοι ἐκεῖναι αὐτὸν δικάσαι ἡξίου), ἅπιτε δὲ ἐς τὴν Ἰδην παρὰ 15 τὸν Πριάμου παῖδα· δς οἶδέ τε διαγνῶναι τὸ καλλίον. φιλόκαλος ὢν, καὶ οὐκ ἂν ἐκεῖνος δικάσειε κακῶς.

Γαλ. Τί οὖν αἱ θεαί, ὦ Πανόπη; X

Παν. Τήμερον, οἶμαι, ἀπίασι πρὸς τὴν Ἰδην, καὶ τις ἡξεί μετὰ μικρὸν ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν. 20

Γαλ. Ἦδη σοι φημὶ, οὐκ ἄλλη κρατήσει, τῆς Ἀφροδίτης ἐγωνιζομένης, ἣν μὴ τι πάνυ ὁ διατητῆς ἀμβλυώττη.

#### X. XANTHUS AND THE SEA.

Ξάν. Δέξαι με, ὦ Θάλαττα, δεινὰ πεπονθότα, καὶ κατὰ σθεσόν μου τὰ τραύματα.

Θάλ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκαιυσε; 25

Ξάν. Ἡφαιστος· ἀλλ' ἀπηνθράσκωμαι ὅλως ὁ κακοδαίμων, καὶ ζέω.

Θάλ. Διὰ τί δέ σοι καὶ ἐνέβαλε τὸ πῦρ;

Ξάν. Διὰ τὸν ταύτης υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἱκέτευσα, ὁ δ' οὐκ ἐπαύσατο τῆς 30 ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥοῦν, ἐλεήσας τοὺς ἀθλίους ἐπῆλθον, ἐπικλύσαι θέλων, ὥς φοβηθεῖς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἡφαιστος, ἔτυχε γὰρ πλησίον που ὢν, πᾶν, οἶμαι, ἔσεν ἐν τῇ Δάμνῳ

πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἶποθι ἄλλοθι, φέρων  
ἐπῆλθέ μοι· καὶ κατέκαυσε μὲν τὰς πτελέας καὶ μυρίκας·  
ᾧπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθῦς, καὶ τὰς ἐγχέλεις·  
αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὄλον  
δ ξηρὸν εἶργασται. 'Ορᾶς δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν  
ἐγκαυμάτων.

Θάλ. Θολερὸς, ὦ Ξάνθε, καὶ θερμὸς, ὥς εἰκός· τὸ αἷμα  
μὲν ἀπὸ τῶν νεκρῶν· ἡ θερμὴ δὲ, ὥς φῆς, ἀπὸ τοῦ πυρός.  
Καὶ εἰκότως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν νύωνδον ὤρμησας,  
10 οὐκ αἰδεσθεῖς ὅτι Νηρηίδος υἱὸς ἦν.

Ξάν. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φεύ-  
γας;

Θάλ. Τὸν Ἥφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν  
ὄντα τὸν Ἀχιλλέα;

#### XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS

(In the Lower World.)

15 Αἰ. Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην προσπεσών;

Πρωτ. Ὅτι διὰ ταύτην, ὦ Αἰακὲ, ἀπέθανον, ἡμτελῇ  
μὲν τὸν δόμον καταλιπών, χήραν δὲ τὴν νεόγαμον γυ-  
ναῖκα.

Αἰ. Αἰτιῶ τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ ται-  
20 αύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

Πρωτ. Εὖ λέγεις· ἐκεῖνόν μοι αἰτιατέον.

Μεν. Οὐκ ἐμὲ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριν,  
ὅς ἐμοῦ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ δίκαια  
ᾤχετο ἀρπάσας. Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ'  
25 ὑπὸ πάντων Ἑλλήνων καὶ Βαρβάρων ἄξιός ἄγχεσθαι,  
τοσοῦτοις θανάτου αἷτιος γεγεννημένος.

Πρωτ. Ἀμεινον οὕτω. Σὲ τοιγαροῦν, ὦ Δύσπαρι, οὐκ  
ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

Παρ. Ἀδίκᾳ ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμό-  
30 τεχνον ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτός εἰμι, καὶ τῷ  
αὐτῷ θεῷ κατέσχημαι. Οἶσθα δὲ, ὥς ἀκούσιόν τι ἐστὶ,  
καὶ ὅτι ἡμᾶς ὁ δαίμων ἄγει, ἐνθα ἂν ἐθέλῃ καὶ ἀδύνατόν  
ἐστιν ἀντετάττεσθαι αὐτῷ.

Πρωτ. Εὖ λέγεις· εἶθε οὖν μοι τὸν Ἔρωτα ἐνταῦθα λαβεῖν δυνατόν ἦν.

Αἰ. Ἐγὼ τοι καὶ περὶ τοῦ ἔρωτος ἀποκρινοῦμαι σοι τὰ δίκαια. Φήσει γὰρ αὐτὸς μὲν τοῦ ἐρᾶν τῷ Πάριδι ἴσως γεγενῆσθαι αἴτιος, τοῦ θανάτου δὲ σοὶ οὐδένα ἄλλον, 5 ὧ Πρωτεσίλαε, ἢ σεαυτόν· ὃς ἐκλαθόμενος τῆς νεογάμου γυναικὸς, ἐπεὶ προσεφέρεσθε τῇ Τρωάδι, οὕτω φιλοκινδύνως καὶ ἀπονενοημένως προσπήδησας τῶν ἄλλων, δόξης ἐρασθεὶς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

Πρωτ. Οὐκοῦν καὶ ὑπὲρ ἑμαυτοῦ σοι, ὦ Αἰακὲ, ἀπο- 10 κρινοῦμαι δικαιότερα. Οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.

Αἰ. Ἐρθῶς τί οὖν τούτους αἰτιᾷ;

## XII. TRITON, IPHIANASSA, AND DORIS.

(The last two, Nereids.)

Τρ. Τὸ κῆτος ὑμῶν, ὦ Νηρηίδες, δ' ἐπὶ τὴν τοῦ Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν παῖδα 15 ἡδίκησεν, ὥς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.

Νηρ. Ὑπὸ τίνος, ὦ Τρίτων; ἢ ὁ Κηφεὺς, καθάπερ δέλεαρ προθεὶς τὴν κόρην, ἀπέκτεινεν ἐπιῶν, λοχήσας μετὰ πολλῆς δυνάμεως;

Τρ. Οὐκ· ἀλλ' ἴστε, οἶμαι, ὦ Ἰφιάνασσα καὶ Δωρί, τὸν 20 Περσέα, τὸ τῆς Δανάης παιδίον, δ' μετὰ τῆς μητρὸς, ἐν τῇ κιβωτῷ ἐμβληθὲν ἐς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος, ἐσώσατε, οἰκτεῖρασαι αὐτούς.

Ἰφ. Οἶδα δὲ λέγεις· εἰκὸς δὲ ἤδη νεανίαν εἶναι, καὶ μάλα γενναῖόν τε καὶ καλὸν ἰδεῖν. 25

Τρ. Οὗτος ἀπέκτεινε τὸ κῆτος.

Ἰφ. Διὰ τί, ὦ Τρίτων; οὐ γὰρ δὴ σῶστρα ἡμῖν τοιαῦτα ἐκτίνειν αὐτὸν ἐχρῆν.

Τρ. Ἐγὼ ὑμῖν φράσω τὸ πᾶν, ὥς ἐγένετο. Ἐστάλη μὲν οὖν ἐπὶ τὰς Γοργόνας, ἄθλόν τινα τοῦτον τῷ βασιλεῖ 30 ἐπιτελῶν· ἐπεὶ δὲ ἀφίκετο ἐς τὴν Λιβύην, ἐνθα ἦσαν...

Ἰφ. Πῶς, ὦ Τρίτων; μόνος, ἢ καὶ ἄλλους συμμάχους ἦγεν; ἄλλως γὰρ δύσπορος ἡ ὁδός.

Τρ. Διὰ τοῦ ἀέρος ὑπόπτερον γὰρ αὐτὸν ἢ Ἀθηνᾶ ἔθηκεν. Ἐπεὶ δ' οὖν ἦκεν, ὅπου διητῶντο, αἱ μὲν ἐκάθ-  
αυδον, οἶμαι, ὃ δὲ ἀποτεμῶν τῆς Μεδούσης τὴν κεφαλὴν  
ᾤχετ' ἀποπτάμενος.

8 Ἰφ. Πῶς ἰδὼν; ἀθέατοι γάρ εἰσιν ἢ ὅς ἂν ἰδῇ, οὐκ  
ἂν τι ἄλλο μετὰ ταῦτα ἴδοι.

Τρ. Ἡ Ἀθηνᾶ τὴν ἀσπίδα προφαίνουσα (τοιαῦτα γὰρ  
ἤκουσα διηγουμένου αὐτοῦ πρὸς τὴν Ἀνδρομέδαν, καὶ  
πρὸς τὸν Κηφέα ὑστερον), ἢ Ἀθηνᾶ δὴ ἐπὶ τῆς ἀσπίδος  
10 ἀποστιλβούσης, ὥσπερ ἐπὶ κατόπτρου, παρέσχεν αὐτῇ  
ἰδεῖν τὴν εἰκόνα τῆς Μεδούσης· εἶτα λαβόμενος τῇ λαιᾷ  
τῆς κόμης, ἐνορῶν δὲ ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην  
ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς· καὶ πρὶν ἀνεγρέσθαι  
τὰς ἀδελφὰς ἀνέπτατο. Ἐπεὶ δὲ κατὰ τὴν παράλιον  
15 ταύτην τῆς Αἰθιοπίας ἐγένετο, ἥδη πρόσγειος πετόμενος.  
ὄρᾳ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τινος πέτρας προ-  
βλήτος, προσπεπατταλευμένην, καλλίστην, ᾧ θεοὶ, καθει-  
μένην τὰς κόμας καὶ ἡμίγυμνον. Καὶ τὸ μὲν πρῶτον,  
οἰκτείρας τὴν τύχην αὐτῆς, ἀνηρώτα τὴν αἰτίαν τῆς  
20 καταδίκης· κατὰ μικρὸν δὲ ἀλοὺς ἔρωτι βοηθεῖν διέγνω.  
Κάπειδ' ὃ τὸ κῆτος ἐπήει, μάλα φοβερόν, ὡς καταπιόμενον  
τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ νεανίσκος, πρόκωπον  
ἔχων τὴν ἄρπην, τῇ μὲν καθικνεῖται, τῇ δὲ προδεικνύς  
τὴν Γοργόνα λίθον ἐποίει αὐτό. Τὸ δὲ τέθνηκεν ὁμοῦ,  
25 καὶ πέπηγεν αὐτοῦ τὰ πολλὰ, ὅσα εἶδε τὴν Μέδουσαν.  
Ὁ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τὴν χεῖρα,  
ὑπεδέξατο ἀκροποδητὶ κατιοῦσαν ἐκ τῆς πέτρας, ὀλισθηρᾶς  
οὔσης· καὶ νῦν γαμεῖ ἐν τοῦ Κηφέως, καὶ ἀπάξει αὐτὴν  
ἐς Ἄργος ὥστε ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα  
30 εὔρετο.

Ἰφ. Ἐγὼ μὲν οὐ πάνυ ἐπὶ τῷ γεγονότι ἄχθομαι· τί  
γὰρ ἢ παῖς ἡδίκηαι ἡμᾶς, εἰ τι ἢ μήτηρ ἐμεγαλεύχει τότε,  
καὶ ἡξίου καλλίων εἶναι;

Δωρ. Ὅτι οὕτως ἂν ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ  
35 γε οὔσα.

Ἰφ. Μηκέτι μεμνώμεθα, ᾧ Δωρὶ, ἐκείνων, εἰ τι βάρβα-

ρος γυνή ὑπὲρ τὴν ἀξίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν τιμωρίαν ἔδωκε, φοβηθεῖσα ἐπὶ τῇ παιδί. Χαίρωμεν οὖν τῷ γάμῳ.

## GEOGRAPHY.

### I. EUROPE.

1. Ἡ Εὐρώπη σύμπασα οἰκήσιμός ἐστι πλὴν ὀλίγης τῆς ἀοικητου διὰ ψύχος· αὕτη δ' ὁμορεῖ τοῖς Ἀμαξοικοῖς, τοῖς περὶ τὸν Τάναϊν, καὶ τὴν Μαιῶτιν, καὶ τὸν Βορυσθένην. Τῆς δὲ οἰκησίμου, τὸ μὲν δυσχείμερον καὶ τὸ ὄρεινόν μοχθηρῶς οἰκεῖται τῇ φύσει· ἐπιμελητὰς δὲ λαβόντα ἀγαθοὺς καὶ τὰ φαύλως οἰκούμενα ἡμεροῦται. Καθάπερ οἱ Ἕλληνες, ὄρη καὶ πέτρας κατέχοντες, ὥκουν καλῶς διὰ τὴν πρόνοιαν τὴν περὶ τὰ πολιτικά, καὶ τὰς τέχνας, καὶ τὴν ἄλλην σύνεσιν τὴν περὶ βίον. Ῥωμαῖοί τε πολλὰ ἔθνη παραλαβόντες κατὰ τὴν φύσιν ἀνήμερα, καὶ τοὺς ἀγριωτέρους πολιτικῶς ζῆν ἐδίδαξαν.

2. Διαφέρει δὲ ἡ Εὐρώπη καὶ ταύτη, διότι τοὺς καρποὺς ἐκφέρει τοὺς ἀρίστους, καὶ τοὺς ἀναγκαίους τῷ βίῳ, καὶ μέταλλα δσα χρήσιμα· θυώματα δὲ καὶ λίθους πολυτελεῖς ἔξωθεν μέτεισιν, ὧν τοῖς σπανιζομένοις οὐδὲν χείρων ὁ βίος ἐστίν, ἢ τοῖς εὐπορουμένοις. Ὡς δ' αὕτως βοσκημάτων μὲν πολλῶν ἀφθονίαν παρέχει, θηρίων δὲ σπάνιν. 20

3. Τῆς Ἰθηρίας τὸ μὲν πλεον οἰκεῖται φαύλως· ὄρη γὰρ καὶ ὄρυμους καὶ πεδιά λεπτὴν ἔχοντα γῆν, οὐδὲ ταύτην ὁμαλῶς εὐνδρον οἰκοῦσι τὴν πολλήν· ἡ δὲ πρόσβορρος ψυχρά ἐστι τελέως πρὸς τῇ τραχύτητι. Ἡ δὲ νότιος πᾶσα εὐδαιμων σχεδόν τι, καὶ διαφερόντως ἢ ἔξω στηλῶν. 25

4. Τὴν Βαιτικὴν διαρρεῖ ὁ Βαῖτις ποταμὸς, ἐξ ἀνατολῶν ὀρμώμενος. Οἰκοῦσιν αὐτὴν Τουρδίτανοί, σοφώτατοι τῶν Ἰθέρων ὄντες. Ὁ Βαῖτις ἀναπλέεται ὀλκάσι μεγάλαις, καὶ εἰσι περὶ τὰς ὀχθὰς αὐτοῦ μέταλλα ἄλλα τε καὶ ἄργυρος πλεῖστος. Ἰθηρία πᾶσα τῶν ὀλεθρίων θηρίων 30



σπανίζει, πλὴν τῶν γεωρύχων λαγιδίων. Λυμαίνονται γὰρ οὗτοι καὶ φυτὰ καὶ σπέρματα ῥιζοφαγοῦντες.

5. Ἡ Τουρδιτανία καὶ ἡ προσεχὴς αὐτῇ γῇ εὐκαρπὴς ἐστὶ, καὶ μετάλλοις πληθύνει. Οὐτε γὰρ χρυσὸς, οὐτε ἄργυρος, οὐδὲ δὴ χαλκὸς, οὐδὲ σίδηρος, οὐδαμοῦ τῆς γῆς οὔτε τοσοῦτος, οὐθ' οὕτως ἀγαθὸς ἐξήτασται γεννώμενος μέχρι νῦν· ὁ δὲ χρυσὸς οὐ μεταλλεύεται μόνον, ἀλλὰ καὶ σύρεται· καταφέρουσι δὲ οἱ ποταμοὶ καὶ οἱ χεῖμαρροι τὴν χρυσίτιν ἄμμον, πολλαχοῦ καὶ ἐν τοῖς ἀνύδροις τόποις οὖσαν·  
10 ἀλλ' ἐκεῖ μὲν ἀφανὴς ἐστὶν, ἐν δὲ τοῖς ἐπικλύστοις ἀπολάμπει τὸ τοῦ χρυσοῦ ψῆγμα. Ἐν δὲ τοῖς ψήγμασι τοῦ χρυσοῦ φασὶν εὐρίσκεσθαι ποτε καὶ ἡμιλιτριάδας βώλους, ἃς καλοῦσι πάλας, μικρὰς καθάρσεως δεομένας.

6. Τῶν δὲ Ἰθέρων ἀλκιμώτατοι μὲν εἰσιν οἱ καλούμενοι  
15 Λυσιτανοί. Φοροῦσι δ' ἐν τοῖς πολέμοις πέλτας μικρὰς παντελῶς, διαπεπλεγμένας νεύροις, καὶ δυναμένας σκέπειν τὸ σῶμα περιττότερον διὰ τὴν στερεότητα. Χρῶνται δὲ καὶ σαννίοις ὀλοσιδῆροις ἀγκιστρῶδεσιν· ἀκοντίζουσι δὲ εὐστόχως καὶ μακράν. Εὐκίνητοι δὲ ὄντες καὶ κοῦφοι,  
20 ῥαδίως καὶ φεύγουσι καὶ διώκουσιν. Ἐπιτηδεύουσι δὲ κατὰ μὲν τὴν εἰρήνην ὀρχησθῆναι τινα κούφην καὶ περιέχουσαν πολλὴν εὐτονίαν σκελῶν· ἐν δὲ τοῖς πολέμοις πρὸς ῥυθμὸν ἐμβαίνουνσι, καὶ παιᾶνας ᾄδουσιν, ὅταν ἐπίωσι τοῖς ἀντιτεταγμένοις.

25 7. Τὰ Πυρρηναῖα ὄρη κατὰ τὸ ὕψος καὶ κατὰ τὸ μέγεθος ὑπάρχει διάφορα τῶν ἄλλων. Πολλῶν δὲ ὄντων ἐν αὐτοῖς ὀρυμῶν, φασὶν ἐν τοῖς παλαιοῖς χρόνοις ὑπὸ τινων νομέων, ἀφέντων πῦρ, κατακαῆναι παντελῶς ἅπασαν τὴν ὀρεινὴν χώραν. Διὸ καὶ συχνὰς ἡμέρας συνεχῶς πυρὸς  
30 ἐπιφλέγοντος, καῆναι τὴν ἐπιφάνειαν τῆς γῆς, καὶ τὰ μὲν ὄρη διὰ τὸ συμβεβηκὸς κληθῆναι Πυρρηναῖα, τὴν δὲ ἐπιφάνειαν τῆς κατακεκαυμένης χώρας ἀργύρῳ ῥυῆναι πολλῶ, καὶ ῥύακας γενέσθαι πολλοὺς ἀργύρου καθαροῦ. Τῆς δὲ τούτου χρείας ἀγνοουμένης παρὰ τοῖς ἐγχωρίοις, τοὺς  
35 Φοίνικας, ἐμπορίαις χρωμένους καὶ τὸ γεγονὸς μαθόντας, ἀγοράζειν τὸν ἄργυρον μικρὰς τιμῆς ἀντιδόσεως ἄλλων

φορτίων. Διὸ δὴ τοὺς Φοίνικας μεγάλους περιποιήσασθαι πλούτους.

8. Καταντικρὺ δὲ τῆς Ἰθηρίας νῆσοι ὑπάρχουσιν, ὑπὸ μὲν τῶν Ἑλλήνων ὀνομαζόμεναι Γυμνήσiai, διὰ τὸ τοὺς ἐνοικοῦντας γυμνοὺς τῆς ἐσθῆτος βιοῦν κατὰ τὴν τοῦ 6  
θέρους ὥραν· ὑπὸ δὲ τῶν ἐγχωρίων καὶ τῶν Ῥωμαίων  
προσαγορεύονται Βαλλιαρεῖς, ἀπὸ τοῦ βάλλειν ταῖς σφεν-  
δόναις λίθους μεγάλους κάλλιστα τῶν ἀνθρώπων—Ὀπ-  
λισμὸς δ' ἐστὶν αὐτοῖς τρεῖς σφενδόναί, καὶ τούτων μίαν  
μὲν περὶ τὴν κεφαλὴν ἔχουσιν, ἄλλην δὲ περὶ τὴν γασ- 10  
τέρα, τρίτην δ' ἐν ταῖς χερσίν. Κατὰ δὲ τὰς πολεμικὰς  
χρείας βάλλουσι λίθους πολὺ μείζους τῶν ἄλλων, οὕτως  
εὐτόνως, ὥστε δοκεῖν τὸ βληθὲν ἀπὸ τινος καταπέλτου  
φέρεσθαι.

9. Ἡ Γαλατία, κειμένη κατὰ τὸ πλεῖστον ὑπὸ τὰς 15  
ἄρκτους, χειμέριός ἐστι καὶ ψυχρὰ διαφερόντως. Κατὰ  
γὰρ τὴν χειμερινὴν ὥραν, ἐν ταῖς συννεφέσιν ἡμέραις,  
ἀντὶ μὲν τῶν ὁμβρῶν χιόνι πολλῇ νίφεται, κατὰ δὲ τὰς  
αἰθρίας κρυστάλλῳ καὶ πάγοις ἐξαισίοις πληθύνει, δι' ὧν οἱ  
ποταμοὶ, πηγνύμενοι, διὰ τῆς ἰδίας φύσεως γεφυροῦνται. 20  
Οὐ μόνον γὰρ οἱ τυχόντες ὁδοῖται κατ' ὀλίγους κατὰ τοῦ  
κρυστάλλου πορευόμενοι διαβαίνουσιν, ἀλλὰ καὶ στρατο-  
πέδων μυριάδες μετὰ σκευοφόρων καὶ ἁμαξῶν γεμουσῶν  
ἀσφαλῶς περαιοῦνται. Πολλῶν δὲ καὶ μεγάλων ποταμῶν  
ὁρόντων διὰ τῆς Γαλατίας, καὶ τοῖς βρείθροις ποικίλως τὴν 25  
πεδιάδα τεμνόντων, οἱ μὲν ἐκ λιμνῶν ἀθύσσων ῥέουσιν, οἱ  
δὲ ἐκ τῶν ὁρῶν ἔχουσι τὰς πηγὰς καὶ τὰς ἐπιρροίας· τὴν  
δὲ ἐκβολὴν οἱ μὲν εἰς τὸν Ὠκεανὸν ποιοῦνται, οἱ δὲ εἰς  
τὴν καθ' ἡμᾶς θάλασσαν. Μέγιστός δ' ἐστὶ τῶν εἰς τὸ  
καθ' ἡμᾶς πέλαγος ῥέοντων ὁ Ῥοδανός, τὰς μὲν γονὰς 30  
ἔχων ἐν τοῖς Ἀλπείοις ὄρεσι, πέντε δὲ στόμασιν ἐξερευ-  
γόμενος εἰς τὴν θάλασσαν.—10. Εὐφυῶς δὲ κεῖνται οἱ τῆς  
χώρας ποταμοὶ, ὥστε ἀπὸ τοῦ Ὠκεανοῦ εἰς τὴν ἔσω θά-  
λασσαν καὶ ἔμπαλιν τὰ φόρτια διὰ τῶν ποταμῶν οἱ ἔμ-  
ποροι διαβιβάζουσιν, ὀλίγων τινῶν χωρίων περὶ κομίζεσ- 1  
θαι ἀναγκαζόντων.

11. Κατὰ τὴν Γαλατίαν ἄργυρος μὲν τὸ σύνολον οὐ γίγνεται, χρυσὸς δὲ πολὺς, ὃν τοῖς ἐγχωρίοις ἢ φύσις ἄνευ κακοπαθείας ὑπουργεῖ. Ἐν γὰρ βόθροις ὀρυχθεῖσιν ἐπὶ μικρὸν εὐρίσκονται καὶ χειροπληθεῖς χρυσοῦ πλάκες, ἔσθ' ὅτε μικρᾶς ἀποκαθάρσεως δεόμεναι. Τὸ δὲ λοιπὸν, ψῆγμα ἐστὶ καὶ βῶλοι, καὶ αὗται κατεργασίαν οὐ πολλὴν ἔχουσιν.—12. Τῷ δὲ χρυσῷ καταχρῶνται πρὸς κόσμον, οὐ μόνον αἱ γυναῖκες, ἀλλὰ καὶ οἱ ἄνδρες. Περὶ μὲν γὰρ τοὺς καρποὺς καὶ τοὺς βραχίονας ψέλλια φοροῦσιν· περὶ δὲ 10 τοὺς αὐχένας κρίκους παχεῖς ὀλοχρύσους, καὶ δακτυλίους ἀξιολόγους, ἔτι δὲ χρυσοῦς θώρακας.

13. Τὸ σύμπαν ἔθνος, ὃ νῦν Κελτικὸν τε καὶ Γαλατικὸν καὶ Γαλλικὸν καλεῖται, θυμικὸν ἐστὶ καὶ μάχιμον, καὶ μάλιστα ἱππικῇ μάχῃ εὐδοκιμοῦν, καὶ τὸ κράτιστον 15 Ῥωμαίοις ἱππικὸν οὗτοι παρέχουσιν. Εἰσὶ δὲ τοῖς τρόποις ἄπλοῖ, καὶ οὐ κακοήθεις· τῷ δὲ ἁπλῶ καὶ θυμικῶ πολὺ τὸ ἀνόητον καὶ ἀλαζονικὸν πρόσεστι τοῖς Γαλάταις καὶ τὸ φιλόκοσμον.—14. Τοῖς μὲν σώμασιν εἰσιν εὐμήκεις, ταῖς δὲ σαρκὶ κάθυγροι καὶ λευκοί· ταῖς δὲ κόμαις οὐ 20 μόνον ἐκ φύσεως ξανθοὶ, ἀλλὰ καὶ διὰ τῆς κατασκευῆς ἐπιτηδεύουσιν αὐξεῖν τὴν φυσικὴν τῆς χροῆς ιδιότητα. Τιτάνου γὰρ ἀποπλύματι σμῶντες τὰς τρίχας συνεχῶς, ἵνα διαφανεῖς ᾧσι, καὶ ἀπὸ τῶν μετώπων ἐπὶ τὴν κορυφὴν καὶ τοὺς τένοντας ἀνασπῶσιν· ὥστε τὴν πρόσοψιν αὐτῶν 25 φαίνεσθαι Σατύροις καὶ Πᾶσιν ἑοικυῖαν· παχύνονται γὰρ αἱ τρίχες ἀπὸ τῆς κατεργασίας, ὥστε μηδὲν τῆς τῶν ἱππῶν χαίτης διαφέρειν. Τὰ δὲ γένειά τινες μὲν ξυρῶνται, τινὲς δὲ μετρίως ὑποτρέφουσιν· οἱ δ' εὐγενεῖς τὰς μὲν παρειὰς ἀπολειαίνουσι, τὰς δ' ὑπῆνας ἀνειμένας ἑῶσιν 30 ὥστε τὰ στόματα αὐτῶν ἐπικαλύπτεσθαι.

15. Ἐν δὲ ταῖς ὁδοιπορίαις καὶ ταῖς μάχαις χρῶνται συνωρίσιν, ἔχοντος τοῦ ἄρματος ἡνίοχον καὶ παραβάτην. Κατὰ δὲ τὰς παρατάξεις εἰώθασιν προάγειν τῆς παρατάξεως, καὶ προκαλεῖσθαι τῶν ἀντιτεταγμένων τοὺς ἀρίστους 35 εἰς μονομαχίαν, προανασειόντες τὰ ὅπλα καὶ καταπληττόμενοι τοὺς ἐναντίους. Ὅταν δὲ τις ὑπακούσῃ πρὸς τὴν

μάχην, τὰς τε τῶν προγόνων ἀνδραγαθίας ἐξυμνοῦσι, καὶ τὰς ἑαυτῶν ἀρετὰς προφέρονται, καὶ τὸν ἀντιταττόμενον ἐξονειδίζουσι. Τῶν δὲ πεσόντων πολεμίων τὰς κεφαλὰς ἀφαιροῦντες, περιάπτουσι τοῖς ἀνχέσι τῶν ἵππων· τὰ δὲ σκεῦλα τοῖς θεράπουσι παραδόντες ἡμαγμένα λαφυραγω- 5 γοῦσι, παιανίζοντες καὶ ᾄδοντες ὕμνον ἐπινίκιον· καὶ τὰ ἀκροθίνια ταῦτα ταῖς οἰκίαις προσηλοῦσιν, ὥσπερ ἐν κυνηγίαις τισὶ κεχειρωμένοι θηρία. Τῶν δὲ ἐπιφανεστάτων πολεμίων κεδρώσαντες τὰς κεφαλὰς, ἐπιμελῶς τηροῦσιν ἐν λάρνακι, καὶ τοῖς ξένοις ἐπιδεικνύουσιν. 10

16. Κατὰ τὴν Γαλατίαν τὴν παρωκεανίτιν, καταντικρὺ τῶν Ἑρκυνίων ὀνομαζομένων ὀρυμῶν, νῆσοι πολλαὶ κατὰ τὸν Ὠκεανὸν ὑπάρχουσιν, ὧν ἐστὶ μία καὶ μεγίστη, Βρεττανικὴ καλουμένη. Αὕτη δὲ τῷ σχήματι τρίγωνος οὖσα παραπλησίως τῇ Σικελίᾳ, τὰς πλευρὰς οὐκ ἰσοκώλους ἔχει. 15 Κατοικεῖν δὲ φασὶ τὴν Βρεττανικὴν αὐτόχθονα γέννη, καὶ τὸν παλαιὸν βίον ταῖς ἀγωγαῖς διατηροῦντα. Ἄρμασι μὲν γὰρ κατὰ τοὺς πολέμους χρῶνται, καθάπερ οἱ παλαιοὶ τῶν Ἑλλήνων ἦρωες ἐν τῷ Τρωϊκῷ πολέμῳ κεχρῆσθαι παραδέδονται· καὶ τὰς οἰκήσεις εὐτελεῖς ἔχουσιν, ἐκ καλάμων ἢ 20 ξύλων κατὰ τὸ πλεῖστον συγκειμένας. Τοῖς δὲ ἡθεσιν ἀπλοῦς εἶναι αὐτοὺς λέγουσι, καὶ πολὺ κεχωρισμένους τῆς τῶν νῦν ἀνθρώπων ἀγχινοίας καὶ πονηρίας· τὰς τε διαίτας εὐτελεῖς ἔχειν, καὶ τῆς ἐκ τοῦ πλούτου γεννωμένης τρυφῆς πολὺ διαλλάττοντας· βασιλεῖς τε καὶ δυνάστας 25 πολλοὺς ἔχειν, καὶ πρὸς ἀλλήλους κατὰ τὸ πλεῖστον εἰρηνικῶς διακεῖσθαι.

17. Τῆς Βρεττανικῆς κατὰ τὸ ἀκρωτήριον τὸ καλούμενον Βελέριον οἱ κατοικοῦντες φιλόξενοί τε διαφερόντως εἰσὶ, καὶ διὰ τὴν τῶν ξένων ἐμπορίων ἐπιμιξίαν ἐξημερω- 30 μένοι τὰς ἀγωγὰς. Οὗτοι τὸν κασσίτερον κατασκευάζουσι, φιλοτέχνως ἐργαζόμενοι τὴν φέρουσαν αὐτὸν γῆν.—18. Ἡ πλείστη τῆς μεγάλης Βρεττανίας πεδιάς ἐστὶ καὶ κατάδρυμος, πολλὰ δ' ἔχει καὶ ὄρεινά. Φέρει δὲ σῖτον καὶ βοσκήματα καὶ μέταλλα χρυσοῦ καὶ ἀργύρου καὶ σιδήρου· 35 καὶ δέρματα δὲ καὶ ἀνδράποδα χορηγεῖ καὶ κύνες κυνηγετ-

ικούς. Κελτοὶ δὲ καὶ τοῖς κυσὶ τούτοις χρώνται πρὸς τοὺς πολέμους. Εἰσὶ δ' οἱ Βρεττανοὶ εὐμήκεις τοῖς σώμασι, τὰ δὲ ἡθὴ ἀπλούστερα καὶ βαρβαρώτερα ἔχουσιν ἢ περ οἱ Κελτοὶ, ὥστ' ἐνιοὶ διὰ τὸ ἀγνοεῖν, καίτοι γαλακτὸς εἰποροῦντες, οὐ τυροποιοῦσιν· ἀπειροὶ δ' εἰσὶ καὶ κηπείας καὶ ἄλλων γεωργικῶν. Πόλεις δὲ αὐτῶν εἰσὶν οἱ ὄρυμοί. Φράξαντες γὰρ δένδρεσι καταβεβλημένοις εὐρυχωρῇ κύκλον, καὶ αὐτοὶ ἐνταῦθα καλυβοποιοῦνται, καὶ τὰ βοσκήματα κατασταθμεύουσιν, οὐ πρὸς πολὺν χρόνον. Ἐπομ-  
 10 βροὶ δ' εἰσὶν οἱ ἀέρες μᾶλλον ἢ νιφετώδεις. Ἐν δὲ ταῖς αἰθρίαις ὁμίχλη κατέχει πολὺν χρόνον, ὥστε, δι' ἡμέρας ὅλης, ἐπὶ τρεῖς μόνον ἢ τέτταρας ὥρας τὰς περὶ τὴν μεσημβρίαν ὁρᾶσθαι τὸν ἥλιον.

19. Οἱ Γερμανοὶ μικρὸν ἐξαλλάττουσι τοῦ Κελτικοῦ  
 15 φύλου τῷ τε πλεονασμῷ τῆς ἀγριότητος, καὶ τοῦ μεγέθους, καὶ τῆς ξανθότητος· τᾶλλα δὲ παραπλήσιοι καὶ μορφαῖς καὶ νόμοις, ὅθεν καὶ Γερμανοὶ ὑπὸ Ῥωμαίων καλοῦνται· δύναται δὲ τὸ ὄνομα γνήσιοι. Τὰ βορειότερα ἔθνη τῶν Γερμανῶν ἀμαξόδια ἔστι καὶ νομαδικὰ, καὶ ῥαδίως μετα-  
 20 ναστεύειν ἔτοιμα, διὰ τὸ μὴ θησαυρίζειν.—20. Οἱ παρωκεανῖται Γερμανοὶ καλοῦνται Κίμβροι. Ἔθος δέ τι αὐτῶν διηγοῦνται τοιοῦτον, ὅτι ταῖς γυναιξὶν αὐτῶν συστρατευούσαις τοῖς ἀνδράσι παρηκολούθουν γυναῖκες προμάν-  
 25 τίδας ἐπιπεπορπημέναι, ζῶσμα χαλκοῦν ἔχουσαι, γυμνόποδες. Τοῖς οὖν αἰχμαλώτοις διὰ τοῦ στρατοπέδου συνήντων ξιφῆρεις· καταστέψασαι δὲ αὐτοὺς ἦγον ἐπὶ κρατῆρα χαλκοῦν, ὅσον ἀμφορέων εἴκοσιν. Εἶχον δὲ ἀναβάθραν, ἣν ἀναβάσα ἡ ἰέρεια ὑπερπετῆς τοῦ λέβητος  
 30 ἐλαιομοτόμει ἕκαστον μετεωρισθέντα. Ἐκ δὲ τοῦ προχεομένου αἵματος εἰς τὸν κρατῆρα μαντεῖαν τινα ἐποιοῦντο. Ἄλλαι δὲ διασχίσασαι ἐσπλάγχνεον, ἀναφθεγγόμεναι νίκην τοῖς οἰκείοις. Ἐν δὲ τοῖς ἀγῶσιν ἔτυπτον τὰς βύρσας, τὰς περιτεταμένας τοῖς γέροισι τῶν ἄρμαμαξῶν,  
 35 ὥστε ἀποτελεῖσθαι ψόφον ἐξαίσιον.

21. Μετὰ τὴν ὑπέρειαν τῶν Ἀλπέων ἀρχὴ ἔστι τῆς

**Ἰταλίας.** Καὶ τὰ μὲν ὑπὸ ταῖς Ἀλπεσιν ἔστι πεδῖον εὐδαίμον οὐρόδρα, καὶ γεωλοφίαις εὐκάρποις πεποικιλμένον. Διαιρεῖ δ' αὐτὸ μέσον πῶς ὁ Πάδος. Ἀπασα μὲν οὖν ἡ χώρα ποταμοῖς πληθύνει καὶ ἔλεσι, μάλιστα δὲ ἡ τῶν Ἑνετῶν.—Παρά τοῖς Ἑνετοῖς τῷ Διομήδει ἀποδεδειγμέναι 5  
τινὲς ἱστοροῦνται τιμαί· καὶ γὰρ θύεται λευκὸς ἵππος ἐν τῷ· καὶ δύο ἄλσῃ, τὸ μὲν Ἡρας Ἀργείας δέικνυνται, τὸ δ' Ἀρτέμιδος Αἰτωλίδος. Προσμυθεύουσι δὲ ἐν τοῖς ἄλσεσι τούτοις ἡμεροῦσθαι τὰ θηρία, καὶ λύκοις ἐλάφους συναγελάζεσθαι· προσιόντων δὲ τῶν ἀνθρώπων καὶ κατα- 10  
ψαυόντων ἀνέχεσθαι· τὰ δὲ διωκόμενα ὑπὸ τῶν κυνῶν, ἐπειδὴν καταφύγῃ δεῦρο, μηκέτι διώκεσθαι.

22. Οἱ Λίγυες νέμονται χώραν τραχεῖαν καὶ παντελῶς λυπράν· τοῖς δὲ πόνοις καὶ ταῖς κατὰ τὴν λειτουργίαν συνεχέσι κακοπάθειαις ἐπίπονον τινὰ βίον καὶ ἀτυχῇ 15  
ζῶσιν. Καταδένδρου γὰρ τῆς χώρας οὔσης, οἱ μὲν αὐτῶν ὑλοτομοῦσι δι' ὅλης τῆς ἡμέρας, οἱ δὲ τὴν γῆν ἐργαζόμενοι τὸ πλεῖον πέτρας λατομοῦσι διὰ τὴν ὑπερβολὴν τῆς τραχύτητος—οὐδεμίαν γὰρ βῶλον τοῖς ἐργαλείοις ἀνασπῶσιν ἀνευ λίθου—καὶ τοιαύτην ἔχοντες ἐν τοῖς ἔργοις κακο- 20  
πάθειαν, τῇ συνεχείᾳ περιγίγνονται τῆς φύσεως· καὶ πολλὰ μοχθήσαντες, ὀλίγους καρποὺς καὶ μόλις λαμβάνουσι. Πρὸς δὲ τὴν κακοπάθειαν ταύτην συνεργοὺς ἔχουσι τὰς γυναῖκας, εἰθισμένας ἐπίσης τοῖς ἀνδράσιν ἐργάζεσθαι. Κυνηγίας δὲ ποιοῦνται συνεχεῖς, ἐν αἷς πολλὰ 25  
τῶν θηρίων χειρούμενοι, τὴν ἐκ τῶν καρπῶν σπάνιν διορθοῦνται. Θρασεῖς δ' εἰσὶ καὶ γενναῖοι, οὐ μόνον εἰς πόλεμον, ἀλλὰ καὶ πρὸς τὰς ἐν τῷ βίῳ περιστάσεις τὰς ἐχούσας δεινότητος. Ἐμπορευόμενοι γὰρ πλέουσι τὸ Σαρδῶν καὶ τὸ Λιβυκὸν πέλαγος, ἐτοίμως ἑαυτοὺς ρίπτοντες 30  
εἰς ἀβοηθήτους κινδύνους. Σκάφεσι γὰρ χρώμενοι τῶν σχεδιῶν εὐτελεστέροις, καὶ τοῖς ἄλλοις τοῖς κατὰ ναῦν χρησίμοις ἡκιστα κατεσκευασμένοις, ὑπομένουσι τὰς ἐκ τῶν χειμώνων φοδερωτάτας περιστάσεις καταπληκτικῶς.

23. Συνεχεῖς τούτοις εἰσὶν οἱ Τυρρῆνοί, οἱ παρὰ τοῖς 35  
Ῥωμαίοις Ἐτροῦσκοι καὶ Τοῦσκοι προσαγορεύονται, τὰ

πεδία ἔχοντες τὰ μέχρι τοῦ ποταμοῦ τοῦ Τιβέριδος. 'Ρεῖ δὲ ἐκ τῶν 'Απεννίνων ὁρῶν ὁ Τίβερις· πληροῦται δὲ ἐκ πολλῶν ποταμῶν· μέρος μέντοι δι' αὐτῆς φερόμενος τῆς Τυρρήνιας, τὸ δ' ἐφεξῆς διορίζων ἀπ' αὐτῆς, πρῶτον μὲν 5 τὴν 'Ομβρικήν, εἶτα τοὺς Σαβίνους καὶ Λατίνους, τοὺς πρὸς τῇ 'Ρώμῃ μέχρι τῆς παραλίας.—24. Οἱ Τυρρήνοί, τε μὲν παλαιὸν ἀνδρεία διενέγκαντες, χώραν πολλὴν κατεκτήσαντο, καὶ πόλεις ἀξιολόγους καὶ πολλὰς ἐκτίσαν. 'Ομοίως δὲ καὶ ναυτικαῖς δυνάμεσιν ἰσχύσαντες, καὶ πολ- 10 λούς χρόνους θαλαττοκρατήσαντες, τὸ μὲν παρὰ τὴν 'Ιταλίαν πέλαγος ἀφ' ἐαυτῶν ἐποίησαν Τυρρήνικόν προσγορευθῆναι· τὰ δὲ κατὰ τὰς πεζικὰς δυνάμεις ἐκπονήσαντες, τὴν τε σάλπιγγα ἐξεῦρον, καὶ πολλὰ ἄλλα, ὧν τὰ πλεῖστα 'Ρωμαῖοι μνησάμενοι μετήνεγκαν ἐπὶ τὴν ἰδίαν 15 πολιτείαν. Γράμματά τε καὶ φυσιολογίαν καὶ θεολογίαν ἐξεπόνθησαν ἐπὶ πλεῖον, καὶ τὰ περὶ τὴν κεραυνοσκοπίαν μάλιστα πάντων ἀνθρώπων ἐξεργάσαντο. Χώραν δὲ νεμόμενοι παμφόρον, καὶ ταύτην ἐξεργαζόμενοι, καρπῶν ἀφθονίαν ἔχουσιν. 'Ενδοξότατοι δὲ τὸ πρὶν ὄντες, εἰς 20 τρυφὴν ὠλίσθησαν, καὶ ἐν πότοις τε καὶ ῥαθυμίαις βιοῦντες, τὴν ἐκ παλαιῶν χρόνων παρ' αὐτοῖς ζηλουμένην ἀλκὴν καὶ τὴν τῶν πατέρων δόξαν ἐν τοῖς πολέμοις ἀποβεblήκασιν.

25. 'Η τῶν Λατίνων χώρα μεταξὺ κεῖται τῆς τε ἀπὸ 25 τῶν 'Ωστίων παραλίας, μέχρι πόλεως Σιννέσσης καὶ τῆς Σαβινῆς· ἐκτείνεται δὲ ἐπὶ μῆκος μέχρι τῆς Καμπανίας καὶ τῶν Σαννιτικῶν ὁρῶν.—26. 'Απασα ἡ Λατίνη, οὐ 'Ρώμη κεῖται μάλιστα εὐδαίμων καὶ παμφόρος, πλὴν ὀλίγων χωρίων τῶν κατὰ τὴν παραλίαν, ὅσα ἐλώδη καὶ νοσερὰ, ἢ 30 εἴ τινα ὄρεινὰ καὶ πετρώδη· καὶ ταῦτα δ' οὐ τελέως ἀργὰ, οὐδ' ἄχρηστα, ἀλλὰ νομὰς παρέχει δαψιλεῖς ἢ ὕλην, ἢ κασπούς τινας ἐλείους ἢ πετραίους. Τὸ δὲ Καίικονδον, ἐλώδες δὲν, εὐοινοτάτην ἀμπελον τρέφει, τὴν δεινὴν.

27. Τὸ Καμπανίας πεδίου εὐδαιμονέστατον τῶν ἀπάν- 35 των ἐστί· περίκεινται δ' αὐτῷ γεωλοφίαι τε εὐκαρποι, καὶ ὕλη τὰ τε τῶν Σαννιτῶν καὶ τὰ τῶν 'Οσκων. Διὰ δὲ

την ἀρετὴν περιμάχητον ἦν τὸ πεδίον. Ἱστορεῖται δὲ ἕνια τῶν πεδίων σπείρεσθαι δι' ἔτους, δις μὲν τῇ ζέφῃ, τὸ δὲ τρίτον ἐλύμῳ, τινὰ δὲ καὶ λαχανεύεσθαι τῷ τετάρτῳ σπορῷ. Καὶ μὴν τὸν οἶνον τὸν κράτιστον ἐντεῦθεν ἔχουσι Ῥωμαῖοι, τὸν Φάλερνον, καὶ τὸν Στάτανον καὶ Κάληνον. Ὡς δ' αὐτως ἐνέλαιός ἐστι, καὶ πᾶσα ἡ περὶ τὸ Οὐέναφρον ὁμορον τοῖς πεδίοις ὄν.

28. Ὑπέρκειται δὲ τῶν τόπων τούτων ὄρος τὸ Οὐέσσουϊον, ἀγροῖς περιοικούμενον παγκάλοις, πλὴν τῆς κορυφῆς· αὕτη δ' ἐπίπεδος μὲν πολὺ μέρος ἐστίν, ἀκαρπος δ' ὅλη· ἐκ δὲ τῆς ὕψους τεφρώδης, καὶ κοιλάδας φαίνει σπαραγγώδεις πετρῶν αἰθαλωδῶν κατὰ τὴν χροάν, ὥς ἂν ἐκβεβρωμένων ὑπὸ πυρός· ὥς τεκμαίροιτ' ἂν τις, τὸ χωρίον τοῦτο καίεσθαι πρότερον, καὶ ἔχειν κρατῆρας πυρὸς, σβεσθῆναι δ' ἐπιλιπούσης τῆς ὕλης.

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29. Ἡ Κρότων, ἦν Μύσκελλος ἔκτισε, δοκεῖ τὰ τε πολέμια καλῶς ἀσκῆσαι, καὶ τὰ περὶ τὴν ἀθλῆσιν. Ἐν μιᾷ γοῦν Ὀλυμπιάδι οἱ τῶν ἄλλων προτερήσαντες τῷ σταδίῳ ἑπτὰ ἄνδρες ἅπαντες ὑπῆρξαν Κροτωνιάται· ὥστ' εἰκότως εἰρῆσθαι δοκεῖ, διότι Κροτωνιατῶν ὁ ἔσχατος πρῶτος ἦν τῶν ἄλλων Ἑλλήνων. Πλείστους οὖν Ὀλυμπιονίκας ἔσχε, καίπερ οὐ πολὺν χρόνον οἰκηθεῖσα, διὰ τὸν φθόρον τῶν ἐπὶ Σάγγρᾳ πεσόντων ἀνδρῶν, πλείστων τὸ πλῆθος. Προσέλαβε δὲ τῇ τῆς πόλεως δόξῃ καὶ τὸ τῶν Πυθαγορείων πλῆθος, καὶ Μίλων, ἐπιφανέστατος μὲν τῶν ἀθλητῶν γεγυνώς, ὁμηγητῆς δὲ Πυθαγόρου, διατρίψαντος ἐν τῇ πόλει πολὺν χρόνον. Φασὶ δὲ ἐν τῷ συσσιτίῳ ποτὲ τῶν φιλοσόφων πονήσαντος στύλου, τὸν Μίλωνα ὑποδύντα σῶσαι ἅπαντας, ὑποσπᾶσαι δὲ ἑαυτόν. Τῇ δὲ αὐτῇ ῥώμῃ πεποιθότα εἰκὸς ἐστίν εὐρέσθαι καὶ τὴν τοῦ βίου καταστροφὴν. Λέγεται γοῦν ὁδοιπορῶν ποτε δι' ὕλης βαθείας εὐρεῖν ξύλον μέγα ἐσφηνωμένον· ἐμβαλὼν δὲ χεῖρας ἅμα καὶ πόδας εἰς τὴν διάστασιν, βιάζεσθαι πρὸς τὸ διασχίσαι τελέως τοσοῦτον δ' ἰσχυσε μόνον, ὥστ' ἐκπεσεῖν τοὺς ποῖνας, εἰτ' εὐθύς συμπεσεῖν τὰ μέρη τοῦ ξύλου, ἀποληφθέντα δ' αὐτόν ἐν τῇ τοιαύτῃ πάγῃ θηρόδρωτον γενέσθαι



30. Ἐφεξῆς δ' ἐστὶν Ἀχαιῶν κτίσμα ἡ Σύβαρις, ὅνοι ποταμῶν μεταξὺ, Κράθιδος καὶ Συβάριδος. Τοσοῦτον δ' εὐτυχία διήνεγκεν ἡ πόλις αὕτη τὸ παλαιόν, ὥς τεττάρων μὲν ἔθνῶν τῶν πλησίον ἐπῆρξε, πέντε δὲ καὶ εἴκοσι πόλεις ὑπηκούους ἔσχε, τριάκοντα δὲ μυριάσιν ἀνδρῶν ἐπὶ Κροτωνιάτας ἐστράτευσαν, πεντήκοντα δὲ σταδίων κύκλον συνεπλήρουν οἰκοῦντες ἐπὶ τῷ Κράθιδι. Ὑπὸ μέντοι τρυφῆς καὶ ὕδρεως τὴν εὐδαιμονίαν ἅπασαν ἀφηρέθησαν ὑπὸ Κροτωνιατῶν, ἐν ἡμέραις ἑβδομήκοντα· ἐλόντες γὰρ 10 τὴν πόλιν, ἐπήγαγον τὸν ποταμὸν, καὶ κατέκλυσαν.

31. Διαβόητοι εἰσὶν ἐπὶ τρυφῇ οἱ Συβαρίται, οἱ τὰς ποιούσας ψόφον τέχνας οὐκ ἐῷσιν ἐπιδημεῖν τῇ πόλει, οἷον χαλκέων καὶ τεκτόνων καὶ τῶν ὁμοίων, ὅπως αὐτοῖς πανταχόθεν ἀθόρυβοι ὦσιν οἱ ὕπνοι. Οὐκ ἐξῆν δ' οὐδ' 15 ἀλεκτρυόνα ἐν τῇ πόλει τρέφεσθαι. Ἱστορεῖ δὲ περὶ αὐτῶν Τίμαιος, ὅτι ἀνὴρ Συβαρίτης, εἰς ἀγρόν ποτε πορευόμενος, ἔφη, ἰδὼν τοὺς ἐργάτας σκάπτοντας, αὐτὸς ῥῆγμα λαβεῖν· πρὸς δὲ ἀποκρίνασθαι τινα τῶν ἀκουσάντων αὐτὸς δὲ σοῦ διηγουμένου ἀκούων πεπόνηκα τὴν πλευράν. 20 — Ἄλλος δὲ Συβαρίτης παραγενόμενος εἰς Λακεδαίμονα, καὶ κληθεὶς εἰς φειδίτιον, ἐπὶ τῶν ξύλων κατακείμενος καὶ δειπνῶν μετ' αὐτῶν, πρότερον μὲν ἔφη καταπεπληχθαι τὴν τῶν Λακεδαιμονίων πυνθανόμενος ἀνδρείαν, τῶν δὲ θεασάμενος νομίζειν μηδὲν τῶν ἄλλων αὐτοῦς διαφέρειν· 25 καὶ γὰρ τὸν ἀνανδρότατον μᾶλλον ἂν ἐλέσθαι ἀποθανεῖν, ἢ τοιοῦτον βίον ζῶντα καρτερεῖν.—32. Δοκεῖ δὲ μετὰ τῆς εὐδαιμονίας αὐτῶν καὶ ὁ τῆς πόλεως τόπος παροξύναι αὐτοὺς ἐκτρυφῆσαι· ἡ γὰρ πόλις αὐτῶν ἐν κοίλῳ κειμένη, τοῦ μὲν θέρους, ἑωθέν τε καὶ πρὸς ἑσπέραν ψύχος ὑπερ- 30 βάλλον ἔχει, τὸ δὲ μέσον τῆς ἡμέρας καῦμα ἀνύποιστον· ὁθεν καὶ ῥηθῆναι, ὅτι τὸν βουλόμενον ἐν Συβάρει μὴ πρὸ μοίρας ἀποθανεῖν, οὔτε δυόμενον, οὔτε ἀνίσχοντα τὸν ἥλιον ὁρᾶν δεῖ.—33. Ἐς τηλικούτον δ' ἦσαν τρυφῆς ἐληλακότες, ὥς καὶ παρὰ τὰς εὐωχίας τοὺς ἵππους ἐθίσαι 35 πρὸς αὐλὸν ὀρχεῖσθαι. Τοῦτ' οὖν εἰδότες οἱ Κροτωνιάταις, ὅτε αὐτοῖς ἐπολέμουν, ἐνέδοσαν τὸ ὀρχηστικὸν μέρος·

συμπερῆσαν γὰρ αὐτοῖς καὶ αὐληταὶ ἐν στρατιωτικῇ σκευῇ· καὶ ἅμα αὐλούντων ἀκούοντες οἱ ἵπποι, οὐ μόνον ἐξωρχήσαντο, ἀλλὰ καὶ τοὺς ἀναβάτας ἔχοντες ἤντομόλησαν πρὸς τοὺς Κροτωνιάτας.

34. Ἡ Σικελία πασῶν τῶν νήσων καὶ κρατίστη ἐστὶ, 5 καὶ τῇ παλαιότητι τῶν μυθολογουμένων πεπρώτευσεν· Ἡ γὰρ νῆσος τὸ παλαιὸν ἀπὸ μὲν τοῦ σχήματος Τρινακρία κληθεῖσα, ἀπὸ δὲ τῶν κατοικησάντων αὐτὴν Σικανῶν Σικανία προσαγορευθεῖσα, τελευταῖον ἀπὸ τῶν Σικελῶν τῶν ἐκ τῆς Ἰταλίας πανόημεϊ περαιωθέντων ὠνόμασται 10 Σικελία. Ἔστι δ' αὐτῆς ἡ περίμετρος σταδίων ὡς τετρακισχιλίων τριακοσίων ἐξήκοντα. Οἱ ταύτην οὖν κατοικοῦντες Σικελιώται παρειλήφασι παρὰ τῶν προγόνων, αἰεὶ τῆς φήμης ἐξ αἰῶνος παραδεδομένης τοῖς ἐγγόνοις, ἱερὰν ὑπάρχειν τὴν νῆσον Διὶ καὶ Κόρῃ, καὶ ταύτας 15 τὰς θεὰς ἐν αὐτῇ πρώτως φανῆναι, καὶ τὸν τοῦ σίτου καρπὸν ταύτην πρώτην ἀνεῖναι, διὰ τὴν ἀρετὴν τῆς χώρας. —35. Καὶ τῆς ἀρπαγῆς τῆς κατὰ τὴν Κόρην ἐν ταύτῃ γενομένης ἀπόδειξιν εἶναι λέγουσι φανερωτάτην, ὅτι τὰς διατριβὰς αἱ θεαὶ κατὰ ταύτην τὴν νῆσον ἐποιοῦντο, διὰ 20 τὸ στέργεσθαι μάλιστα παρ' αὐταῖς ταύτην. Γενέσθαι δὲ μυθολογοῦσι τῆς Κόρῃς τὴν ἀρπαγὴν ἐν τοῖς λειμῶσι τοῖς κατὰ τὴν Ἐνναν., Ἔστι δ' ὁ τόπος οὗτος πλησίον μὲν τῆς πόλεως, τοῖς δὲ καὶ τοῖς ἄλλοις ἀνθεσι παντοδαποῖς εὐπρεπῆς καὶ θεὰς ἄξιος. Διὰ δὲ τὴν ἀπὸ τῶν φνομένων 25 ἀνθῶν εὐωδίαν, λέγεται τοὺς κυνηγεῖν εἰωθότας κύνας μὴ δύνασθαι στιβεύειν, ἐμποδιζομένους τὴν φυσικὴν αἰσθησιν. Ἔστι δὲ ὁ προειρημένος λειμὼν, ἀνωθεν μὲν ὁμαλὸς καὶ παντελῶς εὐνδρος, κύκλῳ δὲ ὑψηλὸς, καὶ πανταχόθεν κρημνοῖς ἀπότομος· δοκεῖ δ' ἐν μέσῳ κεῖσθαι τῆς ὅλης 30 νήσου, διὸ καὶ Σικελίας ὀμφαλὸς ὑπὸ τινῶν ὀνομάζεται. Ἔχει δὲ καὶ πλησίον ἄλσιν καὶ λειμῶνας καὶ περὶ ταῦτα ἔλιν, καὶ σπήλαιον εὐμέγεδρες, ἔχον χάσμα κατάγειον, πρὸς τὴν ἄρκτον νενευκός· δι' οὗ μυθολογοῦσι τὸν Πλούτωνα, μεθ' ἄρματος ἐπελθόντα, ποιήσασθαι τὴν ἀρπαγὴν τῆς 35 Κόρῃς. Μετὰ δὲ τὴν ἀρπαγὴν μυθολογοῦσι τὴν Διὶ καὶ Κόρῃ.

ραν, μὴ δυναμένην εὐρεῖν τὴν θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτνην κρατήρων ἀναψαμένην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης· τῶν δ' ἀνθρώπων τοὺς μάλιστα ταύτην προσδεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν δ καρπὸν ἀντιδωρησαμένην.

36. Τὰ ἄνω τῆς Αἴτνης χωρία ψιλὰ ἐστὶ, καὶ τεφρώδη, καὶ χιόνος μεστὰ τοῦ χειμῶνος· τὰ κάτω δὲ δρυμοῖς καὶ φυτεῖαις διείληπται παντοδαπαῖς. Ἔοικε δὲ λαμβάνειν μεταβολὰς πολλὰς τὰ ἄκρα τοῦ ὄρους διὰ τὴν νομὴν τοῦ  
10 πυρὸς, τοτὲ μὲν εἰς ἓνα κρατῆρα συμφερομένου, τοτὲ δὲ σχιζομένου, καὶ τοτὲ μὲν ῥύακας ἀναπέμποντος, τοτὲ δὲ φλόγας καὶ λιγνῦς, ἄλλοτε δὲ καὶ μύδρους ἀναφυσῶντος. Νύκτωρ μὲν καὶ φέγγη φαίνεται λαμπρὰ ἐκ τῆς κορυφῆς, μεθ' ἡμέραν δὲ καπνῷ καὶ ἀχλύϊ κατέχεται.

15 37. Ἡ Κύρνος νῆσος, ἥ ὑπὸ τῶν Ῥωμαίων καὶ τῶν ἐγχωρίων Κόρσικα ὀνομάζεται, εὐμεγέθης οὔσα, πολλὴν τῆς χώρας ὀρεινὴν ἔχει, πεπυκασμένην δρυμοῖς συνεχέσι, καὶ ποταμοῖς διαρρέομένην μικροῖς. Οἱ δ' ἐγχώριοι τροφ  
αῖς μὲν χρῶνται γάλακτι καὶ μέλιτι καὶ κρέασι, θαψιλῶς  
20 πάντα ταῦτα παρεχομένης τῆς χώρας· τὰ δὲ πρὸς ἀλλήλους βιοῦσιν ἐπιεικῶς καὶ δικαίως, παρὰ πάντας σχεδὸν τοὺς ἄλλους βαρβάρους. Τὰ τε γὰρ κατὰ τὴν ὀρεινὴν ἐν τοῖς δένδρεσιν εὕρισκόμενα κηρία τῶν πρώτων εὕρισκόντων ἐστὶ, μηδενὸς ἀμφισβητοῦντος· τὰ δὲ πρόβατα σημείοις  
25 διειλημμένα, κὰν μηδεὶς φυλάττη, σώζεται τοῖς κεκτημένοις· ἐν τε ταῖς ἄλλαις ταῖς ἐν βίῳ οἰκονομίαις θαυμαστῶς προτιμῶσι τὸ δικαιοπραγεῖν. Φύεται δὲ κατὰ τὴν νῆσον ταύτην καὶ πύξος πλείστη καὶ διάφορος, δι' ἣν καὶ τὸ μέλι τὸ γιγνόμενον ἐν αὐτῇ παντελῶς γίγνεται πικρόν. Κατ-  
30 οἰκοῦσι δ' αὐτὴν βάρβαροι, τὴν διάλεκτον ἔχοντες ἐξηλλαγμένην καὶ δυσκατανόητον· τὸν δ' ἀριθμὸν ὑπάρχουσιν ὑπὲρ τοὺς τρισμυρίους.

38. Ἡ Πελοπόννησος ἐοικυῖά ἐστὶ φύλλῳ πλατάνου τὸ σχῆμα, ἴση δὲ σχεδὸν τι κατὰ μῆκος καὶ κατὰ πλάτος.  
35 Ἐχουσι δὲ τῆς χερρόνησου ταύτης τὸ μὲν ἐσπέριον μέρος Ἑλεῖοι καὶ Μεσσήνιοι, κλυζόμενοι τῷ Σικελικῷ πελάγει·

ἔξῃς δὲ μετὰ τὴν Ἠλείαν ἐστὶ τὸ τῶν Ἀχαιῶν ἔθνος, πρὸς ἄρκτους βλέπον, καὶ τῷ Κορινθιακῷ κόλπῳ παρατεῖνον· τελευτᾷ δὲ εἰς τὴν Σικωνίαν. Ἐντεῦθεν δὲ Σικυῶν κεῖ· Κόρινθος ἐκδέχεται μέχρι τοῦ ἰσθμοῦ. Μετὰ δὲ τὴν Μεσσηνίαν ἡ Λακωνικὴ, καὶ ἡ Ἀργεῖα, μέχρι τοῦ ἰσθμοῦ καὶ εἰς αὐτήν. Μέση δὲ ἐστὶν ἡ Ἀρκαδία, πᾶσιν ἐπικειμένη, καὶ γειτνιώσα τοῖς ἄλλοις ἔθνεσιν.

39. Πολλὰ μὲν δὴ καὶ ἄλλα ἴδοι τις ἂν ἐν Ἑλλάδι καὶ ἀκούσαι θαύματος ἄξια, μάλιστα δὲ τὰ ἐν Ὀλυμπίᾳ. Αὕτη ἡ πόλις τὴν ἐπιφάνειαν ἔσχεν ἐξ ἀρχῆς μὲν διὰ τὸ ἱερὸν τοῦ Ὀλυμπίου Διός· ἐκείνου δ' ἐκλειφθέντος, οὐδὲν ἦγγον συνέμεινεν ἡ δόξα τοῦ ἱεροῦ, καὶ τὴν αὐξήσειν, ὅσῃν ἴσμεν, ἔλαβε διὰ τε τὴν πανήγυριν καὶ τὸν ἀγῶνα τὸν Ὀλυμπιακόν, μέγιστον τῶν ἀπάντων. Ἐκοσμήθη δ' ἐκ τοῦ πλήθους τῶν ἀναθημάτων, ἅπερ ἐκ πάσης ἀντιέθι- 15 ετο τῆς Ἑλλάδος, ὧν ἦν καὶ ὁ χρυσοῦς σφυρήλατος Ζεὺς, ἀνάθημα Κυψέλου τοῦ Κορινθίων τυράννου. Μέγιστον δὲ τούτων ὑπῆρξε τὸ τοῦ Διὸς ξόανον, ὃ ἐποίησε Φειδίας, Χαρμίδου, Ἀθηναῖος.—40. Καθέζεται μὲν δὴ ὁ θεὸς ἐν θρόνῳ, χρυσοῦ πεποιημένος καὶ ἐλέφαντος. Στέφανος δὲ 20 ἐπίκειται οἱ τῇ κεφαλῇ, μεμμημένος ἐλαίας κλῶνας. Ἐν μὲν τῇ δεξιᾷ φέρει Νίκην ἐξ ἐλέφαντος, καὶ ταύτην χρυσοῦ ταινίαν τε ἔχουσιν, καὶ ἐπὶ τῇ κεφαλῇ στέφανον· τῇ δὲ ἀριστερᾷ τοῦ θεοῦ χάριέν ἐστι σκῆπτρον μετάλλοις τοῖς πᾶσιν ἡνδισμένον. Ὁ δὲ ὄρνις, ὃ ἐπὶ τῷ σκῆπτρῳ καθ- 25 ἦμενος, ἐστὶν ὁ αἰετός. Χρυσοῦ δὲ καὶ τὰ ὑποδήματα τῷ θεῷ καὶ ἱμάτιον ὡσαύτως ἐστὶ. Τῷ δὲ ἱματίῳ ζῳδιά τε καὶ τῶν ἀνθῶν τὰ κρίνα ἐστὶν ἐμπεποιημένα. Ὁ δὲ θρόνος ποικίλος μὲν χρυσῷ καὶ λίθοις, ποικίλος δὲ καὶ ἐβένῳ τε καὶ ἐλέφαντι. 30

41. Τὴν μὲν Λακωνικὴν Εὐριπίδης φησὶν ἔχειν πολλὴν μὲν ἄροτον, ἐκπονεῖν δ' οὐ ῥαδίαν· κοίλῃ γάρ, ὄρεσι περίδρομος, τραχεῖά τε, δυσείσβολός τε πολεμίοις· τὴν δὲ Μεσσηνιακὴν καλλίκαρπον ὁ αὐτὸς λέγει, καὶ κατάφρυτον, καὶ βουσί καὶ ποίμναισιν εὐδοτωτάτην.—Εὐσειστος δὲ ἡ Λακ- 35 ωνικὴ, καὶ δὴ τοῦ Ταῦγέτου κορυφᾷς τινὰς ἀπορρύγηται

τινες μνημονεύουσιν. Εἰσὶ δὲ λατομίαι λίθου πολυτελοῦς, τοῦ μὲν Ταιναρίου ἐν Ταινάρῳ, παλαιαί· νεωστὶ δὲ καὶ ἐν τῷ Ταῦγέτῳ μέταλλον ἀνέωξάν τινες εὐμέγεθες χορηγὸν ἔχοντες τὴν τῶν Ῥωμαίων πολυτέλειαν.

42. Λακεδαιμονίοις τέχνας μανθάνειν ἄλλας ἢ τὰς εἰς πόλεμον, αἰσχρὸν ἐστίν. Ἐστιῶνται δὲ πάντες ἐν καινῷ· τοὺς δὲ γέροντας αἰσχύνονται οὐδὲν ἥττον ἢ πατέρας γυμνάσια δ' ὥσπερ ἀνδρῶν ἐστὶν οὕτῳ καὶ παρθένων. Ξένους δ' ἐμβιοῦν οὐκ ἔξεστιν ἐν Σπάρτῃ, οὔτε Σπαρτιάταις ξενιτεύειν. Χρηματίζεσθαι αἰσχρὸν Σπαρτιάτῃ· νομίματι δὲ χρῶνται σκυτίνῳ· ἐὰν δὲ παρά τινι εὐρεθῇ χρυσὸς ἢ ἄργυρος, θανάτῳ ζημιοῦται. Σεμνύνονται δὲ πάντες ἐπὶ τῷ ταπεινοῦς αἵτοὺς παρέχειν καὶ κατηκόους ταῖς ἀρχαῖς. Μακαρίζονται δὲ μᾶλλον παρ' αὐτοῖς οἱ γε-  
 15 ναίως ἀποθνήσκοντες ἢ οἱ εὐτυχῶς ζῶντες. Οἱ δὲ παῖδες νομίμως περὶ τὸν τῆς Ὀρθίας βωμὸν περιϊόντες μαστιγοῦνται. Αἰσχρὸν δὲ ἐστὶ δειλῶν σύσκηνον ἢ συγγυμναστήν ἢ φίλον γενέσθαι. Μάχονται δὲ ἐστεφανωμένοι. Ὑπανίστανται βασιλεῖ πάντες, πλην Ἐφόρων. Ὀμνύει δὲ πρὸ  
 20 τῆς ἀρχῆς ὁ βασιλεὺς κατὰ τοὺς τῆς πόλεως νόμους βασιλεύσειν.

43. Ἱεροπρεπὴς ἐστὶ πᾶς ὁ Παρνασσός, ἔχων ἄντρα τε καὶ ἄλλα χωρία, τιμώμενά τε καὶ ἀγιστευόμενα· ὧν ἐστὶ γνωριμώτατον καὶ κάλλιστον τὸ Κωρύκιον ἄντρον. Τῶν  
 25 δὲ πλευρῶν τοῦ Παρνασοῦ τὸ μὲν ἐσπέριον νέμονται Δοκροί τε οἱ Ὀζόλαι, καὶ τινες τῶν Δωριέων, καὶ Αἰτωλοί· τὸ δὲ πρὸς ἑω Φωκεῖς καὶ Δωριεῖς· τὸ δὲ νότιον κατέχουσιν οἱ Δελφοί, πετρῶδες χωρίον, θεατροειδὲς, κατὰ κορυφὴν ἔχον τὸ μαντεῖον καὶ τὴν πόλιν, σταδίων ἑκκαίδεκα κύκ-  
 • 30 λον πληροῦσαν. Φασὶ δ' εἶναι τὸ μαντεῖον ἄντρον κοῖλον, οὐ μάλα εὐρύστομον· ἀναφέρεσθαι δ' ἐξ αὐτοῦ πνεῦμα ἐνθουσιαστικόν· ὑπερκεῖσθαι δὲ τοῦ στομίου τρίποδα ὑψηλὸν, ἐφ' ὃν τὴν Πυθίαν ἀναβαίνουσαν, δεχομένην τὸ πνεῦμα, ἀποθεσπίζειν ἑμμετρά τε καὶ ἄμετρα.

44. Ἡ τῶν Ἀθηναίων χώρα πέφυκεν οἷα πλείστας πρὸς πόδας παρέχεσθαι. Τὰς μὲν γὰρ ὥρας ἐνθάδε πρῶτον

ετας εἶναι καὶ αὐτὰ τὰ γιγνόμενά μαρτυρεῖ· ἃ γοῦν  
πολλαχοῦ οὐδὲ βλαστάνειν δύναιτ' ἄν, ἐνθάδε καρποφο-  
ρεῖ· ὥσπερ δὲ ἡ γῆ, οἷτω καὶ ἡ περὶ τὴν χώραν θάλαττα  
καμφορωτάτη ἐστί. Καὶ μὴν ὅσα περ οἱ θεοὶ ἐν ταῖς  
ἔραις ἀγαθὰ παρέχουσι, καὶ ταῦτα πάντα ἐνταῦθα πρῶταί- 5  
τατα μὲν ἄρχεται, ὀψιαίτατα δὲ λήγει. Οὐ μόνον δὲ  
κρατεῖ τοῖς ἐπ' ἐνιαυτὸν θάλλουσί τε καὶ γηράσκουσιν,  
ἀλλὰ καὶ αἰδία ἀγαθὰ ἔχει ἡ χώρα. Πέφυκε μὲν γὰρ  
λίθος ἐν αὐτῇ ἀφθονος, ἐξ οὗ κάλλιστοι μὲν ναοὶ, κάλ-  
λιστοι δὲ βωμοὶ γίγνονται, εὐπρεπέστατα δὲ θεοῖς ἀγάλ- 10  
ματα· πολλοὶ δ' αὐτοῦ καὶ Ἕλληνες καὶ βάρβαροι προσδέ-  
ονται. Ἔστι δὲ καὶ γῆ, ἥ σπειρομένη μὲν οὐ φέρει  
καρπὸν, ὀρυσσομένη δὲ πολλαπλασίους τρέφει, ἥ εἰ σίτου  
ἔφερε· καὶ μὴν ὑπαργυρός ἐστι θεία μοῖρα. Πολλῶν  
γοῦν πόλεων παροικουσῶν καὶ κατὰ γῆν καὶ κατὰ θάλατ- 15  
ταν, εἰς οὐδεμίαν τούτων οὐδὲ μικρὰ φλὲψ ἀργυρίτιδος  
διήκει.

45. Ἐν τῇ παραλίᾳ τῆς Ἀττικῆς ἐστὶν ἡ Ἐλευσίς  
πόλις, ἐν ἣ τὸ τῆς Δήμητρος ἱερὸν τῆς Ἐλευσινίας· καὶ  
ὁ μυστικὸς σηκὸς, ὃν κατεσκεύασεν Ἰκτῖνος, ὃς καὶ τὸν 20  
Παρθενῶνα ἐποίησε τὸν ἐν ἀκροπόλει τῇ Ἀθηνᾷ, Περι-  
κλέους ἐπιστατοῦντος τῶν ἔργων. Ἐν δὲ τοῖς δήμοις  
καταριθμεῖται ἡ πόλις.—46. Λόφος δ' ἐστὶν ἡ Μουνυχία  
χερρόνησίζων. Τὸ μὲν οὖν παλαιὸν ἐτετείχιστο καὶ συνώ-  
κιστο ἡ Μουνυχία, προσειληφυῖα τῷ περιβόλῳ τὸν Πειραιᾶ 25  
καὶ τοὺς λιμένας πλήρεις νεωρίων· ἀξιὸν τε ἦν ναύ-  
σταθμὸν τετρακοσίαις ναυσίν. Τῷ δὲ τείχει τούτῳ συν-  
ῆπται τὰ καθειλκυσμένα ἐκ τοῦ ἄστεος σκέλη· ταῦτα  
δ' ἦν μακρὰ τεῖχη, τετταράκοντα σταδίων τὸ μῆκος,  
συνάπτοντα τὸ ἄστυ τῷ Πειραιεῖ. Οἱ δὲ πολλοὶ πόλεμοι 30  
τὸ τεῖχος κατήρειψαν, καὶ τὸ τῆς Μουνυχίας ἔρυμα, τὸν  
τε Πειραιᾶ συνέστειλαν εἰς ὀλίγην κατοικίαν.

47. Πόλεις εἰσὶν ἐν τῇ Κρήτῃ νήσῳ πλείους μὲν, μέγ-  
ισται δὲ καὶ ἐπιφανέσταται τρεῖς, Κνωσσὸς, Γόρτυνα,  
Κυδωνία. Διαφερόντως δὲ τὴν Κνωσσὸν καὶ Ὅμηρος 3.  
ἰμνεῖ, μεγάλην καλῶν, καὶ βασίλειον τοῦ Μίνω, καὶ οἱ

ὑστερον. Καὶ δὴ καὶ διετέλεσε μέχρι πολλοῦ φερόμενη τὰ πρῶτα· εἶτα ἐταπεινώθη, καὶ πολλὰ τῶν νομίμων ἀφηρέθη. Ὑστερον δὲ ἀνέλαβε πάλιν τὸ παλαιὸν σχῆμα τὸ τῆς μητροπόλεως. Ἱστορεῖται δὲ ὁ Μίνως νομοθέτης γενέσθαι σπουδαῖος, θαλαττοκρατῆσαί τε πρῶτος. Προσ-  
 5 ποιεῖτο δὲ Μίνως παρὰ τοῦ Διὸς αὐτοῦ μεμαθηκέναι τοὺς νόμους, οἳ ἐννέα ἐτῶν εἰς τι ὄρος φοιτῶν, ἐν ᾧ Διὸς ἄντρον ἐλέγετο, κάκειθεν αἰεὶ τινας νόμους φέρων τοῖς Κρησί. Ὅμηρος αὐτὸν Διὸς μεγάλου δαριστὴν λέγει. Οἱ  
 10 ἀρχαῖοι δὲ περὶ αὐτοῦ πάλιν ἄλλους εἰρήκασιν λόγους ὑπεναντίους τούτοις· ὥς τυραννικός τε γένοιτο, καὶ βίαιος, καὶ δασμολόγος· τραγωδοῦντες τὰ περὶ τὸν Μινώταυρον, καὶ τὸν Λαβύρινθον, καὶ τὰ Θησεῖ συμβάντα καὶ Δαιδάλῳ.

## II. ASIA.

1. Τῇ δ' Εὐρώπῃ συνεχῆς ἐστὶν ἡ Ἀσία κατὰ τὸν Ταν-  
 15 αῖν συνάπτουσα αὐτῇ· περὶ ταύτης οὖν ἐφεξῆς ῥητέον, διελόντας φυσικοῖς τισὶν ὁροῖς τοῦ σαφοῦς χάριν.—Ὁ Ταῦρος μέσῃν πῶς διέζωκε ταύτην τὴν ἡπειρον, ἀπὸ τῆς ἐσπερίας ἐπὶ τὴν ἑω τεταμένος, τὸ μὲν αὐτῆς ἀπολείπων πρὸς Βορρᾶν, τὸ δὲ, μεσημβρινόν· καλοῦσι δ' αὐτῶν οἱ  
 20 Ἕλληνες, τὸ μὲν, ἐντὸς τοῦ Ταύρου, τὸ δὲ, ἐκτός.—Οἱ δὲ ποταμοὶ, ὅσοι κατὰ τὴν Ἀσίαν λόγου ἄξιοι, ἐκ τοῦ Ταύρου τε καὶ τοῦ Καυκάσου ἀνίσχοντες, οἱ μὲν ὥς ἐπ' ἄρκτον τετραμμένον ἔχουσι τὸ ὕδωρ, οἱ δὲ ὥς ἐπὶ νότον ἄνεμον, ὁ Εὐφράτης τε καὶ ὁ Τίγρης, καὶ ὁ Ἰνδός τε καὶ ὁ Ὑδάσπης,  
 25 καὶ Ἀκεσίνης, καὶ Ὑδραώτης, καὶ Ὑφασις, καὶ ὅσοι ἐν μέσῳ τούτων τε καὶ τοῦ Γάγγου ποταμοῦ εἰς θάλασσαν ἐσβάλλουσιν, ἢ ἐς τενάγῃ ἀναχεόμενοι ἀφανίζονται, καθ' ἅπερ ὁ Εὐφράτης ποταμὸς ἀφανίζεται.

2. Ὁ Καύκασος ὄρος ἐστὶν ὑπερκείμενον τοῦ πελάγους  
 30 ἑκατέρου, τοῦ τε Ποντικοῦ καὶ τοῦ Κασπίου, διατειχίζον τὸν ἰσθμὸν, τὸν διείργοντα αὐτά. Εὐδενδρον δ' ἐστὶν ὕλη παντοδαπῇ, τῇ τε ἄλλῃ καὶ τῇ ναυπηγησίμῳ.—Τὰ ἄκρα τοῦ Καυκάσου κατέχουσιν οἱ Σόανες, κράτιστοι ὄντες κατ' ἀλκὴν καὶ δύναμιν. Παρὰ τούτοις δὲ λέγεται

χρυσὸν καταφέρειν τοὺς χειμάρρους· ὑποδέχεσθαι δὲ αὐτὸν τοὺς βαρβάρους φάτναις κατατετρημέναις, καὶ μαλ-  
λωταῖς δοραῖς· ἀφ' οὗ δὴ μεμυθεῦσθαι καὶ τὸ χρυσόμαλ-  
λον δέρος.

3. Τα μὲν οὖν ἄλλα ἔθνη, τὰ πλησίον περὶ τὸν Καύ-  
κασον, λυπρὰ καὶ μικρόχωρα· τὸ δὲ τῶν Ἀλβανῶν ἔθνος,  
καὶ τὸ τῶν Ἰθέρων, ἃ δὴ πληροὶ μάλιστα τὸν λεχθέντα  
ἰσθμὸν, εὐδαίμονα χώραν ἔχει καὶ σφόδρα καλῶς οἰκεῖσθαι  
δυναμένην.—Καὶ δὴ καὶ ἦγε Ἰθηρία οἰκεῖται καλῶς τὸ  
πλέον πόλεσί τε καὶ ἐποικίους, ὥστε καὶ κεραμωτὰς εἶναι  
στέγας, καὶ ἀρχιτεκτονικὴν τὴν τῶν οἰκήσεων κατασκευὴν,  
καὶ ἐγορὰς καὶ τᾶλλα κοινά. Τῆς δὲ χώρας τὰ μὲν κύκλῳ  
τοῖς Κανκασίοις ὄρεσι περιέχεται· ἐν μέσῳ δὲ ἐστὶ πεδῖον  
ποταμοῖς διάρρυντον, ὃ οἱ γεωργικώτατοι τῶν Ἰθέρων  
οἰκοῦσιν, Ἀρμενιστί τε καὶ Μηδιστί ἐσκευασμένοι. Τὴν  
δὲ ὄρεινὴν οἱ πλείους, καὶ μάχιμοι κατέχουσι, Σκυθῶν  
δίκην ζῶντες, καὶ Σαρματῶν, ὧν περ καὶ ὄμοροι καὶ συγ-  
γενεῖς εἰσίν.—4. Ἀλβανοὶ δὲ ποιμενικώτεροι, καὶ τοῦ  
νομαδικοῦ γένους ἐγγυτέρω, πληρ' οὐκ ἄγριοι· ταύτῃ δὲ  
καὶ πολεμικοὶ μετρίως. Οἰκοῦσι δὲ μεταξὺ τῶν Ἰθέρων,  
καὶ τῆς Κασπίας θαλάττης, χώραν νεμόμενοι ἀρίστην καὶ  
πᾶν φυτὸν ἐκφέρουσιν ἀνευ ἐπιμελείας. Εὐερνῇ δ' ἐστὶ  
καὶ τὰ βοσκήματα παρ' αὐτοῖς, τὰ τε ἡμῖν καὶ τὰ ἄγρια.  
Καὶ οἱ ἄνθρωποι κάλλει καὶ μεγέθει διαφέροντες, ἀπλοὶ  
δὲ καὶ οὐ καπηλικοί· οὐδὲ γὰρ νομίσματι τὰ πολλὰ χρῶν-  
ται, οὐδὲ ἀριθμὸν ἰσασι μείζω τῶν ἑκατὸν, ἀλλὰ φορτίους  
τὰς ἀμοιβὰς ποιοῦνται· καὶ πρὸς τᾶλλα δὲ τὰ τοῦ βίου  
ῥαθύμως ἔχουσιν. Ἀπειροὶ δ' εἰσὶ καὶ μέτρων τῶν ἐπ'  
ἀκριβὲς, καὶ σταθμῶν, καὶ πολέμου τε καὶ πολιτείας καὶ  
γεωργίας ἀπρονοήτως ἔχουσιν.

5. Ἡ Ἀραβία κεῖται μὲν μεταξὺ Συρίας καὶ τῆς Αἰγύπ-  
του, πολλοῖς δὲ καὶ παντοδαποῖς ἔθνεσι διείληπται. Τὰ  
μὲν οὖν πρὸς τὴν ἑω μέρη κατοικοῦσιν Ἀραβες, οὓς ὀνομα-  
ζοῦσι Ναβαταίους, νεμόμενοι χώραν τὴν μὲν ἔρημον,  
τὴν δὲ ἀνυδρον, ὀλίγην δὲ καρποφόρον. Ἔχουσι δὲ βίον  
ληστρικὸν, καὶ πολλὴν τῆς ὁμόρου χώρας κατατρέχοντες



ληστεύουσιν, ὄντες δύσμαχοι κατὰ τοὺς πολέμους. Κατὰ γὰρ τὴν ἀνύδρον χώραν λεγομένην κατεσκευακότες εὐκαιρὰ φρέατα, καὶ ταῦτα πεποιηκότες τοῖς ἄλλοις ἔθνεσιν ἄγνωστα, συμφεύγουσιν εἰς τὴν χώραν ταύτην ἀκινδύνως. Ἀὐτοὶ μὲν γὰρ εἰδότες τὰ κατακεκρυμμένα τῶν ὑδάτων, καὶ ταῦτ' ἀνοίγοντες, χρῶνται δαψιλέσι πότοις· οἱ δὲ τούτους ἐπιδιώκοντες ἄλλοεθνεῖς, σπανίζοντες τῆς ὑδρείας διὰ τὴν ἄγνοιαν τῶν φρεάτων, οἱ μὲν ἀπόλλυνται διὰ τὴν σπάνιν τῶν ὑδάτων, οἱ δὲ, πολλὰ κακοπαθήσαντες, μόλις εἰς τὴν οἰκίαν σώζονται. Διόπερ οἱ ταύτην τὴν χώραν κατοικοῦντες Ἀραβες, ὄντες δυσκαταπολέμητοι, διατελοῦσιν ἀδούλωτοι.

6. Ἡ δ' ἐχομένη τῆς ἀνύδρου καὶ ἐρήμου χώρας Ἀραβία τοσοῦτο διαφέρει ταύτης, ὥστε, διὰ τὸ πλῆθος τῶν ἐν αὐτῇ φυομένων καρπῶν τε καὶ τῶν ἄλλων ἀγαθῶν, εὐδαίμονα Ἀραβίαν προσαγορευθῆναι. Κάλαμον μὲν γὰρ καὶ σχοῖνον καὶ τὴν ἄλλην ὕλην τὴν ἀρωματίζουσαν πολλὴν φέρει, καὶ καθόλου παντοδαπὰς φύλλων εὐωδίας· καὶ τῶν ἀποσταζόντων δακρύων ὁσμαῖς ποικίλαις διείληπται. Τὴν τε γὰρ σμύρναν, καὶ τὸν προσφιλέστατον τοῖς θεοῖς, εἰς τε τὴν οἰκουμένην πᾶσαν διαπόμπιμον λιβανωτὸν αἱ ταύτης ἐσχατιαὶ φέρουσιν. Ἐν δὲ τοῖς ὄρεσιν οὐ μόνον ἐλάτη καὶ πεύκη φύεται δαψιλῆς, ἀλλὰ καὶ κέδρος καὶ ἄρκευθος ἄπλατος, καὶ τὸ καλούμενον βόρατον. Πολλὰ δὲ καὶ ἄλλαι φύσεις εὐώδεις καρποφοροῦσαι τὰς ἀπορροίας καὶ προσπνεύσεις ἔχουσι τοῖς ἐγγίσασι προσηνεστάτας.

7. Μεταλλεύεται δὲ καὶ κατὰ τὴν Ἀραβίαν καὶ ὁ προσαγορευόμενος ἄπυρος χρυσός, οὐχ ὥσπερ παρὰ τοῖς ἄλλοις ἐκ ψηγμάτων καθεψόμενος, ἀλλ' εὐθύς ὀρυττόμενος εὐρίσκεται, τὸ μέγεθος καρύοις κασταναικοῖς παραπλήσιος, τὴν δὲ χρῶαν οὕτως φλογώδης, ὥστε τοὺς ἐντιμοτάτους λίθους ὑπὸ τῶν τεχνιτῶν ἐνδεθέντας ποιεῖν τὰ κάλλιστα τῶν κοσμημάτων. Θρεμμάτων δὲ παντοδαπῶν τοσοῦτο κατ' αὐτὴν ἐπάρχει πλῆθος, ὥστε ἔθνη πολλὰ, νομάδα βίον ἢ ἡρημένα, δύνασθαι καλῶς διατρέφεσθαι, σίτου μὲν μὴ προσδεόμενα, τῇ δ' ἀπὸ τούτων δαψιλείᾳ χορηγούμενα

8. Τὰ δὲ πρὸς ὀνομαζόμενα μέρη κεκλιμένα τῆς Ἀραβίας διείληπται πεδίοις ἀμμώδεσι, δι' ὧν οἱ τὰς ὁδοιπορίας ποιούμενοι, καθάπερ οἱ ἐν τοῖς πελάγεσι, πρὸς τὰς ἀπὸ τῶν ἀστέρων σημασίας τὴν διέξοδον ποιοῦνται. Τὸ δ' ὑπολειπόμενον μέρος τῆς Ἀραβίας, τὸ πρὸς τὴν Συρίαν **6** κεκλιμένον, πληθύνει γεωργῶν καὶ παντοδαπῶν ἐμπόρων. — Ἡ δὲ παρὰ τὸν ὠκεανὸν Ἀραβία κεῖται μὲν ὑπεράνω τῆς εὐδαίμονος, ποταμοῖς δὲ πολλοῖς καὶ μεγάλοις διειλημμένη πολλοὺς ποιεῖ τόπους λιμνάζοντας. Τοῖς δὲ ἐκ τῶν ποταμῶν ἐπακτοῖς ὕδασι καὶ τοῖς ἐκ τῶν θερινῶν ὁμβρῶν **10** γιγνομένοις ἀρδεύοντες πολλὴν χώραν, καὶ διπλοῦς καρποὺς λαμβάνουσι. Τρέφει δὲ ὁ τόπος οὗτος ἐλεφάντων ἀγέλας, καὶ ἄλλα ζῶα κητώδη· πρὸς δὲ τούτοις θρεμμάτων παντοδαπῶν πληθύνει, καὶ μάλιστα βοῶν καὶ προβάτων, τῶν τὰς μεγάλας καὶ παχείας οὐράς ἐχόντων. Πλεῖστα **15** δὲ καὶ διαφορώτατα γένη καμήλων τρέφει, ὧν αἱ μὲν γάλα παρεχόμεναι καὶ κρεοφαγούμεναι, πολλὴν παρέχονται τοῖς ἐγχωρίοις σαψίλειαν· αἱ δὲ πρὸς νωτοφορίαν ἡσκημέναι πυρῶν μὲν ἀνὰ δέκα μεδίμνους νωτοφοροῦσιν, ἀνθρώπους δὲ κατακειμένους ἐπὶ κλίνης πέντε βαστάζουσιν· αἱ δ' **20** ἀνάκωλοι καὶ λαγαραὶ ταῖς συστάσεσι δρομάδες εἰσὶ, καὶ διάτεινουνσι πλεῖστον ὁδοῦ μῆκος, χρήσιμαί μάλιστα πρὸς τὰς διὰ τῆς ἀνύδρου καὶ ἐρήμου συντελουμένας ὁδοιπορίας. Αἱ δ' αὖταὶ καὶ κατὰ τοὺς πολέμους εἰς τὰς μάχας ἔχουσαι τοξότας ἄγονται δύο, ἀντικαθημένους ἀλλήλοις ἀντι- **25** κώτους. Τούτων δὲ ὁ μὲν τοὺς κατὰ πρόσωπον ἀπαντῶντας, ὁ δὲ τοὺς ἐπιδιώκοντας ἀμύνεται.

9. Τῶν ποταμῶν, τοῦ τε Εὐφράτου καὶ τοῦ Τίγρητος, οἱ τὴν μέσην σφῶν Συρίαν ἀπείργουσιν (ὅθεν καὶ τὸ ὄνομα Μεσοποταμία πρὸς τῶν ἐπιχωρίων κληρίζεται), ὁ μὲν **30** Τίγρης πολὺ τι ταπεινότερος ῥέων τοῦ Εὐφράτου, διώρυχάς τε πολλὰς ἐκ τοῦ Εὐφράτου ἐσδέχεται, καὶ πολλοὺς ἄλλους ποταμοὺς παραλαβὼν, καὶ ἐξ αὐτῶν αὐξηθεὶς ἐσβάλλει ἐς τὸν πόντον τὸν Περσικόν, μέγας τε καὶ οὐδαμοῦ διαβατὸς ἐς τε ἐπὶ τὴν ἐκβολὴν, καθότι οὐ καταν- **35** αλίσκεται αὐτοῦ οὐδὲν ἐς τὴν χώραν. Ὁ δὲ Εὐφράτης

μετέωρός τε ῥεῖ καὶ ἰσοχείλης πανταχοῦ τῇ γῇ, καὶ διώρυχ-  
 ἑς τε πολλαὶ ἀπ' αὐτοῦ πεποιήνται, αἱ μὲν ἀένναοι, ἀφ'  
 ὧν ὑδρεύονται οἱ παρ' ἐκάτερα ὠκισμένοι· τὰς δὲ καὶ πρὸς  
 καιρὸν ποιοῦνται, ὅποτε σφίσιν ὕδατος ἐνδεῶς ἔχοι, ἐς τὸ  
 5 ἐπάρδειν τὴν χώραν (οὐ γὰρ ὕεται τὸ πολὺ ἡ γῇ αὕτη ἐξ  
 οὐρανοῦ), καὶ οὕτως ἐς οὐ πολὺ ὕδωρ ὁ Εὐφράτης τελευ-  
 τῶν, καὶ τεναγῶδες τοῦτο, οὕτως ἀποπαύεται.

10. Ἡ χώρα τῶν Ἰνδῶν ποταμοὺς ἔχει πολλοὺς καὶ μεγ-  
 ἄλους πλωτοὺς, οἱ τὰς πηγὰς ἔχοντες ἐν τοῖς ὄρεσι, τοῖς  
 10 πρὸς τὰς ἄρκτους κεκλιμένοις, φέρονται διὰ τῆς πεδιάδος·  
 ὧν οὐκ ὀλίγοι συμμίσγοντες ἀλλήλοις, ἐμβάλλουσιν εἰς  
 ποταμὸν τὸν ὀνομαζόμενον Γάγγην. Οὗτος δὲ, τὸ πλάτος  
 γενόμενος σταδίων τριάκοντα, φέρεται μὲν ἀπὸ τῆς ἄρκτου  
 πρὸς μεσημβρίαν, ἐξερεύγεται δὲ εἰς τὸν Ὠκεανόν. Ὁ δὲ  
 15 παραπλήσιος τῷ Γάγγῃ ποταμὸς, προσαγορευόμενος δὲ Ἰν-  
 δὸς, ἀρχεται μὲν ὁμοίως ἀπὸ τῶν ἄρκτων, ἐμβάλλων δὲ  
 εἰς τὸν Ὠκεανὸν, ἀφορίζει τὴν Ἰνδικήν· πολλὴν δὲ διεξι-  
 ῶν πεδιάδα χώραν, δέχεται ποταμοὺς οὐκ ὀλίγους πλω-  
 τοὺς, ἐπιφανεστάτους δὲ Ὑπανιν καὶ Ὑδάσπην καὶ Ἀκεσ-  
 20 ῖνον. Χωρὶς δὲ τούτων, ἄλλο πλῆθος ποταμῶν παντο-  
 दाπῶν διαρρεῖ, καὶ ποιεῖ κατάρφντον πολλοῖς κηπεύμασι  
 καὶ καρποῖς παντοδαποῖς τὴν χώραν.

11. Ἐκ δὲ τῆς ἀναθυμιάσεως τῶν τοσούτων ποταμῶν,  
 καὶ ἐκ τῶν Ἑτησίων, βρέχεται τοῖς θερινοῖς ὄμβροις ἡ Ἰν-  
 25 δική, καὶ λιμνάζει τὰ πεδία. Ἐν μὲν οὖν τούτοις τοῖς  
 ὄμβροις λίνον σπείρεται καὶ κέγχρος· πρὸς τούτοις σήσα-  
 μον, ὄρυζα, βόσμορον· τοῖς χειμερινοῖς δὲ καιροῖς πυροί,  
 κριθαί, ὄσπρια καὶ ἄλλοι καρποὶ ἐδώδιμοι, ὧν ἡμεῖς ἀπειρ-  
 οί.—12. Ἔστι δένδρα ἐν τῇ Ἰνδικῇ, ὧν τοῖς κλάδοις ἔρια  
 30 ὑπανθεῖ, ἐξ ὧν σινδόνες ὑφαίνονται. Ἔστι δὲ καὶ ἄλλα  
 τινὰ δένδρα παρ' αὐτοῖς, ὧν τὰ φύλλα οὐκ ἐλάττω ἀσπίδος  
 ἐστίν· ἄλλα δὲ ἐπὶ δέκα ἢ δώδεκα πήχεις κλάδους αὐξή-  
 σαντα, εἴτα τὴν λοιπὴν αὐξήσιν κατωφερῇ λαμβάνουσιν,  
 ἕως ἂν ἄψωνται τῆς γῆς· εἴτα πάλιν ῥιζωθέντα αὐθις  
 35 αὐξάνονται πρὸς τὸ ἄνω· ἐξ οὗ πάλιν ὁμοίως τῇ αὐξήσει  
 κατακαμφθέντα, ἄλλην κατῶρυγα ποιοῦσιν, εἴτ' ἄλλην.

καὶ οὕτως ἐφεξῆς, ὥστ' ἀφ' ἐνδὲς δένδρου σκιάδιον γενέσθαι μακρὸν, πολυστύλῳ σκηνῇ ὅμοιον. Ἔστι δὲ καὶ δένδρα, ὧν τὰ στελέχη καὶ πέντε ἀνθρώποις ἐστὶ δυσπερίληπτα.

13. Ἡ Καρμανία παμφόρος ἐστὶ καὶ μεγαλόδενδρος, καὶ ποταμιῖς κατάρρυντος. Τὴν δὲ Γεδρωσίαν ἀκαρπία κατέχει ὁ πολλάκις· διὸ φυλάττουσι τὸν ἐνιαύσιον καρπὸν εἰς ἔτη πλείω. Μετὰ δὲ τὴν Καρμανίαν ἡ Περσίς ἐστι, πολλὴ μὲν ἐν τῇ παραλίᾳ τοῦ ἀπ' αὐτῆς ὀνομαζομένου κόλπου· πολλῷ δὲ μείζων ἐν τῇ μεσογαίᾳ. Τριπλῇ δ' ἐστὶ καὶ τῇ φύσει, καὶ τῇ τῶν ἀέρων κράσει· ἡ μὲν γὰρ παραλία 16 καυματηρά τε καὶ ἀνεμώδης, καὶ σπανιστὴ καρποῦ ἐστὶ πλὴν φοινίκων. Ἡ δ' ὑπὲρ ταύτης ἐστὶ παμφόρος καὶ πεδινή, καὶ θρεμμάτων ἀρίστη τροφὸς, ποταμοῖς τε καὶ λίμναις πληθύνει. Τρίτῃ δ' ἐστὶν ἡ πρὸς βορρᾶν χειμέριος καὶ ὀρεινή. 15

14. Ἡ Περσέπολις, μητρόπολις οὖσα τῆς Περσῶν βασιλείας, πλουσιωτάτη ἦν τῶν ὑπὸ τὸν ἥλιον. Οὐκ ἀνοίκειον δ' εἶναι νομίζομεν, περὶ τῶν ἐν ταύτῃ τῇ πόλει βασιλείων, διὰ τὴν πολυτέλειαν τῆς κατασκευῆς, βραχέα διελθεῖν. Οὗσης γὰρ ἄκρας ἀξιολόγου, περιείληφεν αὐτὴν τριπλοῦν 20 τεῖχος, οὗ τὸ μὲν πρῶτον ὕψος εἶχε πηχῶν ἑκατάδεκα ἐπάλξεσι κεκοσμημένον· τὸ δὲ δεύτερον τὴν μὲν ἄλλην κατασκευὴν ὁμοίαν ἔχει τῷ προειρημένῳ, τὸ δ' ὕψος διπλάσιον. Ὁ δὲ τρίτος περίβολος τῷ σχήματι μὲν ἐστὶ τετράπλευρος, τὸ δὲ τούτου τεῖχος ὕψος ἔχει πηχῶν ἐξή- 25 κοντα, λίθῳ σκληρῷ καὶ πρὸς διαμονὴν αἰωνίαν εὖ πεφυκότε κατεσκευασμένον. Ἐκάστη δὲ τῶν πλευρῶν ἔχει πύλας χαλκᾶς. Ἐν δὲ τῷ πρὸς ἀνατολὰς μέρει τῆς ἄκρας τέτταρα πλέθρα διεστηκὸς ὄρος ἐστὶ, τὸ καλούμενον βασιλικὸν, ἐν ᾧ τῶν βασιλέων ὑπῆρχον οἱ τάφοι. Πέτρα 30 γὰρ ἦν κατεξαμμένη καὶ κατὰ μέσον οἴκους ἔχουσα πλείονας, ἐν οἷς σηκοὶ τῶν τετελευτηκότων ὑπῆρχον· πρόσθασιν μὲν οὐδεμίαν ἔχοντες, ὑπ' ὀργάνων δὲ τινῶν χειροποιήτων, ἐξαιρομένων τῶν νεκρῶν δεχόμενοι τὰς ταφάς. Κατὰ δὲ τὴν ἄκραν ταύτην ἦσαν καταλύσεις βασιλικαὶ 35 πλείους, καὶ θησαυροὶ πρὸς τὴν τῶν χρημάτων παραφυ-

λακὴν εὐθέτως κατεσκευασμένοι. Ταῦτα τὰ βασίλεια δ' Ἀλέξανδρος ἐνέπρησε, τιμωρῶν τοῖς Ἑλλήσιν, ὅτι κακείνων ἱερὰ καὶ πόλεις οἱ Πέρσαι πυρὶ καὶ σιδήρῳ διεπόρθησαν.

- 6 15. Οἱ Πέρσαι ἀγάλματα καὶ βωμοὺς οὐχ ἰδρύονται· τιμῶσι δὲ ἥλιον, καὶ σελήνην, καὶ πῦρ, καὶ γῆν, καὶ ἀνέμους, καὶ ὕδωρ. Εἰ δέ τις εἰς πῦρ φυσήσειεν, ἢ νεκρὸν ἐπιθείη, ἢ ὄνθον, θανατοῦται παρ' αὐτοῖς· ῥιπίζοντες δὲ ἐξάπτουσι τὴν φλόγα.—16. Οἱ τῶν Περσῶν παῖδες εἰς τὰ  
10 διδασκαλεῖα φοιτῶντες, διάγουσι μανθάνοντες δικαιοσύνην, καὶ λέγουσιν, ὅτι ἐπὶ τοῦτο ἔρχονται, ὥσπερ παρ' ἡμῖν οἱ τὰ γράμματα μαθησόμενοι. Οἱ δὲ ἄρχοντες αὐτῶν διατελοῦσι τὸ πλεῖστον μέρος τῆς ἡμέρας δικάζοντες αὐτοῖς. Γίγνεται γὰρ ὁ καὶ παισὶ πρὸς ἀλλήλους, ὥσπερ  
15 ἀνδράσιν, ἐγκλήματα καὶ κλοπῆς, καὶ ἀρπαγῆς, καὶ βίας, καὶ ἀπάτης, καὶ κακολογίας, καὶ ἄλλων, οἷων δὴ εἰκός. Οὓς δ' ἂν γνῶσι τούτων τι ἀδικοῦντας, τιμωροῦνται. Κολάζουσι δὲ καὶ οὓς ἂν ἀδίκως ἐγκαλοῦντας εὐρίσκωσι. Δικάζουσι δὲ καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι  
20 μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας, καὶ ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι καὶ τοῦτον ἰσχυρῶς. Οἶονται γὰρ, τοὺς ἀχαρίστους καὶ περὶ θεοῦς ἂν μάλιστα ἀμελῶς ἔχειν, καὶ περὶ γονέας, καὶ πατρίδα, καὶ φίλους.
- 25 17. Διδάσκουσι δὲ αὐτοὺς καὶ σωφροσύνην, καὶ πείθεσθαι τοῖς ἄρχουσι, καὶ ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ. Μέγα δὲ εἰς τοῦτο συμβάλλεται, ὅτι οὐ παρὰ μητρὶ σιτοῦνται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ, ὅταν οἱ ἄρχοντες σημῆνῳσι. Φέρονται δὲ οἴκοθεν, σῖτον μὲν, ἄρτους, ὄψον  
30 δὲ, κάρδαμον· πιεῖν δ', ἣν τις διψῇ, κώθωνα, ὥς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Πρὸς δὲ τούτοις μανθάνουσι τοξεύειν καὶ ἀκοντίζειν. Μέχρι μὲν δὴ ἐξ ἧ ἑπτακαίδεκα ἐτῶν ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν· ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἐξέρχονται.

## III. AFRICA.

1. Ὁ Νεῖλος, ὃς Αἴγυπτος τὸ παλαιὸν ἐκαλεῖτο, ἀπὸ τῶν Αἰθιοπικῶν τερμόνων ρεῖ ἐπ' εὐθείας πρὸς ἄρκτους, ἕως τοῦ καλουμένου χωρίου Δέλτα, εἴτα σχιζόμενος τριγώνου σχῆμα ἀποτελεῖ. Πολλὰ δὲ στόματα τοῦ Νείλου, ὧν τὰ ἔσχατα, τὸ μὲν ἐν δεξιᾷ Πηλουσιακὸν, τὸ δὲ ἐν ἁριστερᾷ Κανωδικὸν καλεῖται καὶ Ἑρακλειωτικόν· μεταξὺ δὲ τούτων ἄλλαι πέντε εἰσὶν ἐκβολαί, αἱ γε ἀξιόλογοι, λεπτότεραι δὲ πλείους.—2. Μέγιστος δ' ὧν τῶν ἀπάντων ποταμῶν καὶ πλείστην γῆν διεξιὼν, καμπὰς ποιεῖται μεγάλας, ποτὲ μὲν ἐπὶ τὴν ἀνατολὴν καὶ τὴν Ἀραβίαν ἐπιστρέφων, ποτὲ δ' ἐπὶ τὴν δύσιν καὶ τὴν Λιβύην ἐκκλίνων. Φέρεται γὰρ ἀπὸ τῶν Αἰθιοπικῶν ὄρων μέχρι τῆς εἰς θάλατταν ἐκβολῆς στάδια μάλιστα πῶς μύρια καὶ δισχίλια, σὺν αἷς ποιεῖται καμπαῖς. Κατὰ δὲ τοὺς ὑποκάτω τόπους συστέλλεται τοῖς ὄγκοις, αἰ μᾶλλον ἀποσπώμενου τοῦ 15 ρεύματος ἐπ' ἀμφοτέρας τὰς ἡπείρους. Τῶν δ' ἀποσχιζομένων μερῶν, τὸ μὲν εἰς τὴν Λιβύην ἐκκλῖνον ὑπ' ἁμμου καταπίνεται, τὸ βάθος ἐχούσης ἀπιστον· τὸ δ' εἰς τὴν Ἀραβίαν ἐναντίως εἰσχεόμενον, εἰς τέλματα παμμεγέθη καὶ λίμνας ἐκτρέπεται μεγάλας καὶ περιρικουμένας γένεσι 20 πολλοῖς.

3. Ἐν ταῖς ἀναβάσεσι τοῦ Νείλου, πᾶσα ἡ χώρα καλύπτεται, καὶ πελαγίζει, πλὴν τῶν οἰκήσεων· αὗται δ' ἐπὶ λόφων αὐτοφυῶν ἢ χωμάτων ἰδρυνται, πόλεις τε ἀξιόλογοι καὶ κῶμαι, νησίζουσαι κατὰ τὴν πόρρωθεν ὄψιν. Πλείους 25 δ' ἢ τετταράκοντα ἡμέρας τοῦ θέρους διαμεῖναν τὸ ὕδωρ, ἔπειθ' ὑπόδασιν λαμβάνει κατ' ὀλίγον, καθάπερ καὶ τὴν αὐξησιν ἔσχεν· ἐν ἐξήκοντα δὲ ἡμέραις τελέως γυμνοῦται τὸ πεδίον. Πληροῦται δὲ ὁ Νεῖλος ὑπὸ τῶν ὄμβρων τῶν θερινῶν, τῆς Αἰθιοπίας τῆς ἀνω κλυζομένης καὶ μάλιστα 30 ἐν τοῖς ἐσχάτοις ὄρεσι· παυσαμένων δὲ τῶν ὄμβρων παύεται κατ' ὀλίγον καὶ ἡ πλημμυρίς.

4. Φασὶν οἱ Αἰγύπτιοι, κατὰ τὴν ἐξ ἀρχῆς τῶν ὄλων γένεσιν πρῶτους ἀνθρώπους γενέσθαι κατὰ τὴν Αἴγυπτον.

διὰ τε τὴν εὐκрасίαν τῆς χώρας, καὶ διὰ τὴν φύσιν τοῦ Νείλου. Τοῦτον γὰρ πολύγονον ὄντα, καὶ τὰς τροφὰς αὐτοφυεῖς παρεχόμενον, ῥαδίως ἐκτρέφειν τὰ ζωογονηθέντα. Τῆς δ' ἐξ ἀρχῆς παρ' αὐτοῖς ζωογονίας τεκμήριον  
 5 πειρῶνται φέρειν, τὸ καὶ νῦν ἔτι τὴν ἐν τῇ Θηβαίδι χώραν κατὰ τινὰς καιροὺς τοσοῦτους καὶ τηλικούτους μῦς γεννᾶν, ὥστε τοὺς ἰδόντας τὸ γενόμενον ἐκπλήττεσθαι. Ἐνίοις γὰρ αὐτῶν ἕως μὲν τοῦ στήθους καὶ τῶν ἐμπροσθίων ποδῶν διατετυπῶσθαι, καὶ κίνησιν λαμβάνειν, τὸ δὲ λοιπὸν  
 10 τοῦ σώματος ἔχειν ἀδιατύπωτον, μεναύσης ἔτι κατὰ φύσιν τῆς βώλου.

5. Τετταράκοντα ἀπὸ τῆς Μέμφιδος σταδίου προελθόντι, ὀρεινὴ τις ὄφρὺς ἐστίν, ἐφ' ἣ πολλαὶ μὲν πυραμίδες εἰσὶ, τάφοι τῶν βασιλέων· τρεῖς δ' ἀξιόλογοι· τὰς δὲ δύο  
 15 τούτων καὶ ἐν τοῖς ἑπτὰ θεάμασι καταριθμοῦνται.—Ἐν Ἀρσινόῃ πόλει, ἥ πρότερον Κροκοδείλων πόλις ἐκαλεῖτο, χειροθήτης ἱερὸς κροκόδειλος ἐτρέφετο. Ἐν δὲ Ἡρακλέους πόλει ὁ ἰχνεύμων τιμᾶται, ἐχθρὸς ὢν κροκοδείλοις καὶ ἀσπίσιν. Ἐν τῷ Κυνοπολίτῃ νομῷ καὶ τῇ Κυνῶν πόλει  
 20 ὁ Ἄνουβις τιμᾶται, καὶ τοῖς κυσὶ τιμὴ καὶ σίτισις τέτακται τις ἱερά. Τινὰ μὲν γὰρ τῶν ζώων ἅπαντες καὶ τῇ τιμῶσιν Αἰγύπτιοι, καθάπερ βοῦν, κύνα, αἰλουρον, ἱέρακα καὶ ἰδιν· ἄλλα δ' ἐστὶν ἃ τιμῶσι καθ' ἑαυτοὺς ἕκαστοι. .

6. Τὰς Θήβας Ὅμηρος ἑκατομπύλους καλεῖ, καὶ πλεῖστα  
 25 ἐκεῖ κτήματα κεῖσθαι λέγει. Καὶ νῦν δείκνυνται ἰχνη τοῦ μεγέθους αὐτῆς ἐπὶ ὀγδοήκοντα σταδίου τὸ μῆκος· ἐστὶ δ' ἱερά πλείω. Καὶ τούτων δὲ τὰ πολλὰ ἡκρωτηρίωσι· Καμβύσης· νυνὶ δὲ κωμηδὸν συνοικεῖται. Ἐν τῇ περαίᾳ ἐστὶ τὸ Μεμνόνιον. Ἐνταῦθα δὲ δυοῖν κολοσσῶν ὄντων  
 30 μονολίθων, ἀλλήλων πλησίον, ὁ μὲν σώζεται, τοῦ δὲ ἑτέρου τὰ ἄνω μέρη, τὰ ἀπὸ τῆς καθέδρας, πέπτωκε σεισμοῦ γενηθέντος, ὥς φασι. Πεπίστευται δ' ὅτι ἅπαξ καθ' ἡμέραν ἐκάστην ψόφος, ὥς ἂν πληγῆς οὐ μεγάλης, ἀποτελεῖται ἀπὸ τοῦ μένοντος ἐν τῷ θρόνῳ καὶ τῇ βάσει μέρους.  
 35 Ὑπὲρ δὲ τοῦ Μεμνονίου θῆκαι βασιλέων ἐν σπηλαίοις λατομηταὶ περὶ τετταράκοντα, θαυμαστῶς κατεσκευασμένα, θέας ἀξίαι.

7. Περὶ τὰς ἐσχατιὰς τῆς Αἰγύπτου καὶ τῆς ὁμορούσης Ἀραβίας τε καὶ Αἰθιοπίας, τόπος ἐστὶν ἔχων μέταλλα πολλὰ καὶ μεγάλα χρυσοῦ, συναγομένου πολλῇ κακοπαθείᾳ τε καὶ δαπάνῃ. Τῆς γὰρ γῆς μελαίνης οὔσης τῇ φύσει, καὶ διαφυᾶς καὶ φλέβας ἐχούσης μαρμάρου, τῇ λευκότητι ὁ διαφερούσας, καὶ πάσας τὰς περιλαμβομένας φύσεις ὑπερβαλλούσας τῇ λαμπρότητι, οἱ προσεδρεύοντες τοῖς μεταλλικοῖς ἔργοις τῷ πλήθει τῶν ἐργαζομένων κατασκευάζουσι τὸν χρυσόν. Οἱ γὰρ βασιλεῖς τῆς Αἰγύπτου τοὺς ἐπὶ κακουργίᾳ καταδικασθέντας, καὶ τοὺς κατὰ πόλεμον αἰχμα- 10 λωτισθέντας, ἔτι δὲ τοὺς ἀδίκους διαβολαῖς περιπεσόντας, καὶ διὰ θυμὸν εἰς φυλακὰς παραδεδομένους, ποτὲ μὲν αὐτοὺς, ποτὲ δὲ καὶ μετὰ πάσης συγγενείας ἀθροίσαντες, παραδιδόασιν πρὸς τὴν τοῦ χρυσοῦ μεταλλείαν. Οἱ δὲ παραδοθέντες, πολλοὶ μὲν τὸ πλῆθος ὄντες, πάντες δὲ πέδαις 15 δεδεμένοι, προσκαρτεροῦσι τοῖς ἔργοις συνεχῶς, καὶ μεθ' ἡμέραν καὶ δι' ὅλης τῆς νυκτὸς, ἀνάπασιν μὲν οὐδεμίαν λαμβάνοντες, ὄρασμοῦ δὲ παντὸς φιλοτίμως εἰργόμενοι. Τῆς δὲ τὸν χρυσὸν ἐχούσης γῆς τὴν μὲν σκληροτάτην πυρὶ πολλῷ καύσαντες καὶ ποιήσαντες χαύνην, προσάγουσι τὴν 20 διὰ τῶν χειρῶν κατεργασίαν· τὴν δὲ ἀναιμένην πέτραν καὶ μετρίῳ πόνῳ δυναμένην ὑπείκειν λατομικῷ σιδήρῳ καταπονοῦσι μυριάδες ἀκληροῦντων ἀνθρώπων. Καὶ τῆς μὲν ὅλης πραγματείας ὁ τὸν λίθον διακρίνων τεχνίτης καθηγεῖται, καὶ τοῖς ἐργαζομένοις ὑποδείκνυσι· τῶν δὲ 25 πρὸς τὴν ἀτυχίαν ταύτην ἀποδειχθέντων, οἱ μὲν σώματος ῥώμῃ διαφέροντες τυπίσι σιδηραῖς τὴν μαρμαρίζουσαν πέτραν κόπτουσιν, οὐ τέχνην τοῖς ἔργοις, ἀλλὰ βίαν προσάγοντες. Καὶ οὗτοι μὲν τὰ λατομούμενα θραύσματα εἰς ἔδαφος καταβάλλουσι, καὶ τοῦτο ἀδιαλείπτως ἐνεργοῦσι 30 πρὸς ἐπιστάτου βαρύτητα καὶ πληγὰς. Οἱ δὲ ἀνηβοὶ ταῖδες εἰσαδύμενοι διὰ τῶν ὑπονόμων εἰς τὰ κεκοιλωμένα τῆς πέτρας, ἀναβάλλουσιν ἐπιπόνως τὴν ῥιπτούμενην κατὰ μικρὸν πέτραν, καὶ πρὸς τὸν ἐκτὸς τοῦ στομίου τόπον εἰς ὑπαιθρον ἀποκομίζουν. Οἱ δὲ ὑπὲρ ἑτη τριάκοντα παρὰ 35 τούτων λαμβάνοντες ὠρισμένον μέτρον τοῦ λατομήματος,



ἐν δλμοις λιθίνοις τύπτουσι σιδηροῖς ὑπέροις, ἄχρις ἂν  
 ὀρόβου τὸ μέγεθος κατεργάσωνται. Παρὰ δὲ τούτων τὸν  
 ὀροβίτην λίθον αἱ γυναῖκες καὶ οἱ πρεσβύτεροι τῶν ἀν-  
 δρῶν ἐκδέχονται, καὶ μύλων ἐξῆς πλειόνων ὄντων, ἐπὶ  
 5 τούτους ἐπιβάλλουσι, καὶ παραστάντες ἀνὰ τρεῖς ἢ δύο  
 πρὸς τὴν κώπην ἀλήθουσιν, ἐς σεμδάλεως τρόπον τὸ  
 δοθὲν μέτρον κατεργαζόμενοι. Τὸ δὲ τελευταῖον οἱ τεχνί-  
 ται παραλαβόντες τὸν ἀληλεσμένον λίθον, πρὸς τὴν δλην  
 ἄγουσι συντέλειαν. Ἐπὶ γὰρ πλατείας σανίδος μικρὸν  
 10 ἐγκεκλιμένης τρίβουσι τὴν κατειργασμένην μάρμαρον, ὕδωρ  
 ἐπιχέοντες. Εἶτα τὸ μὲν γεῶδες αὐτῆς ἐκτηκόμενον διὰ  
 τῶν ὑγρῶν καταρρεῖ κατὰ τὴν τῆς σανίδος ἐγκλισιν, τὸ  
 δὲ χρυσίον ἔχον ἐπὶ τοῦ ξύλου παραμένει διὰ τὸ βάρος.  
 Πολλάκις δὲ τοῦτο ποιοῦντες, τὸ μὲν πρῶτον ταῖς χερσὶν  
 15 ἐλαφρῶς τρίβουσι, μετὰ δὲ ταῦτα σπόγγοις ἀραιοῖς κούφως  
 ἐπιθλῖβοντες, τὸ χαῦνον καὶ γεῶδες διὰ τούτων ἀναλαμ-  
 βάνουσι, μέχρις ἂν ὅτου καθαρὸν γένηται τὸ ψῆγμα τοῦ  
 χρυσοῦ. Τὸ δὲ τελευταῖον ἄλλοι τεχνῖται παραλαμβάνον-  
 τες μέτρῳ καὶ σταθμῷ τὸ συνηγμένον εἰς κεραμέους χύτ-  
 20 ρους ἐμβάλλουσι. Μίξαντες δὲ κατὰ τὸ πλῆθος ἀνάλογον  
 μολίβδου βῶλον καὶ χόνδρους ἁλῶν, ἔτι δὲ βραχὺ κασ-  
 σιτέρου, καὶ κρίθινον πίτυρον προσεμβάλλουσιν. Ἄρ-  
 μοστὸν δ' ἐπίθεμα ποιήσαντες, καὶ πηλῷ φιλοπόνως περι-  
 κρίσαντες, ὀπτῶσιν ἐν καμίνῳ πέντε ἡμέρας καὶ νύκτας  
 25 ἰσας ἀδιαλείπτως. Ἐπειτα ἑάσαντες ψυγῆναι, τῶν μὲν  
 ἄλλων οὐδὲν εὐρίσκουσιν ἐν τοῖς ἀγγείοις, τὸν δὲ χρυσὸν  
 καθαρὸν λαμβάνουσιν, ὀλίγης ἀπουσίας γεγενημένης. Ἡ  
 μὲν οὖν τῶν μετάλλων τούτων εὗρεσις ἀρχαία παντελῶς  
 ἐστίν, ὥς ἂν ὑπὸ τῶν παλαιῶν βασιλέων καταδειχθεῖσα.  
 30 8. Ὁ Ἀλέξανδρος κρίνας ἐν Αἰγύπτῳ πόλιν μεγάλην  
 κτίσαι, προσέταξε τοῖς ἐπὶ τὴν ἐπιμέλειαν ταύτην κατα-  
 λειπομένοις, ἀνὰ μέσον τῆς τε λίμνης καὶ τῆς θαλάσσης  
 οἰκίσαι τὴν πόλιν. Διαμετρήσας δὲ τὸν τόπον, καὶ ῥυμο-  
 τομήσας φιλοτέχνως τὴν πόλιν, ἀφ' ἑαυτοῦ προσηγόρευσε  
 35 Ἀλεξάνδρειαν, εὐκαιρότατα μὲν κειμένην πλησίον τοῦ  
 Φάρου λιμένος, τῇ δ' εὐστοχίᾳ τῆς ῥυμοτομίας ποιήσας

διαπνεῖσθαι τὴν πόλιν τοῖς ἐτησίοις ἀνέμοις. Καὶ τού-  
των πνεόντων μὲν διὰ τοῦ μεγίστου πελάγους, καταψυχόν-  
των δὲ τὸν κατὰ τὴν πόλιν ἀέρα, πολλὴν τοῖς κατοικοῦ-  
σιν εὐκрасίαν καὶ ὑγίειαν κατεσκεύασε. Καὶ τὸν μὲν  
περίβολον αὐτῆς ὑπεστήσατο τῷ τε μεγέθει διαφέροντα 5  
καὶ κατὰ τὴν ὀχυρότητα θαυμάσιον. Ἀνὰ μέσον γὰρ ὧν  
μεγάλῃς λίμνης καὶ τῆς θαλάττης, δύο μόνον ἀπὸ τῆς  
γῆς ἔχει προσόδους στενὰς καὶ παντελῶς εὐφυλάκτους.  
Τὸν δὲ τύπον τῆς πόλεως ἀποτελῶν χλαμύδι παρα-  
πλήσιον, ἦγε πλατεῖαν, μέσῃν σχεδὸν τὴν πόλιν τέμνου- 10  
σαν, καὶ τῷ τε μεγέθει καὶ πλάτει θαυμαστήν. Ἀπὸ  
γὰρ πύλης ἐπὶ πύλην διήκουσα, τεσσαράκοντα μὲν σταδ-  
ίων ἔχει τὸ μῆκος, πλέθρου δὲ τὸ πλάτος, οἰκιῶν δὲ καὶ  
ιερῶν πολυτελέσι κατασκευαῖς πᾶσα κεκόσμηται. Προσ-  
έταξε δ' ὁ Ἀλέξανδρος καὶ βασιλεία κατασκευάσαι θαν- 15  
μαστὰ κατὰ τὸ μέγεθος καὶ βάρος τῶν ἔργων. Οὐ μόνον  
δ' ὁ Ἀλέξανδρος, ἀλλὰ καὶ οἱ μετ' αὐτὸν βασιλεύσαντες  
Αἰγύπτου σχεδὸν ἅπαντες πολυτελέσι κατασκευαῖς ἠΰξη-  
σαν αὐτὰ τὰ βασιλεία. Καθόλου δὲ ἡ πόλις τοσαύτην  
ἐπίδοσιν ἔλαβεν ἐν τοῖς ὕστερον χρόνοις, ὥστε παρὰ 20  
πολλοῖς αὐτὴν πρώτην ἀριθμεῖσθαι τῶν κατὰ τὴν οἰκου-  
μένην. Καὶ γὰρ κάλλει, καὶ μεγέθει, καὶ προσόδων πλήθει  
καὶ τῶν πρὸς τροφήν ἀνηκόντων πολὺ διαφέρει τῶν ἄλ-  
λων. Τὸ δὲ τῶν κατοικούντων οἰκητόρων αὐτὴν πλῆθος  
ὑπερβάλλει τοὺς ἐν ταῖς ἄλλαις πόλεσιν οἰκήτορας. 25

9. Οἱ Αἰθίοπες κακόβιοί τε καὶ γυμνήτες εἰσι τὰ πολλὰ,  
καὶ νομάδες· τὰ δὲ βοσκήματα αὐτοῖς ἐστὶ μικρὰ πρόβατα  
καὶ αἶγες καὶ βόες καὶ κύνες μικροί. Ζῶσι δ' ἀπὸ κέγχρου,  
καὶ κριθῆς, ἀφ' ὧν καὶ ποτὸν ποιοῦσιν αὐτοῖς. Οὐδ'  
ἀκρόδρυα ἔχουσι πλὴν φοινίκων ὀλίγων ἐν κήποις βασιλι- 30  
κοῖς· ἐνιοὶ δὲ καὶ πόαν σιτοῦνται, καὶ κλῶνας ἀπαλοὺς,  
καὶ λωτὸν, καὶ καλάμου ῥίζαν. Κρέασι δὲ χρῶνται, καὶ  
αἵματι, καὶ γάλακτι, καὶ τυρῷ.—10. Οἱ Αἰθίοπες χρῶνται  
τόξοις τετραπήχεσι ξυλίνοις, πεπυρακτωμένοις. Ὀπλίζ-  
ουσι δὲ καὶ τὰς γυναῖκας, ὧν αἱ πλείους κεκρίκωνται τὸ 35  
χεῖλος τοῦ στόματος χαλκῷ κρίκῳ· κωδιοφόροι δ' εἰσὶν,

ἑρέαν οὐκ ἔχοντες, τῶν προβάτων αἰγατριχούντων· οἱ δὲ  
 ὑμνήταί εἰσιν, ἥ καὶ περιέζωνται μικρὰ κώδια ἢ τρέχινα  
 ᾠλέγματα εὐϋφῇ. Θεὸν δὲ νομίζουσι, τὸν μὲν ἀθάνατον,  
 τουτον δ' εἶναι τὸν αἷτιον τῶν πάντων, τὸν δὲ θνητὸν,  
 5 ἀνώνυμόν τινα καὶ οὐ σαφῇ· ὥς δ' ἐπιτοπολὺ τοὺς εὐερ-  
 γέτας καὶ τοὺς βασιλέας θεοὺς νομίζουσι. Τοὺς δὲ νεκ-  
 ροὺς οἱ μὲν εἰς τὸν ποταμὸν ἐκρίπτουσιν, οἱ δ' οἴκοι  
 κατέχουσι περιχέαντες ὕαλον, τινὲς δὲ ἐν κεραμίαις σοροῖς  
 κατορύττουσι κύκλῳ τῶν ἱερῶν. Βασιλέας καθιστᾷσι  
 10 τοὺς κάλλει διαφέροντας, ἢ ἀρετῇ κτηνοτροφίας, ἢ ἀν-  
 δρείας, ἢ πλούτου.

11. Τούτων διευκρινημένων, οἰκεῖον ἂν εἴη διελθεῖν  
 περὶ τῶν Λιβύων τῶν πλησίον Αἰγύπτου κατοικούντων  
 καὶ τῆς ὁμόρου χώρας. Τὰ γὰρ περὶ Κυρήνην καὶ τὰς  
 15 Σύρτεις, ἔτι δὲ τὴν μεσόγειον τῆς κατὰ τοὺς τόπους τού-  
 τους χέρσου, κατοικεῖ τέτταρα γένη Λιβύων· ὧν οἱ μὲν  
 ὀνομαζόμενοι Νασαμῶνες νέμονται τὰ νεύοντα μέρη πρὸς  
 νότον, οἱ δ' Αὐχῖσαι τὰ πρὸς τὴν δύσιν· οἱ δὲ Μαρμαρίδαι  
 κατοικοῦσι τὴν μεταξὺ ταινίαν Αἰγύπτου καὶ Κυρήνης,  
 20 μετέχοντες καὶ τῆς παραλίας· οἱ δὲ Μάκαι πολυανθρωπία  
 τῶν ὁμοεθνῶν προέχοντες, νέμονται τοὺς τόπους τοὺς  
 περὶ τὴν Σύρτιν. Τῶν δὲ προειρημένων Λιβύων γεωργοὶ  
 μὲν εἰσιν, οἷς ὑπάρχει χώρα δυναμένη καρπὸν φέρειν  
 δαψιλῇ, νομάδες δ', ὅσοι τῶν κτηνῶν τὴν ἐπιμέλειαν  
 25 ποιούμενοι, τὰς τροφὰς ἔχουσιν ἀπὸ τούτων. Ἀμφότερα  
 δὲ τὰ γένη ταῦτα βασιλέας ἔχει, καὶ βίον οὐ παντελῶς  
 ἄγριον, οὐδ' ἀνθρωπίνης ἡμερότητος ἐξηλλαγμένον. Τὸ  
 δὲ τρίτον γένος οὔτε βασιλέως ὑπακοῦον, οὔτε τοῦ δικαίου  
 λόγον οὐδ' ἐννοίαν ἔχον, ἀεὶ ληστεύει· ἀπροσδοκῆτως δὲ  
 30 τὰς ἐμβολὰς ἐκ τῆς ἐρήμου ποιούμενον, ἀρπάζει τὰ παρα-  
 τυχόντα, καὶ ταχέως ἀνακίμπτει πρὸς τὸν αὐτὸν τόπον  
 Πάντες δ' οἱ Λίβυες οὗτοι θηριώδη βίον ἔχουσιν, ὑπαίθριοι  
 διαμένοντες, καὶ τὸ τῶν ἐπιτηδευμάτων ἄγριον ἐξηλω-  
 κότες· οὔτε γὰρ ἡμέρου διαίτης, οὔτ' ἐσθῆτος μετέχουσιν  
 35 ἀλλὰ δοραῖς αἰγῶν σκεπάζουσι τὰ σώματα. Ὁ δ' ὄπλισ-  
 μὸς αὐτῶν ἐστὶν οἰκεῖος τῆς τε χώρας καὶ τῶν ἐπιτηδευ-

ματων. Κοῦφοι γὰρ ὄντες τοῖς σώμασι, καὶ χώραν οἰκοῦν-  
 τες κατὰ τὸ πλεῖστον πεδιάδα, πρὸς τοὺς κινδύνους ὁρμῶσι,  
 λόγχας ἔχοντες τρεῖς καὶ λίθους ἐν ἄγγεσι θυκύνους·  
 ξίφος δ' οὐ φοροῦσιν, οὐδὲ κράνος, οὐδ' ὄπλον οὐδὲν  
 ἕτερον, στοχαζόμενοι τοῦ προτερεῖν ταῖς εὐκνησίαις ἐν  
 τοῖς διωγμοῖς, καὶ πάλιν ἐν ταῖς ἀποχωρήσεσι. Διόπερ  
 εὐθετώτατοι πρὸς ὁρόμον εἰσὶ καὶ λιθοβολίαν, διαπεκονη-  
 κότες τῇ μελέτῃ καὶ τῇ συνηθείᾳ τὰ τῆς φύσεως προ-  
 ερήματα. Καθόλου δὲ πρὸς τοὺς ἄλλοφύλους οὔτε τὸ  
 δίκαιον οὔτε τὴν πίστιν κατ' οὐδένα τρόπον διατηροῦσιν.. 10

12. Τῆς δὲ χώρας ἡ μὲν ὁμορος τῇ Κυρήνῃ γεώδης ἐστὶ  
 καὶ πολλοὺς φέρουσα καρπούς. Οὐ μόνον γὰρ ὑπάρχει  
 σιτοφόρος, ἀλλὰ καὶ πολλὴν ἀμπελον, ἔτι δ' ἐλαίαν ἔχει,  
 καὶ τὴν ἀγρίαν ὕλην, καὶ ποταμοὺς εὐχρηστίαν παρεχο-  
 μένους· ἡ δ' ὑπὲρ τὸ νότιον μέρος ὑπερτείνουσα, ἄσπορος 15  
 οὔσα καὶ σπανίζουσα ναματιαίων ὑδάτων, τὴν πρόσσψιν  
 ἔχει πελάγει παρεμφερῇ, οὐδεμίαν δὲ παρεχομένη ποικ-  
 ιλίαν, ἐρήμῳ γῇ περιέχεται. Διόπερ οὐδ' ὄρνεον ἰδεῖν  
 ἔστιν, οὐ τετράπουν ἐν αὐτῇ ζῶον, πλὴν δορκάδος καὶ  
 βοός· οὐ μὴν οὔτε φυτὸν, οὐτ' ἄλλο τῶν δυναμένων 20  
 ψυχαγωγῆσαι τὴν δρασιν, ὥς ἂν τῆς εἰς μεσόγειον ἀν-  
 ηκούσης γῆς ἐχούσης ἐπὶ τὸ μῆκος ἀθρόους θῖνας. Ἐφ'  
 ὅσον δὲ σπανίζει τῶν πρὸς ἡμερον βίον ἀνηκόντων, ἐπὶ  
 τοσοῦτον πληθύνει παντοίων ταῖς ἰδέαις καὶ τοῖς μεγέθεσιν  
 ὄψεων, μάλιστα δὲ τῶν τοιούτων, οὓς προσαγορεύουσι 25  
 κεράστας· οἳ τὰ μὲν δῆγματα θανατηφόρα ποιοῦνται, τὴν  
 δὲ χρόαν ἀμμῷ παραπλησίαν ἔχουσι. Διόπερ ἐξωμοιωμέν-  
 ων αὐτῶν κατὰ τὴν πρόσσψιν τοῖς ὑποκειμένοις ἐδάφεσιν,  
 ὀλίγοι μὲν ἐπιγιγνώσκουσιν, οἳ πολλοὶ δ' ἀγνοοῦντες  
 πατοῦσι, καὶ κινδύνους περιπίπτουσιν ἀπροσδοκῆτοις. 30

13. Ἡ Καρχηδὼν ἐπὶ χερρόνησον τινὸς ἰδρύται, περι-  
 γραφούσης κύκλον, τριακοσίων ἐξήκοντα σταδίων ἔχοντα  
 τεῖχος. Κατὰ μέσην δὲ τὴν πόλιν ἡ ἀκρόπολις, ἣν ἐκάλ-  
 ουν Βύρσαν, ὄφρὺς ἱκανῶς ὀρθία, κύκλῳ περιοικουμένη,  
 κατὰ δὲ τὴν κορυφὴν ἔχουσα Ἀσκληπιεῖον, ὅπερ κατὰ τὴν 35  
 ἄλῳσιν τῆς πόλεως ἡ γυνὴ τοῦ Ἀσδρούβα συνέπρησεν

αὐτῇ. Ὑπόκεινται δὲ τῇ ἀκροπόλει οἱ τε λιμένες, καὶ ὁ Κώθων, νησίον περιφερὲς Εὐρίπῳ περιεχόμενον, ἔχον τε νεωσοίκους ἐκατέρωθεν κύκλῳ. Κτίσμα δ' ἐστὶ Διδούς, ἀγαγούσης ἐκ Τύρου λαόν· οὕτω δ' εὐτυχῆς ἡ ἀποικία  
 6 τοῖς Φοίνιξιν ὑπῆρξε καὶ αὕτη, καὶ ἡ μέχρι τῆς Ἰθρηρίας τῆς τε ἄλλης καὶ τῆς ἔξω στηλῶν, ὥστε καὶ τῆς Εὐρώπης τὴν ἀρίστην ἐνεύμαντο οἱ Φοίνικες κατὰ τὴν ἡπειρον, καὶ τὰς προσεχεῖς νήσους· τὴν τε Λιβύην κατεκτήσαντο πᾶσαν, ὅσπιν μὴ νομαδικῶς οἶόν τ' ἦν οἰκεῖν. Ἀφ' ἧς δυνάμει  
 10 εὖς πόλιν τε ἀντίπαλον τῇ Ῥώμῃ κατεσκευάσαντο, καὶ τρεῖς ἐπολέμησαν πρὸς αὐτοὺς μεγάλους πολέμους.

14. Γένοιτο δ' ἂν εὐδηλος ἡ δύναμις αὐτῶν ἐκ τοῦ ὑστάτου πολέμου, ἐν ᾧ κατελύθησαν ὑπὸ Σκηπίωνος, τοῦ Αἰμυλιανοῦ, καὶ ἡ πόλις ἄρδην ἠφανίσθη. Ὅτε γὰρ  
 15 ἤρξαντο πολεμεῖν, πόλεις μὲν εἶχον τοιακοσίας ἐν τῇ Λιβύῃ ἀνθρώπων δ' ἐν τῇ πόλει μυριάδας ἐβδομήκοντα· πολιορκούμενοι δὲ καὶ ἀναγκασθέντες τραπέσθαι πρὸς ἐνδοσιν, πανοπλιῶν μὲν ἔδωσαν μυριάδας εἴκοσι, καταπελτικά δὲ ὄργανα τρισχίλια, ὥς οὐ πολεμηθησόμενοι. Κριθ-  
 20 ἔντος δὲ πάλιν τοῦ ἀναπολεμεῖν, ἐξαίφνης ὀπλοποιίαν συνεστήσαντο, καὶ ἐκάστης ἡμέρας ἀνεφέροντο θυρεοὶ μὲν ἑκατὸν καὶ τετταράκοντα πεπηγότες· μάχαιραι δὲ τριακόσαι, καὶ λόγχαι πεντακόσαι, χίλια δὲ βέλη καταπελτικά· τρίχα δὲ τοῖς καταπέλταις αἱ θεράπαιναι παρείχον  
 25 ἔτι τοίνυν ναῦς ἔχοντες δώδεκα, τότε, καίπερ ἤδη συμπεφευγότες εἰς τὴν Βύρσαν, ἐν διμήνῳ κατεσκευάσαντο ναῦς εἴκοσι καὶ ἑκατὸν καταφράκτους, καὶ, τοῦ στόματος τοῦ Κώθωνος φρουρουμένου, διώρυξαν ἄλλο στόμα, καὶ προῆλθεν αἰφνιδίως ὁ στόλος· ὕλη γὰρ ἦν ἀποκειμένη  
 30 παλαιὰ, καὶ τεχνιτῶν πλῆθος προσεδρεῦον καὶ σιταρκούμενον δημοσίᾳ. Τοιαύτη δ' οὖσα Καρχηδῶν, ὅμως ἐάλω καὶ κατεσκάφη

## HISTORY AND BIOGRAPHY

## I. SOLON.

*Solon procures the Athenians the Possession of Salamis*

Ἐπεὶ μακρόν τινα καὶ δυσχερῇ πόλεμον οἱ ἐν ἄστει περὶ τῆς Σαλαμνίων νήσου Μεγαρεῦσι πολεμοῦντες ἐξέκαμον, καὶ νόμον ἔθεντο, μήτε γράψαι τινὰ, μήτ' εἰπεῖν αὐθις, ὥς χρή τὴν πόλιν ἀντιποιεῖσθαι τῆς Σαλαμῖνος, ἢ θανάτῳ ζημιοῦσθαι, βαρέως φέρων τὴν ἀδοξίαν ὁ Σόλων, 5 καὶ τῶν νέων ὁρῶν πολλοὺς δεομένους ἀρχῆς ἐπὶ τὸν πόλεμον, αὐτοὺς δὲ μὴ θαρρόντας ἄρξασθαι διὰ τὸν νόμον, ἐσκήψατο μὲν ἑκστασιν τῶν λογισμῶν, καὶ λόγος εἰς τὴν πόλιν ἐκ τῆς οἰκίας διεδόθη παρακινήτικῳ ἔχειν αὐτόν. Ἐλεγεία δὲ κρύφα συνθεῖς, καὶ μελετήσας ὥστε λέγειν 10 ἀπὸ στόματος, ἐξεπήδησεν εἰς τὴν ἀγορὰν ἄφνω, πιλίου περιθέμενος. Ὅχλου δὲ πολλοῦ συνδραμόντος, ἀναβὰς ἐπὶ τὸν τοῦ κήρυκος λίθον, ἐν ᾧδῃ διεξῆλθε τὴν ἐλεγείαν, ἥς ἐστὶν ἀρχή·

Αὐτὸς κήρυξ ἦλθον ἀφ' ἡμερτῆς Σαλαμῖνος, 15  
Κόσμον ἐπέων, ᾧδῃν ἀντ' ἀγορῆς, θέμενος.

Τοῦτο τὸ ποίημα Σαλαμῖς ἐπιγέγραπται, καὶ στίχων ἑκατὸν ἐστὶ, χαριέντως πάνυ πεποιημένων. Τότε δὲ ἀσθέντος αὐτοῦ, καὶ τῶν φίλων τοῦ Σόλωνος ἀρξαμένων ἐπαινεῖν, μάλιστα δὲ τοῦ Πεισιστράτου τοῖς πολίταις 20 ἐγκελενομένου, καὶ παρορμῶντος πεισθῆναι τῷ λέγοντι, λύσαντες τὸν νόμον, αὐθις ἤπτοντο τοῦ πολέμου, προστησάμενοι τὸν Σόλωνα. Τὰ μὲν οὖν δημῳδῇ τῶν λεγομένων τοιαῦτ' ἐστὶν, ὅτι πλεύσας ἐπὶ Κωλιάδα μετὰ τοῦ Πεισιστράτου, καὶ καταλαβὼν αὐτόθι πάσας τὰς γυναικας 25 τῇ Δήμητρι τὴν πάτριον θυσίαν ἐπιτελούσας, ἐπειψεν ἄνδρα πιστὸν εἰς τὴν Σαλαμῖνα, προσποιούμενον αὐτόμολον εἶναι, κελεύοντα τοὺς Μεγαρεῖς, εἰ βούλονται τῶν

Ἀθηναίων τὰς πρώτας λαβεῖν γυναῖκας, ἐπὶ Κωλιάδῃ  
 μετ' αὐτοῦ πλεῖν τὴν ταχίστην. Ὡς δὲ πεισθέντες οἱ  
 Μεγαρεῖς ἄνδρας ἐξέπεμψαν ἐν τῷ πλοίῳ, καὶ κατεῖδεν ὁ  
 Σόλων τὸ πλοῖον ἐλαννόμενον ἀπὸ τῆς νήσου, τὰς **λεν**  
**6** γυναῖκας ἐκποδῶν ἀπελθεῖν ἐκέλευσε, τῶν δὲ νεωτέρων  
 τοὺς μηδέπω γενειῶντας ἐνδύμασι καὶ μίτραις καὶ ὑποδή  
 μασι τοῖς ἐκείνων σκευασαμένους, καὶ λαβόντας ἐγχειρίδια  
 κρυπτὰ, παίζειν καὶ χορεύειν προσέταξε πρὸς τῇ θαλάσσῃ  
 μέχρις ἂν ἀποβῶσιν οἱ πολέμοι, καὶ γένηται τὸ πλοῖον  
**10** ὑποχείριον. Οὕτω δὴ τούτων πραττομένων, ὑπαχθέντες  
 οἱ Μεγαρεῖς τῇ ὄψει, ἐξεπήδων ὥς ἐπὶ γυναῖκας ἀμλ  
 λώμενοι πρὸς ἀλλήλους· ὥστε μηδένα διαφυγεῖν, ἀλλὰ  
 πάντας ἀπολέσθαι, καὶ τὴν νήσον ἐπιπλεύσαντας εὐθὺς  
 ἔχειν τοὺς Ἀθηναίους. Ἄλλοι δὲ ἄλλον τινὰ τρόπον  
**15** γενέσθαι τὴν κατάληψιν λέγουσιν.

## II.

*Extracts from the Life of Aristides.*

Ἀριστείδης ὁ Λυσιμάχου, φυλῆς μὲν ἦν Ἀντιοχίδος  
 τὸν δὲ δῆμον Ἀλωπεκῆθεν. Περὶ δ' οὐσίας αὐτοῦ λόγοι  
 διάφοροι γεγόνασιν, οἱ μὲν, ὥς ἐν πενίᾳ συντόνῳ καταβιώ  
 σαντος, καὶ μετὰ τὴν τελευταίαν ἀπολιπόντος θυγατέρας  
**20** δύο πολὺν χρόνον ἀνεκδότους δι' ἀπορίαν γεγεννημένας.  
 Πρὸς δὲ τοῦτον τὸν λόγον ὑπὸ πολλῶν εἰρημένον ἀντι  
 τασσόμενος ὁ Φαληρεὺς Δημήτριος, χωρίον τε Φαληροῖ  
 φησὶ γινώσκειν Ἀριστείδου λεγόμενον, ἐν ᾧ τέθαιπται,  
 καὶ ἄλλα τεκμήρια τῆς περὶ τὸν οἶκον εὐπορίας ἀγείρει,  
**25** οὐ μάλα πιθανὰ, φιλοτιμούμενος αὐτὸν τῆς πενίας ἐξελέσ  
 θαι, ὥς μεγάλου κακοῦ.

Θαυμαστὴ δέ τις ἐφαίνετο αὐτοῦ παρὰ τὰς ἐν τῇ πολι  
 τείᾳ μεταβολὰς ἢ εὐστάθεια, μήτε ταῖς τιμαῖς ἐπαιρομένου,  
 πρὸς τε τὰς θυσημερίας ἀθρούβως καὶ πρῶως ἔχοντος, καὶ  
**30** ὁμοίως ἡγουμένου χρῆναι τῇ πατρίδι παρέχειν ἑαυτὸν, οὐ  
 χρημάτων μόνον, ἀλλὰ καὶ δόξης προῖκα καὶ ἀμισθὶ πο  
 λιτευόμενον. Ὅθεν, τῶν εἰς Ἀμφιάραον ὑπ' Αἰσχύλου  
 πεποιημένων λαμβείων ἐν τῷ θεάτρῳ λεγομένων,

Οὐ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θέλει,  
 Βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,  
 'Αφ' ἧς τὰ κεδνὰ βλαστάνει βουλευματα,  
 πάντες ἀπέβλεψαν εἰς 'Αριστείδην, ὡς ἐκείνῳ μάλιστα  
 τῆς ἀρετῆς ταύτης προσηκούσης. 5

Οὐ μόνον δὲ πρὸς εὐνοίαν καὶ χάριν, ἀλλὰ καὶ πρὸς  
 οργὴν καὶ πρὸς ἐχθραν ἰσχυρότατος ἦν ὑπὲρ τῶν δικαίων  
 ἀντιβῆναι. Λέγεται γοῦν ποτε διώκων ἐχθρὸν ἐν δικ-  
 αστηρίῳ, μετὰ τὴν κατηγορίαν οὐ βουλομένων ἀκούειν  
 τοῦ κινδυνεύοντος τῶν δικαστῶν, ἀλλὰ τὴν ψῆφον εὐθύς 10  
 αἰτούντων ἐπ' αὐτὸν, ἀναπηδήσας τῷ κρινομένῳ συνικετ-  
 εῦειν, ὅπως ἀκουσθεῖη καὶ τύχοι τῶν νομίμων.

Πάλιν δὲ κρίνων ἰδιώταις δυοῖ, τοῦ ἑτέρου λέγοντος,  
 ὡς πολλὰ τυγχάνει τὸν 'Αριστείδην ὁ ἀντίδικος λελυπη-  
 κῶς, λέγ', ὦ 'γαθὲ, ἔφη, μᾶλλον εἴ τι σὲ κακὸν πεποίηκε 15  
 σοὶ γὰρ οὐκ ἐμαντῷ δικάζω.

Πασῶν δὲ τῶν περὶ αὐτὸν ἀρετῶν ἡ δικαιοσύνη μάλιστα  
 τοῖς πολλοῖς αἰσθησιν παρεῖχε, διὰ τὸ τὴν χρεῖαν ἐνδελ-  
 εχεστάτην αὐτῆς καὶ κοινοτάτην ὑπάρχειν. 'Οθεν, ἀνὴρ  
 πένης καὶ δημοτικὸς, ἐκτήσατο τὴν βασιλικωτάτην καὶ 20  
 θειοτάτην προσηγορίαν τὸν Δίκαιον. 'Ο τῶν βασιλέων  
 καὶ τυράννων οὐδεὶς ἐζήλωσεν, ἀλλὰ Πολιορκηταί, καὶ  
 Κεραυνοὶ, καὶ Νικάτορες, ἔνιοι δ' 'Αετοὶ καὶ 'Ιέρακες  
 ἔχαιρον προσαγορευόμενοι, τὴν ἀπὸ τῆς βίας καὶ τῆς  
 δυνάμεως, ὡς ἔοικε, μᾶλλον, ἢ τὴν ἀπὸ τῆς ἀρετῆς δόξαν 25  
 ἀγαπῶντες.

Τῷ δ' οὖν 'Αριστείδῃ συνέβη τὸ πρῶτον ἀγαπωμένῳ διὰ  
 τὴν ἐπωνυμίαν, ὕστερον φθονεῖσθαι. 'Ο γὰρ δῆμος ἐπὶ  
 τῇ νίκῃ μέγα φρονῶν, ἤχθετο τοῖς ὄνομα καὶ δόξαν ὑπὲρ  
 τοὺς πολλοὺς ἔχουσιν. Καὶ συνελθόντες εἰς ἄστυ παν- 30  
 ταχόθεν, ἐξοστρακίζουνσι τὸν 'Αριστείδην, ὄνομα τῷ φθόνῳ  
 τῆς δόξης φόβον τυραννίδος θέμενοι. Μοχθηρίας γὰρ  
 οὐκ ἦν ζημία ὁ ἐξοστρακισμὸς, ἀλλ' ἐκαλεῖτο μὲν, δι'  
 εὐπρέπειαν, ὄγκου καὶ δυνάμεως βαρυτέρας ταπεινώσεις  
 καὶ κόλασις. 35

Γραφομένων οὖν τότε τῶν ὁστράκων, λέγεται τινα τῶν



ἀγραμμάτων καὶ παντέλῳς ἀγροίκων, ἀναδόντα τῷ Ἀριστείδῃ τὸ ὄσπρακον, ὥς ἐνὶ τῶν τυχόντων, παρακαλεῖν, ὅπως Ἀριστείδην ἐγγράψει. Τοῦ δὲ θαυμάσαντος καὶ πυθομένου, μή τι κακὸν αὐτῷ Ἀριστείδης πεποίηκεν, οὐδὲν, εἶπεν, οὐδὲ γινώσκω τὸν ἄνθρωπον, ἀλλ' ἐνοχλοῦμαι πανταχοῦ τὸν Δίκαιον ἀκούων. Ταῦτ' ἀκούσαντα τὸν Ἀριστείδην ἀποκρίνασθαι μὲν οὐδὲν, ἐγγράψαι δὲ τοῦνομα τῷ ὀσπράκῳ καὶ ἀποδοῦναι. Τῆς δὲ πόλεως ἀπαλλαττόμενος ἤδη, τὰς χεῖρας ἀνατείνας εἰς τὸν οὐρανὸν, ᾗξαστο, μηδένα καιρὸν Ἀθηναίους καταλαβεῖν, ὃς ἀναγκάσει τὸν δῆμον Ἀριστείδου μνησθῆναι.

Οἱ Ἕλληνες ἐτέλουν μὲν τινα, καὶ Λακεδαιμονίων ἡγουμένων, ἀποφορὰν εἰς τὸν πόλεμον, ταχθῆναι δὲ βουλευμένοι κατὰ πόλιν ἐκάστοις τὸ μέτριον, ᾗτήσαντο παρὰ τῶν Ἀθηναίων Ἀριστείδην, καὶ προσέταξαν αὐτῷ, χώραν τε καὶ προσόδους ἐπισκεψάμενον, ὀρίσαι τὸ κατ' ἀξίαν ἐκάστῳ καὶ δύναμιν. Ὁ δὲ τηλικαύτης ἐξουσίας κύριος γενόμενος, καὶ τρόπον τινὰ τῆς Ἑλλάδος ἐπ' αὐτῷ μόνῳ τὰ πράγματα πάντα θεμένης, πένης μὲν ἐξῆλθεν, ἐπανῆλθε δὲ πενέστερος, οὐ μόνον καθαρῶς καὶ δικαίως, ἀλλὰ καὶ προσφιλῶς πᾶσι καὶ ἁρμοδίως τὴν ἐπιγραφὴν τῶν χρημάτων ποιησάμενος. Ὡς γὰρ οἱ παλαιοὶ τὸν ἐπὶ Κρόνου βίον, οὕτως οἱ σύμμαχοι τῶν Ἀθηναίων τὸν ἐπ' Ἀριστείδου φόρον, εὐποτμίαν τινὰ τῆς Ἑλλάδος ὀνομάζοντες, ὕμνουσιν, καὶ μάλιστα μετ' οὐ πολὺν χρόνον διπλασιασθέντος, εἰτ' αὐτίς τριπλασιασθέντος.

Ἀριστείδης εἰς τὸ ἄρχειν ἀνθρώπων τοσούτων καταστήσας τὴν ἑαυτοῦ πατρίδα, αὐτὸς ἐνέμεινε τῇ πενίᾳ, καὶ τὴν ἀπὸ τοῦ πένης εἶναι δόξαν οὐδὲν ἥττον ἀγαπῶν τῆς ἀπὸ τῶν τροπαίων διετέλεσε. Δῆλον δ' ἐκεῖθεν. Καλλίας ὁ δαδοῦχος ἦν αὐτῷ γένει προσήκων· τοῦτον αἱ ἐχθροὶ θανάτου διώκοντες, ἐπεὶ περὶ ὧν ἐγράψαντο μετρίως κατηγορήσαν, εἰπόν τινα λόγον ἐξωθεν τοιοῦτον πρὸς τοὺς δικαστάς· Ἀριστείδην, ἔφησαν, ἴστε, τὸν Λυσισμάχου, θαυμαζόμενον ἐν τοῖς Ἕλλησι· τούτῳ πῶς οἴεσθε τὰ κατ' οἶκον ἔχειν, ὁρῶντες αὐτὸν ἐν τρίβωνι τοιούτῳ

προερχόμενον εἰς τὸ δημόσιον; ἄρ' οὐκ εἰκὸς ἐστὶ, τὸν  
 βιγοῦντα φανερώς, καὶ πεινῆν οἴκοι, καὶ τῶν ἄλλων ἐπι-  
 τηδείων σπανίζειν; τοῦτον μέντοι Καλλίας, ἀνεψιὸν αὐτῷ  
 ὄντα, πλουσιώτατος ὢν Ἀθηναίων, περιορᾷ μετὰ τέκνων  
 καὶ γυναικὸς ἐνδεόμενον, πολλὰ κεχρημένος τῷ ἀνδρὶ, καὶ 5  
 πολλάκις αὐτοῦ τῆς παρ' ὑμῖν δυνάμεως ἀπολελαυκώς.  
 Ὁ δὲ Καλλίας, ὁρῶν ἐπὶ τούτῳ μάλιστα θορυβοῦντας τοὺς  
 δικαστὰς καὶ χαλεπῶς πρὸς αὐτὸν ἔχοντας, ἐκάλει τὸν  
 Ἀριστείδην, ἀξιῶν μαρτυρῆσαι πρὸς τοὺς δικαστὰς, ὅτι  
 πολλάκις αὐτοῦ πολλὰ καὶ διδόντος καὶ δεομένου λαβεῖν, 10  
 οὐκ ἠθέλησεν, ἀποκρινόμενος, ὥς μᾶλλον αὐτῷ διὰ τὴν  
 πενίαν μέγα φρονεῖν ἢ Καλλία διὰ τὸν πλοῦτον προσήκει.  
 Ταῦτα τοῦ Ἀριστείδου τῷ Καλλίᾳ προσμαρτυρήσαντος,  
 οὐδεὶς ἦν τῶν ἀκούντων, ὃς οὐκ ἀπήει πένης μᾶλλον, ὥς  
 Ἀριστείδης, εἶναι βουλόμενος, ἢ πλουτεῖν, ὥς Καλλίας. 15

### III. THEMISTOCLES.

Λέγεται ὁ Θεμιστοκλῆς, Νεοκλέους υἱὸς, οὕτω παράφο-  
 ος πρὸς δόξαν εἶναι, καὶ πράξεων μεγάλων ὑπὸ φιλοτιμίας  
 ἐραστῆς, ὥστε νέος ὢν ἔτι, τῆς ἐν Μαραθῶνι μάχης πρὸς  
 τοὺς βαρβάρους γενομένης, καὶ τῆς Μιλτιάδου στρατηγίας  
 διαβοηθείσης, σύννους ὁρᾶσθαι τὰ πολλὰ πρὸς ἑαυτῷ, καὶ 20  
 τὰς νύκτας ἀγρυπνεῖν, καὶ τοὺς πότους παραιτεῖσθαι  
 τοὺς συνήθεις, καὶ λέγειν πρὸς τοὺς ἐρωτῶντας καὶ θαυ-  
 μάζοντας τὴν περὶ τὸν βίον μεταβολὴν, ὥς καθεύδειν  
 αὐτὸν οὐκ ἔφη τὸ τοῦ Μιλτιάδου τρόπαιον. Οἱ μὲν γὰρ  
 ἄλλοι πέρας ᾤοντο τοῦ πολέμου τὴν ἐν Μαραθῶνι τῶν 25  
 βαρβάρων ἦτταν εἶναι, Θεμιστοκλῆς δὲ ἀρχὴν μειζόνων  
 ἀγώνων, ἐφ' οὓς ἑαυτὸν ὑπὲρ τῆς ὅλης Ἑλλάδος ἤλειπεν  
 αἰεὶ, καὶ τὴν πόλιν ἥσκει, πόρρωθεν ἴδῃ προσδοκῶν τὸ  
 μέλλον.

Καὶ πρῶτον μὲν τὴν Λαυριωτικὴν πρόσοδον ἀπὸ τῶν 30  
 ἀργυρείων μετάλλων ἔθος ἔχόντων Ἀθηναίων διανέμεσθαι,  
 μόνος εἰπεῖν ἐτόλμησε παρελθὼν εἰς τὸν δῆμον, ὥς  
 χρῆ, τὴν διανομὴν ἐάσαντας, ἐκ τῶν χρημάτων τούτων  
 κατασκευάσασθαι τριήρεις ἐπὶ τὸν πρὸς Αἰγινήτας πόλε-

μον. Ἦκμαζε γὰρ οὗτος ἐν τῇ Ἑλλάδι μάλιστα, καὶ κατεῖχον οἱ Αἰγινῆται πλήθει νεῶν τὴν θάλασσαν. Ἦ καὶ ῥᾶον Θεμιστοκλῆς συνέπεισεν, οὐ Δαρεῖον, οὐδὲ Πέρσας (μακρὰν γὰρ ἦσαν οὗτοι, καὶ δέος οὐ πάνυ βέβαιον ὡς ἀφιζόμενοι παρεῖχον) ἐπισείων, ἀλλὰ τῇ πρὸς Αἰγινήτας ὀργῇ καὶ φιλονεικίᾳ τῶν πολιτῶν ἀποχρησάμενος εὐκαίρως ἐπὶ τὴν παρασκευήν. Ἐκατὸν γὰρ ἀπὸ τῶν χρημάτων ἐκείνων ἐποιήθησαν τριήρεις, αἱ καὶ πρὸς Ξέρξην ἐναν- μάχησαν. Ἐκ δὲ τούτου κατὰ μικρὸν ὑπάγων καὶ κατα-  
10 βιβάζων τὴν πόλιν πρὸς τὴν θάλασσαν, ὡς τὰ πεζὰ μὲν οὐδὲ τοῖς ὁμόροις ἀξιομάχους ὄντας, τῇ δ' ἀπὸ τῶν νεῶν ἀλκῇ καὶ τοὺς βαρβάρους ἀμύνασθαι, καὶ τῆς Ἑλλάδος ἄρχειν δυναμένους, ἀντὶ μονίμων ὀπλιτῶν, ὡς φησι Πλά- των, ναυβάτας καὶ θαλαττίους ἐποίησε· καὶ διαβολὴν  
15 καθ' αὐτοῦ παρέσχεν, ὡς ἄρα Θεμιστοκλῆς τὸ δόρυ καὶ τὴν ἀσπίδα τῶν πολιτῶν παρελόμενος, εἰς ὑπηρεσίον καὶ κώπην συνέστειλε τὸν τῶν Ἀθηναίων δῆμον. Ἐπραξε δὲ ταῦτα Μιλτιάδου κρατήσας ἀντιλέγοντος. Εἰ μὲν δὴ τὴν ἀκρίβειαν καὶ τὸ καθαρὸν τοῦ πολιτεύματος ἔβλαψεν,  
20 ἢ μὴ, ταῦτα πράξας, ἔστω φιλοσοφωτέρου ἐπισκοπεῖν. Ὅτι δ' ἡ τότε σωτηρία τοῖς Ἑλλησιν ἐκ τῆς θαλάσσης ὑπῆρξε, καὶ τὴν Ἀθηναίων πόλιν λυθεῖσαν ἔστησαν αἱ τριήρεις ἐκεῖναι, τὰ τ' ἄλλα, καὶ Ξέρξης αὐτὸς ἐμαρτύρησε. Τῆς γὰρ πεζικῆς δυνάμεως ἀθραύστου διαμενούσης, ἔφυγε  
25 μετὰ τὴν τῶν νεῶν ἥτταν, ὡς οὐκ ὦν ἀξιόμαχος. Καὶ Μαρδόνιον ἐμποδῶν εἶναι τοῖς Ἑλλησι τῆς διώξεως μάλ- λον, ἢ δουλωσόμενον αὐτούς, ὡς ἐμοὶ δοκεῖ, κατέλιπεν

## IV. THEMISTOCLES.

*Incidents in the Second Persian War.*

Θεμιστοκλῆς παραλαβὼν τὴν ἀρχὴν, εὐθὺς μὲν ἐπεχει- ρεῖ τοὺς πολίτας ἐμβιβάζειν εἰς τὰς τριήρεις, καὶ τὴν  
30 πόλιν ἐπεισεν ἐκλιπόντας ὡς προσωτάτῳ τῆς Ἑλλάδος ἀπαντᾶν τῷ βαρβάρῳ κατὰ θάλασσαν. Προσεχόντων δὲ τῶν Ἀθηναίων αὐτῷ, πέμπεται μετὰ νεῶν ἐπ' Ἀρτε- μίσιον τὰ στενὰ φυλάξων. Ἐνθα δὴ τῶν μὲν Ἑλλήνων

Εὐρυβιάδην καὶ Λακεδαιμονίους ἡγεῖσθαι κελεύοντων, τῶν δὲ Ἀθηναίων, ὅτι πλήθει τῶν νεῶν σύμπαντας ὁμοῦ τι τοὺς ἄλλους ὑπερέβαλλον, οὐκ ἀξιούντων ἑτέροις ἔπεσθαι, συνιδὼν τὸν κίνδυνον ὁ Θεμιστοκλῆς, αὐτός τε τὴν ἀρχὴν Εὐρυβιάδῃ παρήκε, καὶ κατεπράυνε τοὺς Ἀθηναίους, ὅ ὑπισχνούμενος, ἂν ἄνδρες ἀγαθοὶ γένωνται πρὸς τὴν πόλεμον, ἐκόντας αὐτοῖς παρέξειν εἰς τὰ λοιπὰ πειθομένους τοὺς Ἕλληνας. Δι' ὅπερ δοκεῖ τῆς σωτηρίας αἰτιώτατος γενέσθαι τῇ Ἑλλάδι, καὶ μάλιστα τοὺς Ἀθηναίους προσαγαγεῖν εἰς δόξαν, ὥς ἀνδρεία μὲν τῶν πολεμίων, 10 εὐγνωμοσύνη δὲ τῶν συμμάχων περιγενομένους.

Αἱ δὲ γενόμεναι τότε πρὸς τὰς τῶν βαρβάρων ναῦς περὶ τὰ στενὰ μάχαι κρίσιν μὲν εἰς τὰ ὅλα μεγάλην οὐκ ἐποίησαν, τῇ δὲ πείρᾳ μάλιστα τοὺς Ἕλληνας ὤνησαν, ὑπὸ τῶν ἔργων παρὰ τοὺς κινδύνους διδαχθέντας, ὥς οὔτε 15 πλήθη νεῶν, οὔτε κόσμοι καὶ λαμπρότητες ἐπισήμων, οὔτε κραυγαὶ κομπῶδεις, ἢ βάρβαροι παιᾶνες ἔχουσί τι δεινὸν ἀνδράσιν ἐπισταμένοις εἰς χεῖρας ἵεναι, καὶ μάχεσθαι τολμῶσιν· ἀλλὰ δεῖ τῶν τοιούτων καταφρονούντας ἐπ' αὐτὰ τὰ σώματα φέρεσθαι, καὶ πρὸς ἐκεῖνα διαγωνίζεσθαι 20 συμπλακέντας. Ὁ δὲ καὶ Πίνδαρος οὐ κακῶς ἔοικε συνιδὼν ἐπὶ τῆς ἐπ' Ἀρτεμισίῳ μάχης εἰπεῖν, ὅθι παῖδες Ἀθηναίων ἐβάλοντο φαεννὰν κρηπίδα ἐλευθερίας. Ἀρχὴ γὰρ ὄντως τοῦ νικᾶν τὸ θαρρεῖν.

Ξέρξου δὲ διὰ τῆς Δωρίδος ἄνωθεν ἐμβαλόντος εἰς τὴν 25 Φωκίδα, καὶ τὰ τῶν Φωκέων ἄσθη πυρπολοῦντος, οὐ προσήμυνον οἱ Ἕλληνες, καίπερ τῶν Ἀθηναίων δεομένων εἰς τὴν Βοιωτίαν ἀπαντῆσαι πρὸ τῆς Ἀττικῆς, ὥσπερ αὐτοὶ κατὰ θάλασσαν ἐπ' Ἀρτεμίσιον ἐβοήθησαν. Μηδενὸς δ' ὑπακούοντος αὐτοῖς, ἀλλὰ τῆς Πελοποννήσου περιεχομένων 30 ὦν, καὶ πᾶσαν ἐντὸς Ἰσθμοῦ τὴν δύναμιν ὠρμημένων συνάγειν, καὶ διατειχιζόντων τὸν Ἰσθμὸν εἰς θάλασσαν ἐκ θαλάσσης, ἅμα μὲν ὀργὴ τῆς προδοσίας εἶχε τοὺς Ἀθηναίους, ἅμα δὲ δυσθυμία καὶ κατήφεια μεμονωμένους. Μάχεσθαι μὲν γὰρ οὐ διανοοῦντο μυριάσι στρατοῦ τοσαύ- 35 ταις· ὁ δ' ἦν μέγας ἀναγκαῖον ἐν τῷ παρόντι, τὴν πόλιν

ἀφέντας ἐμφῦναι ταῖς ναυσὶν, οἱ πολλοὶ χαλεπῶς ἤκουον.  
ὥς μήτε νίκης δεόμενοι, μήτε σωτηρίαν ἐπιστάμενοι, θεῶν  
τε ἱερὰ καὶ πατέρων ἡρία προΐεμένων.

Ἐνθα δὴ Θεμιστοκλῆς ἀπορῶν τοῖς ἀνθρωπίνους λογισ-  
μοῖς προσάγεσθαι τὸ πλῆθος, σημεῖα δαιμόνια καὶ χρησ-  
μοὺς ἐπῆγεν αὐτοῖς, καὶ κρατήσας τῇ γνώμῃ, ψήφισμα  
γράφει, τὴν μὲν πόλιν παρακαταθέσθαι τῇ Ἀθηνᾷ τῇ  
Ἀθηναίων μεδεούσῃ, τοὺς δ' ἐν ἡλικίᾳ πάντας ἐμβαίνειν  
εἰς τὰς τριήρεις, παῖδας δὲ καὶ γυναῖκας καὶ ἀνδράποδα  
10 σώζειν ἕκαστον ὡς δυνατόν. Κυρωθέντος δὲ τοῦ ψηφί-  
σματος, οἱ πλεῖστοι τῶν Ἀθηναίων ὑπεξέθεντο γονέας καὶ  
γυναῖκας εἰς Τροιζῆνα, φιλοτίμως πάνν τῶν Τροιζηνίων  
ὑποδεχομένων. Καὶ γὰρ τρέφειν ἐψηφίσαντο δημοσίᾳ,  
δύο ὀβολοὺς ἑκάστῳ διδόντες, καὶ τῆς ὀπώρας λαμβάνειν  
15 τοὺς παῖδας ἐξεῖναι πανταχόθεν, ἔτι δ' ὑπὲρ αὐτῶν διδασ-  
κάλους τελεῖν μισθοὺς.

Ἐκπλεούσης δὲ τῆς πόλεως, τοῖς μὲν οἶκτον τὸ θέαμα,  
τοῖς δὲ θαῦμα τῆς τόλμης παρεῖχε, γονέας μὲν ἄλλῃ προ-  
πεμπόντων, αὐτῶν δ' ἀκάμπτων πρὸς οἰμωγὰς καὶ δάκρυα  
20 γυναικῶν καὶ τέκνων περιβολὰς διαπερώντων εἰς τὴν  
νῆσον. Καίτοι πολλοὶ μὲν διὰ γῆρας ἀπολιμπανόμενοι  
τῶν πολιτῶν ἔλεον εἶχον. Ἦν δέ τις καὶ ἀπὸ τῶν ἡμέρων  
καὶ συντρόφων ζώων ἐπικλῶσα γλυκυθυμία, μετ' ὠρυγῆς  
καὶ πόθου συμπαραθεόντων ἐμβαίνουνσι τοῖς ἑαυτῶν τροφ-  
25 εὔσιν. Ἐν οἷς ἱστορεῖται κύων Ξανθίππου, τοῦ Περικ-  
λέους πατρὸς, οὐκ ἀνασχόμενος τὴν ἀπ' αὐτοῦ μόνωσιν,  
ἐναλέσθαι τῇ θαλάσῃ, καὶ τῇ τριήρει παρανηχόμενος,  
ἐμπεσεῖν εἰς τὴν Σαλαμῖνα καὶ λειποθυμήσας ἀποθανεῖν  
εὐθύς. Οὐ καὶ τὸ δεικνύμενον ἄχρι νῦν καὶ καλούμενον  
30 Κυνὸς σῆμα τάφον εἶναι λέγουσι.

Ταῦτα δὴ μεγάλα τοῦ Θεμιστοκλέους. Εὐρυβιάδου τὴν  
μὲν ἡγεμονίαν τῶν νεῶν ἔχοντος διὰ τὸ τῆς Σπάρτης  
ἀξίωμα, μαλακοῦ δὲ περὶ τὸν κίνδυνον ὄντος, αἶρειν δὲ  
βουλομένου καὶ πλεῖν ἐπὶ τὸν Ἴσθμόν, ὅπου καὶ τὸ πεζὸν  
35 ἤθροιστο τῶν Πελοποννησίων, ὁ Θεμιστοκλῆς ἀντέλεγεν·  
ὅτε καὶ τὰ μνημονευόμενα λεχθῆναί φασι. Τοῦ γὰρ Εὐρυ

βιάδου πρὸς αὐτὸν εἰπόντος· Ὡ Θεμιστόκλεις, ἐν τοῖς ἀγῶσι τοὺς προεξανισταμένους ῥαπίζουσι· ναὶ, εἶπεν ὁ Θεμιστοκλῆς, ἀλλὰ τοὺς ἀπολειφθέντας οὐ στεφανοῦσιν. Ἐπαραμένον δὲ τὴν βακτηρίαν ὡς πατάξοντος, ὁ Θεμιστοκλῆς ἔφη· ἰπάταξον μὲν, ἄκουσον δέ. Ἐθαυμάσαντος δὲ 5 τὴν πρᾶότητα τοῦ Εὐρυβιάδου, καὶ λέγειν κελεύσαντος, ὁ μὲν Θεμιστοκλῆς ἀνῆγεν αὐτὸν ἐπὶ τὸν λόγον. Εἰπόντος δὲ τινος, ὡς ἀνὴρ ἀπολὶς οὐκ ὀρθῶς διδάσκει τοὺς ἔχοντας ἐγκαταλιπεῖν καὶ προέσθαι τὰς πατρίδας, ὁ Θεμιστοκλῆς ἐπιστρέψας τὸν λόγον, ἡμεῖς τοι, εἶπεν, ὦ 10 μοχθηρὲ, τὰς μὲν οἰκίας καὶ τὰ τείχη καταλελοίπαμεν, οὐκ ἀξιοῦντες, ἀφύχων ἕνεκα, δουλεύειν· πόλις δ' ἡμῖν ἐστὶ μεγίστη τῶν Ἑλληνίδων, αἱ διακόσιαι τρεῖς, αἱ νῦν ὑμῖν παρεστᾶσι βοηθοὶ σώζεσθαι δι' αὐτῶν βουλομένοις. Εἰ δ' ἄπιτε δεῦτερον ἡμᾶς προδόντες, αὐτίκα πεύσεται τις 15 Ἑλλήνων, Ἀθηναίους καὶ πόλιν ἐλευθέραν, καὶ χώραν οὐ χείρονα κεκτημένους, ἥς ἀπέβαλον. Ταῦτα τοῦ Θεμιστοκλέους εἰπόντος, ἔννοια καὶ δέος ἔσχε τὸν Εὐρυβιάδην τῶν Ἀθηναίων, μὴ σφᾶς ἀπολιπόντες οἰχῶνται.

Λέγεται δ' ὑπὸ τινων, τὸν μὲν Θεμιστοκλέα περὶ τούτων 20 ἀπὸ τοῦ καταστροφώματος ἀνωθεν τῆς νεῶς διαλέγεσθαι, γλαῦκα δ' ὀφθῆναι διαπετομένην ἐπὶ τὰ δεξιὰ τῶν νεῶν, καὶ τοῖς καρχησίοις ἐπικαθίζουσιν· οἱ δ' ὁ δὴ καὶ μάλιστα προσέθεντο τῇ γνώμῃ, καὶ παρεσκευάζοντο ναυμαχῆσόντες. Ἀλλ' ἐπεὶ τῶν πολεμίων ὁ στόλος, τῇ Ἀττικῇ κατὰ τὸ 25 Φαληρικὸν προσφερόμενος, τοὺς πέριξ ἀπέκρυψε αἰγιαλοὺς, αὐτὸς τε βασιλεὺς μετὰ τοῦ πεζοῦ στρατοῦ καταβάς ἐπὶ τὴν θάλασσαν ἄθρους ὤφθη, τῶν δυνάμεων ὁμοῦ γενομένων, ἐξεφύνησαν οἱ τοῦ Θεμιστοκλέους λόγοι τῶν Ἑλλήνων, καὶ πάλιν ἐπάπταινον οἱ Πελοποννήσιοι πρὸς 30 τὸν Ἰσθμὸν, εἴ τις ἄλλο τι λέγοι χαλεπαίνοντες. Ἐδόκει δὲ τῆς νυκτὸς ἀποχωρεῖν, καὶ παρηγγέλλετο πλοῦς τοῖς κυβερνήταις. Ἐνθα δὴ βαρέως φέρων ὁ Θεμιστοκλῆς, εἰ τὴν ἀπὸ τοῦ τόπου καὶ τῶν στενῶν προέμενοι βοήθειαν οἱ Ἕλληνες διαλυθήσονται κατὰ πόλεις, ἐβουλεύετο καὶ 35 συνετίθει τὴν περὶ τὸν Σίκιννον πραγματείαν. Ἦν δὲ

τῷ γένει Πέρσης ὁ Σίκιννος, αἰχμάλωτος, εὐνους δὲ τῷ  
 Θεμιστοκλεῖ, καὶ τῶν τέκνων αὐτοῦ παιδαγωγός. Ὃν  
 ἐκπέμπει πρὸς τὸν Πέρσῃν κρύφα, κελεύσας λέγειν, ὅτι  
 Θεμιστοκλῆς, ὁ τῶν Ἀθηναίων στρατηγός, αἰρούμενος τὰ  
 βασιλέως, ἐξαγγέλλει πρῶτος αὐτῷ τοὺς Ἕλληνας ἀπο-  
 διδράσκοντας, καὶ διακελεύεται μὴ παρεῖναι φυγεῖν αὐ-  
 τοῖς, ἀλλ' ἐν ᾧ ταρασσονται τῶν πεζῶν χωρὶς ὄντες,  
 ἐπιθέσθαι καὶ διαφθεῖραι τὴν ναυτικὴν δύναμιν. Ταῦτα  
 δ' ὁ Ξέρξης ὡς ἀπ' εὐνοίας λελεγμένα δεξάμενος, ἥσθη,  
 10 καὶ τέλος εὐθύς ἐξέφερε πρὸς τοὺς ἡγεμόνας τῶν νεῶν,  
 τὰς μὲν ἄλλας πληροῦν καθ' ἡσυχίαν, διακοσίαις δ' ἀναχ-  
 θέντας ἥδη περιβαλέσθαι τὸν πόρον ἐν κύκλῳ πάντα, καὶ  
 διαζῶσαι τὰς νήσους, ὅπως ἐκφύγῃ μηδεὶς τῶν πολεμίων.  
 Οὕτως οἱ Ἕλληνες ἐκινήθησαν ἀνάγκῃ πρὸς τὸν κίνδυνον.

15 Ἀμα δ' ἡμέρᾳ Ξέρξης μὲν ἄνω καθῆστο τὸν στόλον  
 ἐποπτεύων καὶ τὴν παράταξιν, ὡς μὲν Φανόδημός φησιν,  
 ὑπὲρ τὸ Ἡράκλειον, ἣ βραχεῖ πόρῳ διείργεται τῆς Ἀτ-  
 τικῆς ἡ νῆσος, ὡς δ' Ἀκεστόδωρος, ἐν μεθορίῳ τῆς Μεγαρ-  
 ίδος, ὑπὲρ τῶν καλουμένων Κεράτων, χρυσοῦν δίφρον  
 20 θέμενος, καὶ γραμματεῖς πολλοὺς παραστησάμενος, ὧν  
 ἔργον ἦν ἀπογράφεσθαι κατὰ τὴν μάχην τὰ πραττόμενα.

Περὶ δὲ τοῦ πλήθους τῶν βαρβαρικῶν νεῶν Λισχύλος  
 ὁ ποιητής, ἐν τραγωδίᾳ Πέρσαις, λέγει ταῦτα·

Ξέρξη δὲ (καὶ γὰρ οἶδα) χιλιάς μὲν ἦν  
 25 Νεῶν τὸ πλῆθος· αἱ δ' ὑπέρκομποι τάχει  
 Ἑκατὸν δὶς ἦσαν, ἐπτὰ θ'· ὧδ' ἔχει λόγος·

τῶν δ' Ἀττικῶν, ἑκατὸν ὀγδοήκοντα τὸ πλῆθος οὐσῶν,  
 ἐκάστη τοὺς ἀπὸ τοῦ καταστρώματος μαχομένους ὀκτω-  
 καίδεκα εἶχεν· ὧν τοξόται τέσσαρες ἦσαν, οἱ λοιποὶ δ'  
 30 ὀπλίται. Δοκεῖ δ' οὐχ ἥττον εὖ τὸν καιρὸν ὁ Θεμιστο-  
 κλῆς, ἢ τὸν τόπον, συνιδῶν καὶ φυλάξας, μὴ πρότερον  
 ἀντιπρώρους καταστήσαι ταῖς βαρβαρικαῖς τὰς τριήρεις  
 ἢ τὴν εἰωθυῖαν ὥραν παραγενέσθαι, τὴν τὸ πνεῦμα λαμ-  
 πρὸν ἐκ πελάγους αἰεὶ καὶ κύμα διὰ τῶν στενῶν κατάγουσ  
 35 αν· ὁ τὰς μὲν Ἑλληνικὰς οὐκ ἐβλαπτε ναῦς, ἀλιτενεῖ

οὔσας καὶ ταπεινότερας, τὰς δὲ βαρβαρικὰς, ταῖς τε πρύμ-  
ναις ἀνεστῶσας καὶ τοῖς καταστρώμασιν ὑψορόφους καὶ  
βαρείας ἐπιφερομένας ἔσφαλλε προσπίπτον, καὶ παρεδίδου  
πλαγίας τοῖς Ἑλλησιν ὁξέως προσφερομένοις, καὶ τῷ Θεμ-  
ιστοκλεῖ προσέχουσιν, ὥς ὀρῶντι μάλιστα τὸ συμφέρον. 5

Τοῦ δὲ ἀγῶνος ἤδη πολὺ προβεβηκότος, φῶς μὲν ἐκλάμ-  
ψαι μέγα λέγουσιν Ἐλευσινόθεν, ἤχον δὲ καὶ φωνὴν τὸ  
Θριάσιον κατέχειν πεδίον, ἄχρι τῆς θαλάσσης, ὥς ἀνθρώ-  
πων ὁμοῦ πολλῶν τὸν μυστικὸν ἐξαγαγόντων Ἴακχον.  
Ἐκ δὲ τοῦ πλήθους τῶν φθεγγομένων, κατὰ μικρὸν, ἀπὸ 10  
γῆς ἀναφερόμενον νέφος ἔδοξεν αὐθις ὑπονοστεῖν, καὶ  
κατασκήπτειν εἰς τὰς τριήρεις. Ἅτεροι δὲ φάσματα καὶ  
εἰδῶλα καθορᾶν ἔδοξαν ἐνόπλων ἀνδρῶν, ἀπ' Αἰγίνης τὰς  
χεῖρας ἀνεχόντων πρὸ τῶν Ἑλληνικῶν τριηρῶν· οὓς  
εἰκάζον Αἰακίδας εἶναι, παρακεκλημένους εὐχαῖς πρὸ τῆς 15  
μάχης ἐπὶ τὴν βοήθειαν. Πρῶτος μὲν οὖν λαμβάνει ναῦν  
Λυκομήδης, ἀνὴρ Ἀθηναῖος, τριηραρχῶν, ἧς τὰ παράσημα  
περικόψας ἀνέθηκεν Ἀπόλλωνι δαφνηφόρῳ. Οἱ δ' ἄλλοι,  
τοῖς βαρβάροις ἐξισούμενοι τὸ πλῆθος ἐν στενῷ, κατὰ μέρος  
προσφερομένους καὶ περιπίπτοντας ἀλλήλοις ἐτρέψαντο, 20  
μέχρι δείλης ἀντισχόντας, ὥς εἶρηκε Σικωνίδης, τὴν καλὴν  
ἐκείνην καὶ περιβόητον ἀράμενοι νίκην, ἧς οὐθ' Ἑλλησιν,  
οὔτε βαρβάροις ἐνάλιον ἔργον εἰργασται λαμπρότερον,  
ἀνδρεία μὲν καὶ προθυμία κοινῇ τῶν ναυμαχησάντων,  
γνώμη δὲ καὶ δεινότητι Θεμιστοκλέους. 25

Πόλεων μὲν οὖν τὴν Αἰγινητῶν ἀριστευσαί φησιν Ἡρόδ-  
otos, Θεμιστοκλεῖ δὲ, καίπερ ἄκοντες ὑπὸ φθόνου, τὸ  
πρωτεῖον ἀπέδοσαν ἅπαντες. Ἐπεὶ γὰρ ἀναχωρήσαντες  
εἰς τὸν Ἰσθμὸν ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον οἱ  
στρατηγοὶ, πρῶτον μὲν ἕκαστος ἑαυτὸν ἀπέφαινεν ἀρετῇ, 30  
δεύτερον δὲ μεθ' ἑαυτὸν Θεμιστοκλέα. Λακεδαιμόνιοι δὲ  
εἰς τὴν Σπάρτην αὐτὸν καταγαγόντες, Εὐρυβιάδῃ μὲν  
ἀνδρείας, ἐκείνῳ δὲ σοφίας ἀριστεῖον ἔδοσαν, θαλλοῦ  
στέφανον· καὶ τῶν κατὰ τὴν πόλιν ἀρμάτων τὸ πρωτεῖον  
ἔδωρῆσαντο, καὶ τριακοσίους τῶν νέων πομποὺς ἄχρι τῶν 35  
ὄρων συνεξέπεμψαν. Λέγεται δ', Ὀλυμπίων τῶν ἐφεξῆς



ἀγομένων, καὶ παρελθόντος εἰς τὸ στάδιον τοῦ Θεμιστοκλέους, ἀμελήσαντας τῶν ἀγωνιστῶν τοὺς παρόντας, ὅλην τὴν ἡμέραν ἐκεῖνον θεᾷσθαι, καὶ τοῖς ξένοις ἐπιδεικνύειν, ἅμα θαυμάζοντας καὶ κροτοῦντας· ὥστε καὶ αὐτὸν ἡσθέν-  
 5 τα πρὸς τοὺς φίλους ὁμολογῆσαι τὸν καρπὸν ἀπέχειν τῶν ὑπὲρ τῆς Ἑλλάδος αὐτῷ πονηθέντων.

## V. CIMON.

Κίμων ὁ Μιλτιάδου, οὔτε τόλμη Μιλτιάδου λειπόμενος, οὔτε συνέσει Θεμιστοκλέους, δικαιότερος ἀμφοῖν ὁμολογεῖται γενέσθαι, καὶ ταῖς πολεμικαῖς οὐδὲ μικρὸν ἀποδέων  
 10 ἀρεταῖς ἐκείνων, ἀμήχανον ὅσον ἐν ταῖς πολιτικαῖς ὑπερβαλέσθαι, νέος ὢν ἔτι καὶ πολέμων ἄπειρος. Ὅτε γὰρ τὸν δῆμον, ἐπιόντων Μήδων, Θεμιστοκλῆς ἐπειθε, προέμενον τὴν πόλιν, καὶ τὴν χώραν ἐκλιπόντα, πρὸ τῆς Σαλαμῖνος ἐν ταῖς ναυσὶ τὰ ὅπλα θέσθαι, καὶ διαγωνίσασθαι  
 15 κατὰ θάλασσαν, ἐκπεπληγμένων τῶν πολλῶν τὸ τόλμημα, πρῶτος Κίμων ὤφθη διὰ τοῦ Κεραμικοῦ φαιδρὸς ἀνιῶν εἰς τὴν ἀκρόπολιν μετὰ τῶν ἐταίρων, ἵππου τινα χαλινὸν ἀναθεῖναι τῇ θεῷ διὰ χειρῶν κομίζων· ὥς οὐδὲν ἱππικῆς ἀλκῆς, ἀλλὰ ναυμάχων ἀνδρῶν ἐν τῷ παρόντι τῆς πόλεως  
 20 δεομένης. Ἀναθεὶς δὲ τὸν χαλινὸν, καὶ λαβὼν ἐκ τῶν περὶ τὸν ναὸν κρεμαμένων ἀσπίδων, καὶ προσευξάμενος τῇ θεῷ, κατέβαινε ἐπὶ θάλασσαν, οὐκ ὀλίγοις ἀρχὴ τοῦ θαρρεῖν γενόμενος. Ἦν δὲ καὶ τὴν ἰδέαν οὐ μεμπτὸς, ἀλλὰ μέγας, πολλῇ καὶ οὐλῇ τριχὶ κομῶν τὴν κεφαλὴν.  
 25 Φανεῖς δὲ κατ' αὐτὸν τὸν ἀγῶνα λαμπρὸς καὶ ἀνδρώδης, ταχὺ δόξαν ἐν τῇ πόλει μετ' εὐνοίας ἔσχεν, ἀθροιζομένων πολλῶν πρὸς αὐτὸν, καὶ παρακαλούντων ἄξια τοῦ Μαραθῶνος ἤδη διανοεῖσθαι καὶ πράσσειν. Ὁρμήσαντα δ' αὐτὸν ἐπὶ τὴν πολιτείαν ἄσμενος ὁ δῆμος ἐδέξατο, καὶ μεστὸς  
 30 ὢν τοῦ Θεμιστοκλέους, ἀνῆγε πρὸς τὰς μεγίστας ἐν τῇ πόλει τιμὰς καὶ ἀρχὰς, εὐάρμοστον ὄντα καὶ προσφιλὲς τοῖς πολλοῖς, διὰ πραότητα καὶ ἀφέλειαν. Οὐχ ἥκιστα δ' αὐτὸν ἡὔξησεν Ἀριστείδης ὁ Λυσιμάχου, τὴν εὐφυίαν ἐνορῶν τῷ ἦθει, καὶ ποιούμενος οἶον ἀντίπαλον πρὸς τὴν  
 35 Θεμιστοκλέους δεινότητα καὶ τόλμαν.

Ἐπεὶ δὲ, Μήδων φυγόντων ἐκ τῆς Ἑλλάδος, ἐπέμφθη στρατηγὸς κατὰ θάλασσαν, οὕπω τὴν ἀρχὴν Ἀθηναίων ἔχόντων, ἔτι δὲ Πανσανίᾳ καὶ Λακεδαιμονίοις ἐπομένων, πρῶτον μὲν ἐν ταῖς στρατηγίαις ἀεὶ παρεῖχε τοὺς πολίτας κόσμῳ τε θαυμαστοῦς καὶ προθυμίᾳ πολὺ πάντων διαφέρ- 5 οντας. Ἐπειτα Πανσανίου τοῖς μὲν βαρβάροις διαλεγομένου περὶ προδοσίας, καὶ βασιλεῖ γράφοντος ἐπιστολᾶς, τοῖς δὲ συμμάχοις τραχέως καὶ αὐθάδως προσφερομένου, καὶ πολλὰ δι' ἐξουσίαν καὶ ὄγκον ἀνόητον ὑβρίζοντος, ὑπολαμβάνων πρῶς τοὺς ἀδικουμένους, καὶ φιλανθρώπως 10 ἐξαμλῶν, ἔλαθεν οὐ δι' ὀπλῶν τὴν Ἑλλάδος ἡγεμονίαν, ἀλλὰ λόγῳ καὶ ἡθεὶ παρελόμενος. Προσετίθεντο γὰρ οἱ πλείστοι τῶν συμμάχων ἐκείνῳ τε καὶ Ἀριστείδῃ, τὴν χαλεπότητα τοῦ Πανσανίου καὶ ὑπεροψίαν μὴ φέροντες.

Κίμων δὲ, τῶν συμμάχων ἤδη προσκεχωρηκότων αὐτῷ, 15 στρατηγὸς εἰς Θράκην ἐπλευσε, πυνθανόμενος, Περσῶν ἄνδρας ἐνδόξους, καὶ συγγενεῖς βασιλέως, Ἡϊόνα πόλιν, ἐπὶ τῷ Στρύμονι κειμένην ποταμῷ, κατέχοντας, ἐνοχλεῖν τοῖς περὶ τὸν τόπον ἐκείνῳ Ἑλλησιν. Πρῶτον μὲν οὖν μάχῃ τοὺς Πέρσας αὐτοὺς ἐνίκησε, καὶ κατέκλεισεν εἰς τὴν 20 πόλιν. Ἐπειτα τοὺς ὑπὲρ Στρυμόνα Θρᾶκας, ὅθεν αὐτοῖς ἐφοίτα σῖτος, ἀναστάτους ποιῶν, καὶ τὴν χώραν παραφυλάττων ἅπασαν, εἰς τοσαύτην ἀπορίαν τοὺς πολιορκουμένους κατέστησεν, ὥστε Βούτην, τὸν βασιλέως στρατηγὸν, ἀπογνόντα τὰ πράγματα, τῇ πόλει πῦρ ἐνεῖναι, καὶ 25 συνδιαφθεῖραι μετὰ τῶν φίλων καὶ τῶν χρημάτων ἑαυτόν. Οὕτω δὲ λαβὼν τὴν πόλιν, ἄλλο μὲν οὐδὲν ἄξιον λόγου ὠφελήθη, τῶν πλείστων τοῖς βαρβάροις συγκατακαέντων· τὴν δὲ χώραν, εὐφρεστοτάτην οὖσαν καὶ καλλίστην, οἰκῆσαι παρέδωκε τοῖς Ἀθηναίοις. 30

Ἦδη δ' εὐπορῶν ὁ Κίμων, ἐφόδια τῆς στρατηγίας, ἀ καλῶς ἀπὸ τῶν πολεμίων ἔδοξεν ὠφελῆσθαι, κάλλιον ἀνήλυσκεν εἰς τοὺς πολίτας. Τῶν τε γὰρ ἀγρῶν τοὺς φραγμοὺς ἀφεῖλεν, ἵνα καὶ τοῖς ξένοις καὶ τῶν πολιτῶν τοῖς δεομένοις ἀδεῶς ὑπάρχη λαμβάνειν τῆς ὀπώρας· καὶ δεῖπ- 35 νον οἶκοι παρ' αὐτῷ, λιτὸν μὲν, ἀρκοῦν δὲ πολλοῖς ἐποιεῖτο

καθ' ἡμέραν· ἐφ' ὃ τῶν πενήτων ὁ βουλόμενος εἰσῆει, καὶ  
 διατροφήν εἶχεν ἀπράγμονα, μόνοις τοῖς δημοσίοις σχολ-  
 ᾶζων. Ὡς δ' Ἀριστοτέλης φησὶν, οὐχ ἀπάντων Ἀθη-  
 ναίων, ἀλλὰ τῶν δημοτῶν αὐτοῦ Λακριαδῶν παρεσκευάζεται  
 τῷ βουλομένῳ τὸ δεῖπνον. Αὐτῷ δὲ νεανίσκοι παρείποντο  
 συνήθως δύο, ἢ τρεῖς, ἀμπεχόμενοι καλῶς· ὧν ἕκαστος, εἰ  
 τις συντύχοι τῷ Κίμωνι τῶν ἀστῶν πρεσβύτερος, ἡμφιεσ-  
 μένος ἐνδεῶς, διημεΐβετο πρὸς αὐτὸν τὰ ἱμάτια. Καὶ τὸ  
 γιγνόμενον ἐφαίνετο σεμνόν. Οἱ δ' αὐτοὶ καὶ νόμισμα  
 10 κομίζοντες ἀφθονον, παριστάμενοι τοῖς κομφοῖς τῶν πε-  
 νήτων ἐν ἀγορᾷ, σιωπῇ τῶν κερματίων ἐνέβαλλον εἰς τὰς  
 χεῖρας.

Τοῦ μεγάλου βασιλέως οὐδεὶς ἐταπείνωσε καὶ συνέστειλε  
 τὸ φρόνημα μᾶλλον ἢ Κίμων. Οὐ γὰρ ἀνῆκεν ἐκ τῆς  
 15 Ἑλλάδος ἀπηλλαγμένον, ἀλλ', ὥσπερ ἐκ ποδὸς διώκων,  
 πρὶν διαπνεῦσαι καὶ στήναι τοὺς βαρβάρους, τὰ μὲν ἐπύρθει  
 καὶ κατεστρέφετο, τὰ δ' ἀφίστη καὶ προσήγετο τοῖς Ἑλ-  
 λησιν, ὥστε τὴν ἀπ' Ἰωνίας Ἀσίαν ἄχρι Παμφυλίας παν-  
 τάπασι Περσικῶν ὅπλων ἐρημῶσαι.

Ἦρχε μὲν τῶν βασιλικῶν νεῶν Τιθραύστης, τοῦ δὲ πεζ-  
 οῦ, ὡς μὲν Ἐφορος λέγει, Φερενδάτης· Καλλισθένης δὲ  
 Ἀριομάνδην τὸν Γωβρύου φησὶ κυριώτατον ὄντα τῆς δυ-  
 νάμεως, παρὰ τὸν Εὐρυμέδοντα ταῖς ναυσὶ παρορμεῖν, οὐκ  
 ὄντα μάχεσθαι τοῖς Ἑλλησι πρόθυμον, ἀλλὰ προσδεχό-  
 25 ενον ὀγδοήκοντα ναῦς Φοινίσσας ἀπὸ Κύπρου προσπλε-  
 ούσας. Ταύτας φθῆναι βουλόμενος ὁ Κίμων ἀνήχθη,  
 θιάζεσθαι παρεσκευασμένος, ἂν ἐκόντες μὴ ναυμαχῶσιν.  
 Οἱ δὲ πρῶτον μὲν, ὡς μὴ βιασθεῖεν, εἰς τὸν ποταμὸν  
 εἰσωρμίσαντο, προσφερομένων δὲ τῶν Ἀθηναίων ἀντεξ-  
 30 ἐπλευσαν, ὡς ἱστορεῖ Φανόδημος, ἑξακοσίαις ναυσὶν, ὡς δ'  
 Ἐφορος, πεντήκοντα καὶ τριακοσίαις. Ἔργον δὲ κατὰ  
 γοῦν τὴν θάλασσαν οὐδὲν ὑπ' αὐτῶν ἐπράχθη τῆς δυνάμ-  
 εως ἄξιον, ἀλλ' εὐθύς εἰς τὴν γῆν ἀποστρέφοντες, ἐξέπιπ-  
 τον οἱ πρῶτοι, καὶ κατέφευγον εἰς τὸ πεζὸν ἐγγὺς παρα-  
 35 τεταγμένον· οἱ δὲ καταλαμβανόμενοι διεφθείροντο μετὰ  
 τῶν νεῶν.

Τῶν δὲ παζῶν ἐπικαταβάντων πρὸς τὴν θάλασσαν, μέγα κεν ἔργον ἐφαίνετο τῷ Κίμωνι τὸ βιάζεσθαι τὴν ἀπόβασιν, καὶ κεκμηκότας ἀκμήσι καὶ πολλαπλασίοις ἐπάγειν τοὺς Ἕλληνας· ὅμως δὲ ῥώμῃ καὶ φρονήματι τοῦ κρατεῖν ὁρῶν ἐπηρεμένους, καὶ προθύμους ὁμόσε χωρεῖν τοῖς βαρβάροις, ὁ ἀπεβίβαζε τοὺς ὀπλίτας ἔτι θερμούς τῷ κατὰ τὴν ναυμαχίαν ἀγῶνι, μετὰ κρανυγῆς καὶ ὁρόμου προσφερομένους. Ὑποστάντων δὲ τῶν Περσῶν καὶ δεξαμένων οὐκ ἀγεννῶς, κρατερὰ μάχῃ συνέστη· καὶ τῶν Ἀθηναίων ἄνδρες ἀγαθοὶ καὶ τοῖς ἀξιώμασι πρῶτοι καὶ διαπρεπεῖς ἔπεσον· πολλῶ 10 δ' ἀγῶνι τρεψάμενοι τοὺς βαρβάρους ἐκτεινον, εἰτα ἤρουν αὐτούς τε καὶ σκηνὰς παντοδαπῶν χρημάτων γεμούσας. Κίμων δ', ὥσπερ ἀθλητῆς δεινός, ἡμέρα μὲν δύο καθηρηκῶς ἀγωνίσματα, καὶ τὸ μὲν ἐν Σαλαμῖνι πεζομαχίᾳ, τὸ δ' ἐν Πλαταιαῖς ναυμαχίᾳ παρεληλυθῶς τρόπαιον, ἐπηγωνίσαστο 15 ταῖς νίκαις, καὶ τὰς ὀγδοήκοντα Φοινίσσας τριήρεις, αἱ τῆς μάχης ἀπελείφθησαν, Κύπρῳ προσβεβληκέναι πυνθόμενος, διὰ τάχους ἐπλευσεν· οὐδὲν εἰδόντων βέβαιον οὕτω περὶ τῆς μείζονος δυνάμεως τῶν στρατηγῶν, ἀλλὰ δυσπίστως ἤδη καὶ μετεώρως ἐχόντων· ἣ καὶ μᾶλλον ἐκπλαγ- 20 έντες, ἀπώλεσαν τὰς ναῦς ἀπάσας, καὶ τῶν ἀνδρῶν οἱ πλεῖστοι συνδιεφθάρησαν.

Τοῦτο τὸ ἔργον οὕτως ἐταπείνωσε τὴν γνώμην τοῦ βασιλέως, ὥστε συνθέσθαι τὴν περιβόητον εἰρήνην ἐκείνην, ἵππου μὲν ὁρόμον ἀεὶ τῆς Ἑλληνικῆς ἀπέχειν θαλάσ- 25 σης. Ἐνδον δὲ Κυανέων καὶ Χελιδονίων μακρᾷ νηὶ καὶ χαλκεμβόλῳ μὴ πλέειν.

## VI.

*Extracts from the Life of Alcibiades.*

Τὸ τοῦ Ἀλκιβιάδου ἦθος πολλὰς ἀνομοιότητας πρὸς αὐτὸ καὶ μεταβολὰς ἐπεδείξατο. Φύσει δὲ πολλῶν ὀντων καὶ μεγάλων παθῶν ἐν αὐτῷ, τὸ φιλόνεικον ἰσχυρότατον 30 ἦν, καὶ τὸ φιλόπρωτον, ὥς δῆλόν ἐστι τοῖς παιδικοῖς ἀπομνημονεύμασιν. Ἐν μὲν γὰρ τῷ παλαίειν πιεζόμενος, ὑπὲρ τοῦ μὴ πεσεῖν ἀναγαγὼν πρὸς τὸ στόμα τὰ ἄμματα

τοῦ πιεζοῦντος, οἷος ἦν διαφαγεῖν τὰς χεῖρας. Ἀφέντος δὲ τὴν λαβὴν ἐκείνου, καὶ εἰπόντος, δάκνεις, ὦ Ἀλκιβιάδῃ, καθάπερ αἱ γυναῖκες· οὐκ ἔγωγε, εἶπεν, ἀλλ' ὡς οἱ λέοντες.

Ἔτι δὲ μικρὸς ὢν ἐπαίξεν ἀστραγάλοις ἐν τῷ στενωπῷ. Τῆς δὲ βολῆς καθηκούσης εἰς αὐτόν, ἄμαξα φορτίων ἐπήει. Πρῶτον μὲν οὖν ἐκέλευε περιμεῖναι τὸν ἄγοντα τὸ ζεύγος· ὑπέπιπτε γὰρ ἡ βολὴ τῇ παρόδῳ τῆς ἀμάξης. Μὴ πειθομένου δὲ δι' ἀγροικίαν, ἀλλ' ἐπάγοντος, οἱ μὲν ἄλλοι  
10 παῖδες διέσχον, ὁ δ' Ἀλκιβιάδης καταβαλὼν ἐπὶ στόμα πρὸ τοῦ ζεύγους, καὶ παρατείνας ἑαυτόν, ἐκέλευεν οὕτως, εἰ βούλεται, διεξελθεῖν· ὥστε τὸν μὲν ἄνθρωπον ἀνακροῦσαι τὸ ζεύγος ὀπίσω, δείσαντα, τοὺς δ' ἰδόντας ἐκπλαγῆναι καὶ μετὰ βοῆς συνδραμεῖν πρὸς αὐτόν.

Ἐπεὶ δ' εἰς τὸ μανθάνειν ἦκε, τοῖς μὲν ἄλλοις ὑπήκουε διδασκάλοις ἐπεικῶς, τὸ δ' αὐλεῖν ἔφειγεν ὡς ἀγεννὲς καὶ ἀνελεύθερον. Πλήκτρον μὲν γὰρ καὶ λύρας χρῆσιν οὐδὲν οὔτε σχήματος οὔτε μορφῆς ἐλευθέρῳ πρεπούσης διαφθεῖρειν, αὐλοὺς δὲ φυσῶντος ἀνθρώπου στόματι καὶ τοὺς  
20 συνήθεις ἂν πάνυ μόλις διαγνῶναι τὸ πρόσωπον. Ἔτι δὲ τὴν μὲν λύραν τῷ χρωμένῳ συμφθέγγεσθαι καὶ συνᾶδειν, τὸν δ' αὐλὸν ἐπιστομίζειν καὶ ἀποφράττειν, ἐκάστου τὴν τε φωνὴν καὶ τὸν λόγον ἀφαιρούμενον. Αὐλείτωσαν οὖν, ἔφη, Θηβαίων παῖδες· οὐ γὰρ ἴσασι διαλέγεσθαι· ἡμῖν δὲ  
25 τοῖς Ἀθηναίοις, ὡς οἱ πατέρες λέγουσιν, ἀρχηγέτις Ἀθηναῖα καὶ πατρῷος Ἀπόλλων ἐστίν· ὢν ἡ μὲν ἐρρίψε τὸν αὐλόν, ὁ δὲ καὶ τὸν αὐλητὴν ἐξέδειρεν. Τοιαῦτα παίζων ἅμα καὶ σπουδάζων ὁ Ἀλκιβιάδης αὐτόν τε τοῦ μαθήματος ἀπέστησε καὶ τοὺς ἄλλους. Ταχὺ γὰρ διηλθεν ὁ λόγος εἰς  
30 τοὺς παῖδας, ὡς εὖ ποιῶν ὁ Ἀλκιβιάδης βδελύττοιτο τὴν αὐλητικὴν, καὶ χλευάζει τοὺς μανθάνοντας· ὅθεν ἐξέπεσε κομιδὴ τῶν ἐλευθέρων διατριβῶν, καὶ προεπηλακίσθη παντάπασιν ὁ αὐλός.

Περικλεῖ ποτε βουλόμενος ἐντυχεῖν, ἐπὶ θύρας ἦλθεν  
35 αὐτοῦ. Πυνθόμενος δὲ μὴ σχολάζειν, ἀλλὰ σκοπεῖν καθ' ἑαυτόν, ὅπως ἀποδώσει λόγον Ἀθηναίοις, ἀπιὼν ὁ Ἀλκι

βιάδης, εἰτα, ἔφη, βέλτιον οὐκ ἦν σκοπεῖν αὐτὸν, ὅπως οὐκ ἀποδώσει λόγον Ἀθηναίοις;

Ἔτι δὲ μεράκιον ὢν, ἐστρατεύσατο τὴν εἰς Πιστιδαίαν στρατείαν, καὶ Σωκράτη σύσκηνον εἶχε, καὶ παραστάτην ἐν τοῖς ἀγῶσιν. Ἰσχυρᾶς δὲ γενομένης μάχης, ἥριστευσαν μὲν ἀμφότεροι· τοῦ δ' Ἀλκιβιάδου τραύματι περιπεσόντος, ὁ Σωκράτης προέστη καὶ ἤμυνε, καὶ μάλιστα δὴ προδήλως ἔσωσεν αὐτὸν μετὰ τῶν ὁπλῶν. Ἐγίνετο μὲν οὖν τῷ δικαιολόγῳ Σωκράτους τὸ ἀριστεῖον· ἐπεὶ δὲ οἱ στρατηγοὶ διὰ τὸ ἀξίωμα τῷ Ἀλκιβιάδῃ σπουδάζοντες ἐφαίνοντο περιθεῖναι τὴν δόξαν, ὁ Σωκράτης βουλόμενος αὖξεσθαι τὸ φιλότιμον ἐν τοῖς καλοῖς αὐτοῦ, πρῶτος ἐμαρτύρει καὶ παρεκάλει στεφανοῦν ἐκεῖνον καὶ διδόναι τὴν πανοπλίαν.

Πρώτην δ' αὐτῷ πάροδον εἰς τὸ δημόσιον γενέσθαι λέγουσι μετὰ χρημάτων ἐπιδόσεως, οὐκ ἐκ παρασκευῆς, ἀλλὰ παριόντα, θορυβούντων Ἀθηναίων, ἐρέσθαι τὴν αἰτίαν τοῦ θορύβου· πυθόμενον δὲ, χρημάτων ἐπίδοσιν γίνεσθαι, παρελθεῖν καὶ ἐπιδοῦναι· τοῦ δὲ δήμου κροτοῦντος καὶ βοῶντος, ὑφ' ἥδονῆς ἐπιλαθέσθαι τοῦ ὄρνυγος, ὃν ἐτύγχανεν ἔχων ἐν τῷ ἱματίῳ. Πτοηθέντος οὖν καὶ διαφυγόντος, ἔτι μᾶλλον ἐκβοῆσαι τοὺς Ἀθηναίους, πολλοὺς καὶ συνθηρᾶν ἀναστάντας, λαβεῖν δ' αὐτὸν Ἀντίλοχον τὸν κυβερνήτην, καὶ ἀποδοῦναι· διὸ καὶ προσφιλέστατον τῷ Ἀλκιβιάδῃ γενέσθαι.

Αἱ δ' ἵπποτροφίαι περιβόητοι μὲν ἐγένοντο καὶ τῷ πλήθει τῶν ἀρμάτων· ἑπτὰ γὰρ ἄλλος οὐδεὶς καθῆκεν Ὀλυμπιάσιν ἰδιώτης, οὐδὲ βασιλεὺς, μόνος δ' ἐκεῖνος. Καὶ τὸ νικῆσαι δὲ καὶ δεύτερον γενέσθαι καὶ τέταρτον, ὡς Θουκυδίδης φησὶν, ὁ δ' Εὐριπίδης, τρίτον, ὑπερβάλλει λαμπρότητι καὶ δόξῃ πᾶσαν τὴν ἐν τούτοις φιλοτιμίαν. Λέγει δ' ὁ Εὐριπίδης ἐν τῷ ῥήματι ταῦτα· Σε δ' αἰέσομαι, ὦ Κλεινίου παῖ· καλὸν ἂν νίκα· κάλλιστον δ' (ὃ μὴδεὶς ἄλλος Ἑλλάνων), ἄρματι πρῶτα δραμεῖν, καὶ δεύτερα καὶ τρίτα.

Ἐπεὶ δ' ἀφῆκεν αὐτὸν εἰς τὴν πολιτείαν ἔτι μεράκιον

ὦν, τοὺς μὲν ἄλλους εὐθὺς ἐταπείνωσε δῆμαγωγούς, ἀγῶνα δ' εἶχε πρὸς τε Φαίακα τὸν Ἑρασιστράτου, καὶ Νικίαν τὸν Νικηρέτου· τὸν μὲν, ἤδη καθ' ἡλικίαν προήκοντα, καὶ στρατηγὸν ἀριστον εἶναι δοκοῦντα· Φαίακα δ' ἀρχόμενον, ὥσπερ αὐτὸς, αὐξάνεσθαι τότε, καὶ γνωρίμων ὄντα πατέρων, ἐλαττούμενον δὲ τοῖς τ' ἄλλοις καὶ περὶ τὸν λόγον. Ἐντευκτικὸς γὰρ ἰδίᾳ καὶ πεθανὸς ἐδόκει μᾶλλον, ἢ φέρειν ἀγῶνας ἐν δῆμῳ δυνατός. Ἦν γὰρ, ὥς Εὐπολὶς φησι,

Λαλεῖν ἀριστος, ἀδυνατώτατος λέγειν.

- Ἦν δέ τις Ὑπέρβολος Περιθοίδης, οὗ μέμνηται μὲν ὥς ἀνθρώπου πονηροῦ καὶ Θουκυδίδης, τοῖς δὲ κωμικοῖς ὁμοῦ τι πᾶσι διατριβὴν, ἀεὶ σκωπτόμενος ἐν τοῖς θεάτροις, παρεῖχεν. Ἀτρεπτος δὲ πρὸς τὸ κακῶς ἀκούειν, καὶ ἀπαθὴς ὦν, ὀλιγωρία δόξης, οὐδενὶ μὲν ἠρεσκεν, ἐχρήτο δ' αὐτῷ πολλάκις ὁ δῆμος, ἐπιθυμῶν προπηλακίζειν τοὺς ἐν ἀξιώματι καὶ συκοφαντεῖν. Ἀναπεισθεῖς οὖν ὑπ' αὐτοῦ τότε, τὸ δοτρακὸν ἐπιφέρειν ἔμελλεν, ᾧ κολούοντες ἀεὶ τὸν προὔχοντα δόξῃ καὶ δυνάμει τῶν πολιτῶν ἐλαύνουσι, παραμυθούμενοι τὸν φθόνον μᾶλλον ἢ τὸν φόβον. Ἐπεὶ δὲ δῆλον ἦν, ὅτι ἐνὶ τῶν τριῶν τὸ δοτρακὸν ἐποίουσιν, συνήγαγε τὰς στάσεις εἰς ταῦτόν ὁ Ἀλκιβιάδης, καὶ, διαλεχθεὶς πρὸς τὸν Νικίαν, κατὰ τοῦ Ὑπερβόλου τὴν δοτρακοφορίαν ἔτρεψεν.

## VII.

### *Death of Alcibiades.*

- Ἀθηναῖοι χαλεπῶς μὲν ἔφερον τῆς ἡγεμονίας ἀποστερηθέντες. Ἐπεὶ δὲ καὶ τὴν ἐλευθερίαν ἀφελόμενος αὐτῶν ὁ Λύσανδρος ἀνδράσι τριάκοντα παρέδωκε τὴν πόλιν, οἷς οὐκ ἐχρήσαντο σώζεσθαι δυνάμενοι λογισμοῖς, ἀπολωλόντων ἤδη τῶν πραγμάτων, συνίεσαν, ὀλοφυρόμενοι καὶ διεξιόντες τὰς ἁμαρτίας αὐτῶν καὶ ἀγνοίας· ὦν μεγίστην ἐποίουντο τὴν δευτέραν πρὸς Ἀλκιβιάδην ὀργήν. Ἀπεφρίφη γὰρ οὐδὲν ἀδικῶν αὐτὸς, ἀλλ' ὑπὴν ἔτη χαλεπήναντες ὀλίγας ἀποβαλόντι ναῦς αἰσχυρῶς, αἰσχίον αὐτοὶ τὸν κρά-

τιστον καὶ πελεμικώτατον ἀφείλοντο τῆς πόλεως στρατηγόν. Ἐτι δ' οὖν ὁμοῦς ἐκ τῶν παρόντων ἀνέφερε τις ἐλπίς ἀμυνθῆναι, μὴ παντάπασιν ἔρρειν τὰ πράγματα τῶν Ἀθηναίων, Ἀλκιβιάδου περιόντος. Οὔτε γὰρ πρότερον ἠγάπησε φεύγων ἀπραγμόνως ζῆν καὶ μεθ' ἡσυχίας, οὔτε νῦν, εἰ τὰ καθ' ἑαυτὸν ἱκανῶς ἔχοι, περιόψεται Λακεδαιμονίους ὑβρίζοντας, καὶ τοὺς τριάκοντα παροινούντας. Ταῦτα δ' οὐκ ἦν ἄλογον ὀνειροπαλεῖν οὕτω τοὺς πολλοὺς, ὁπότε καὶ τοῖς τριάκοντα φροντίζειν ἐπήει καὶ διαπνύεσθαι, καὶ λόγον ἔχειν πλεῖστον ὧν ἐκεῖνος ἔπραττε 10 καὶ διενоеῖτο. Τέλος δὲ Κριτίας ἐδίδασκε Λύσανδρον, ὥς οὐκ ἔσται, Ἀθηναίων δημοκρατουμένων, ἀσφαλῶς ἄρχειν Λακεδαιμονίοις τῆς Ἑλλάδος. Ἀθηναίους δὲ, καθ' ἡμέραν πάννυ καὶ καλῶς πρὸς ὀλιγαρχίαν ἔχουσιν, οὐκ ἐάσει ζῶν Ἀλκιβιάδης ἀτρεμεῖν ἐπὶ τῶν καθεστώτων. Οὐ μὲν 15 ἐπείσθη γε πρότερον τούτοις ὁ Λύσανδρος, ἢ παρὰ τῶν οἴκοι τελῶν σκυτάλην ἐλθεῖν, κελεύουσιν ἐκποδῶν ποιήσασθαι τὸν Ἀλκιβιάδην· εἴτε κάκεινων φοβηθέντων τὴν ὀξύτητα καὶ μεγαλοπραγμοσύνην τοῦ ἀνδρός, εἴτε τῷ Ἀγιδί χαριζομένων. 20

Ὡς οὖν ὁ Λύσανδρος ἔπεμψε πρὸς τὸν Φαρνάβαζον ταῦτα πράττειν κελεύων, ὁ δὲ Μαγαίῳ τε τῷ ἀδελφῷ καὶ Σουσαμίδρῳ τῷ θείῳ προσέταξε τὸ ἔργον, ἔτυχε μὲν ἐν κώμῃ τινὶ τῆς Φρυγίας ὁ Ἀλκιβιάδης τότε διαιτώμενος, ἔχων Τιμάνδραν μετ' αὐτοῦ τὴν ἑταίραν.—Οἱ δὲ πεμφθέν- 25 τες πρὸς αὐτὸν οὐκ ἐτόλμησαν εἰσελθεῖν, ἀλλὰ κύκλῳ τὴν οἰκίαν περιστάντες ἐνεπίμπρασαν. Αἰσθόμενος δ' ὁ Ἀλκιβιάδης, τῶν μὲν ἱματίων τὰ πλεῖστα καὶ τῶν στρωμάτων συναγαγὼν, ἐπέβριψε τῷ πυρί. Τῇ δ' ἀριστερᾷ χειρὶ τὴν ἑαυτοῦ χλαμύδα περιελίξας, τῇ δὲ δεξιᾷ σπασάμενος τὸ 30 ἐγχειρίδιον, ἐξέπεσεν ἀπαθῆς ὑπὸ τοῦ πυρός, πρὶν ἢ διαφλέγεσθαι τὰ ἱμάτια, καὶ τοὺς βαρβάρους ὀφθεῖς διεσκέδασεν. Οὐδεὶς γὰρ ὑπέμεινεν αὐτὸν, οὐδ' εἰς χεῖρας συνῆλθεν, ἀλλ' ἀποστάντες ἔβαλλον ἀκοντίοις καὶ τοξεύμασιν. Οὕτω δ' αὐτοῦ πεσόντος, καὶ τῶν βαρβάρων ἀπελθόντων, 35 ἡ Τιμάνδρα τὸν νεκρὸν ἀνείλετο, καὶ τοῖς αὐτῆς περι-



βαλοῦσα καὶ περικαλύψασα χιτωνίσκοις, ἐκ τῶν παρόντων ἐκήδευσεν λαμπρῶς καὶ φιλοτίμως.

### VIII. PERICLES.

#### *Beginning of the Peloponnesian War.*

Ἐνέβαλον εἰς τὴν Ἀττικὴν στρατῷ μεγάλῳ Λακεδαιμόνιοι μετὰ τῶν συμμάχων, Ἀρχιδάμου τοῦ βασιλέως δ' ἡγουμένου, καὶ δηϊοῦντες τὴν χώραν προῆλθον εἰς Ἀχαρνὰς, καὶ κατεστρατοπέδευσαν, ὥς τῶν Ἀθηναίων οὐκ ἀνεξομένων, ἀλλ' ὑπ' ὀργῆς καὶ φρονήματος διαμαχομένων πρὸς αὐτούς. Τῷ δὲ Περικλεῖ δεινὸν ἐφαίνετο πρὸς ἑξακισμυρίους Πελοποννησίων καὶ Βοιωτῶν ὀπλίτας (τοσ-  
 10 οῦτοι γὰρ ἦσαν οἱ τὸ πρῶτον ἐμβαλόντες) ὑπὲρ αὐτῆς τῆς πόλεως μάχην συνάψαι· τοὺς δὲ βουλομένους μάχεσθαι, καὶ δυσπαθοῦντας πρὸς τὰ γινόμενα, κατεπράυνε λέγων, ὥς δένδρα μὲν τμηθέντα καὶ κοπέντα φύεται ταχέως, ἀνδρῶν δὲ διαφθαρέντων αὐθις τυχεῖν οὐ ῥάδιόν  
 15 ἐστὶ. Τὸν δὲ δῆμον εἰς ἐκκλησίαν οὐ συνῆγε, δεδιὼς βιασθῆναι παρὰ γνώμην, ἀλλ' ὥσπερ νεὼς κυβερνήτης, ἀνέμου κατιόντος ἐν πελάγει, θέμενος εὖ πάντα καὶ κατατείνας τὰ ὄπλα, χρῆται τῇ τέχνῃ, δάκρυα καὶ δεήσεις ἐπιβατῶν ναυτιώντων καὶ φοβουμένων ἑάσας, οὕτως ἐκεῖνος,  
 20 τὸ τ' ἄστυ συγκλείσας, καὶ καταλαβὼν πάντα φυλακαῖς πρὸς ἀσφάλειαν, ἐχρῆτο τοῖς αὐτοῦ λογισμοῖς, βραχέα φροντίζων τῶν καταβοώντων καὶ δυσχεραινόντων. Καίτοι πολλοὶ μὲν αὐτοῦ τῶν φίλων δεόμενοι προσέκειντο, πολλοὶ δὲ τῶν ἐχθρῶν ἀπειλοῦντες καὶ κατηγοροῦντες· πολ-  
 25 λοὶ δ' ἦδον ἄσματα καὶ σκώμματα πρὸς αἰσχύνην, ἐφυβρίζοντες αὐτοῦ τὴν στρατηγίαν, ὥς ἀνανδρον καὶ προῖεμένην τὰ πράγματα τοῖς πολεμίοις. Ἐπεφύετο δὲ καὶ Κλέων, ἤδη διὰ τῆς πρὸς ἐκεῖνον ὀργῆς τῶν πολιτῶν πορευόμενος ἐπὶ τὴν δημαγωγίαν.

30 Πλὴν ὑπ' οὐδενὸς ἐκινήθη τῶν τοιούτων ὁ Περικλῆς, ἀλλὰ πρῶως καὶ σιωπῇ τὴν ἀδοξίαν καὶ τὴν ἀπέχθειαν ὑφιστάμενος, καὶ νεῶν ἑκατὸν ἐπὶ τὴν Πελοπόννησον στόλον ἐκπέμπων, αὐτὸς οὐ συνεξέπλευσεν, ἀλλ' ἔμεινεν

οἰκουρῶν καὶ διὰ χειρὸς ἔχων τὴν πόλιν, ἕως ἀπηλλάγησαν οἱ Πελοποννήσιοι. Θεραπεύων δὲ τοὺς πολλοὺς, ὅλως ἀσχάλλοντας ἐπὶ τῷ πολέμῳ, διανομαῖς τε χρημάτων ἀνελάμβανε, καὶ κληρουχίας ἀνέγραφεν. Αἰγινήτας γὰρ ἐξελάσας ἅπαντας, διένειμε τὴν νῆσον Ἀθηναίων τοῖς 5 λαχοῦσιν. Ἦν δέ τις παρηγορία καὶ ἀφ' ὧν ἔπασχον οἱ πολέμοι. Καὶ γὰρ οἱ περιπλέοντες τὴν Πελοπόννησον, χώραν τε πολλὴν, κώμας τε καὶ πόλεις μικρὰς διεπόρθησαν. Καὶ κατὰ γῆν αὐτὸς ἐμβαλὼν εἰς τὴν Μεγαρικὴν, ἔφθειρε πᾶσαν. Ἦι καὶ ὁῖον ἦν, ὅτι πολλὰ μὲν ὄρωντες 10 κακὰ τοὺς Ἀθηναίους, πολλὰ δὲ πάσχοντες ὑπ' ἐκείνων ἐκ θαλάσσης, οὐκ ἂν εἰς μῆκος πολέμου τοσοῦτον προὔβησαν, ἀλλὰ ταχέως ἀπεῖπον, ὥσπερ ἐξ ἀρχῆς ὁ Περικλῆς προηγόρευσεν, εἰ μὴ τι δαιμόνιον ὑπεναντιώθη τοῖς ἀνθρωπίνοις λογισμοῖς.

15

## IX.

*Death of Pericles.*

Τοῦ Περικλέους ἤδη πρὸς τῷ τελευτᾷ ὄντος, περικαθήμενοι τῶν πολιτῶν οἱ βέλτιστοι, καὶ τῶν φίλων οἱ περιόντες, λόγον ἐποιούντο τῆς ἀρετῆς καὶ τῆς δυνάμεως, ὅση γένοιτο, καὶ τὰς πράξεις ἀνεμετροῦντο, καὶ τῶν τροπαίων τὸ πλῆθος. Ἐννέα γὰρ ἦν αἱ στρατηγῶν καὶ νικῶν ἔστη- 20 σεν ὑπὲρ τῆς πόλεως. Ταῦτα, ὥς οὐκέτι συνιέντος, ἀλλὰ καθηρημένου τὴν αἰσθησιν αὐτοῦ, διελέγοντο πρὸς ἀλλήλους· ὁ δὲ πᾶσιν ἐτύγχανε τὸν νοῦν προσεσχηκῶς, καὶ φθνεγξάμενος εἰς μέσον, ἔφη θαυμάζειν, ὅτι ταῦτα μὲν ἐπαινοῦσιν αὐτοῦ καὶ μνημονεύουσιν, αἱ καὶ πρὸς τύχην 25 ἐστὶ κοινὰ, καὶ γέγονεν ἤδη πολλοῖς στρατηγοῖς· τὸ δὲ κάλλιστον καὶ μέγιστον οὐ λέγουσιν. Οὐδεὶς γὰρ, ἔφη, δι' ἐμὲ τῶν ὄντων Ἀθηναίων μέλαν ἱμάτιον περιεβάλετο.

Θαυμαστὸς οὖν ὁ ἀνὴρ οὐ μόνον τῆς ἐπιεικείας καὶ πραότητος, ἦν ἐν πράγμασι πολλοῖς καὶ μεγάλαις ἀπεχ- 30 θεΐαις διετήρησεν, ἀλλὰ καὶ τοῦ φρονήματος, εἰ τῶν αὐτοῦ καλῶν ἡγεῖτο βέλτιστον εἶναι τὸ μήτε φθόνῳ, μήτε θυμῷ

χαρίσασθαι μηδὲν ἀπὸ τηλικαύτης δυνάμεως, μηδὲ χρήσασθαι τινι τῶν ἐχθρῶν ὥς ἀνηκέστῳ.

## X.

*End of the Peloponnesian War, and the Taking of Athens.*

Ἐκ δὲ τούτου πλέων ὁ Λύσανδρος ἐπὶ τὰς πόλεις, Ἀθηναίων μὲν οἷς ἐπιτύχοι, ἐκέλευε πάντας εἰς Ἀθήνας δ' ἀπιέναι· φείσεσθαι γὰρ οὐδενός, ἀλλ' ἀποσφάζειν, ὃν ἂν ἔξω λάβῃ τῆς πόλεως. Ταῦτα δ' ἔπραττε καὶ συνήλαινεν ἅπαντας εἰς τὸ ἄστυ, βουλόμενος ἐν τῇ πόλει ταχὺ λιμὸν ἰσχυρὸν γενέσθαι καὶ σπάνιν, ὅπως μὴ πράγματα παράσχοιεν αὐτῷ τὴν πολιορκίαν εὐπόρως ὑπομένοντες. Κατα-  
 10 λύων δὲ τοὺς δήμους, καὶ τὰς ἄλλας πολιτείας, ἓνα μὲν ἄρμοστὴν ἐκάστη Λακεδαιμόνιον κατέλιπε, δέκα δ' ἄρχοντας ἐκ τῶν ὑπ' αὐτοῦ συγκεκροτημένων κατὰ πόλιν ἑταιριῶν. Καὶ ταῦτα πράττων ὁμοίως ἔν τε ταῖς πολεμίαις καὶ ταῖς συμμάχοις γεγενημέναις πόλεσι, παρέπλει σχολαίως, τρόπ-  
 15 οῦν τινὰ κατασκευαζόμενος ἑαυτῷ τὴν τῆς Ἑλλάδος ἡγεμονίαν. Οὔτε γὰρ ἀριστίνδην οὔτε πλουτίνδην ἀπεδείκνυε τοὺς ἄρχοντας, ἀλλ' ἑταιρίαις καὶ ξενίαις χαριζόμενος τὰ πράγματα, καὶ κυρίους ποιῶν τιμῆς τε καὶ κολάσεως, πολλαῖς δὲ παραγινόμενος αὐτὸς σφαγαῖς, καὶ συν-  
 20 εκβάλλων τοὺς τῶν φίλων ἐχθροὺς, οὐκ ἐπιεικὲς ἐδίδου τοῖς Ἕλλησι δεῖγμα τῆς Λακεδαιμονίων ἀρχῆς. Ἀλλὰ καὶ ὁ κωμικὸς Θεόπομπος ἔοικε ληρεῖν, ἀπεικάζων τοὺς Λακεδαιμονίους ταῖς καπηλίαις, ὅτι τοὺς Ἕλληνας ἡδιστον ποτὸν τῆς ἐλευθερίας γεύσαντες, ὄξος ἐνέχεαν. Εὐ-  
 25 θὺς γὰρ ἦν τὸ γεῦμα δυσχερὲς καὶ πικρὸν, οὔτε τοὺς δήμους κυρίους τῶν πραγμάτων ἑῶντος εἶναι τοῦ Λυσάνδρου, καὶ τῶν ὀλίγων τοῖς θρασυτάτοις καὶ φιλονεικοτάτοις τὰς πόλεις ἐγχειρίζοντος.

Διατρίψας δὲ περὶ ταῦτα χρόνον οὐ πολὺν, καὶ προπέμψας εἰς Λακεδαίμονα τοὺς ἀπαγγελοῦντας, ὅτι προσπλεῖ μετὰ νεῶν διακοσίων, συνέμιξε περὶ τὴν Ἀττικὴν Ἀγιδίκα καὶ Πανσανίᾳ, τοῖς βασιλεῦσιν, ὥς ταχὺ συναιρήσων τὴν πόλιν. Ἐπεὶ δ' ἀντεῖχον οἱ Ἀθηναῖοι, λαβὼν τὰς ναῦς

πάλιν εἰς Ἀσίαν διεπέρασε, καὶ τῶν μὲν ἄλλων πόλεων  
 ὁμαλῶς ἀπασῶν κατέλυνε τὰς πολιτείας, καὶ καθίστη δεκα-  
 ραρχίας, πολλῶν μὲν ἐν ἐκάστη σφαττομένων, πολλῶν δὲ  
 φευγόντων, Σαμίους δὲ πάντας ἐκβαλὼν, παρέδωκε τοῖς  
 φυγάσι τὰς πόλεις.—Ἦδη δὲ τοὺς ἐν ἄστει κακῶς ἔχειν ὅ  
 ὑπὸ λιμοῦ πνυθανόμενος, κατέπλευσεν εἰς τὸν Πειραιᾶ·  
 καὶ παρεστήσατο τὴν πόλιν, ἀναγκασθεῖσαν ἐφ' οἷς ἐκεῖνος  
 ἐκέλευε, ποιήσασθαι τὰς διαλύσεις.

Ὁ δ' οὖν Λύσανδρος, ὡς παρέλαβε τὰς τε ναῦς ἀπάσας,  
 πλὴν ὀδώδεκα, καὶ τὰ τεῖχη τῶν Ἀθηναίων, ἕκτη ἐπὶ 10  
 δεκάτῃ Μουνυχιῶνος μηνὸς, ἐν ἧ καὶ τὴν ἐν Σαλαμῖνι  
 ναυμαχίαν ἐνίκων τὸν βάρβαρον, ἐβούλευσεν εὐθὺς καὶ  
 τὴν πολιτείαν μεταστῆσαι. Δυσπειθῶς δὲ καὶ τραχέως  
 φερόντων, ἀποστείλας πρὸς τὸν δῆμον, ἔφη, τὴν πόλιν  
 εἰληφέναι παρασπονδοῦσαν· ἐστάναι γὰρ τὰ τεῖχη, τῶν 15  
 ἡμερῶν, ἐν αἷς ἔδει καθηρῆσθαι, παρωχημένων· ἑτέραν  
 οὖν ἐξ ἀρχῆς προθήσειν γνώμην περὶ αὐτῶν, ὡς τὰς ὁμο-  
 λογίας λελυκότων. Ἐνιοὶ δὲ καὶ προτεθῆναί φασιν ὡς  
 ἀληθῶς ὑπὲρ ἀνδραποδισμοῦ γνώμην ἐν τοῖς συμμάχοις·  
 ὅτε καὶ τὸν Θηβαῖον Ἐρίανθον εἰσηγήσασθαι, τὸ μὲν 20  
 ἄστυ κατασκάψαι, τὴν δὲ χώραν ἀνεῖναι μηλόβοτον. Εἶτα  
 μέντοι συνουσίας γενομένης τῶν ἡγεμόνων, καὶ παρὰ  
 πότον τινὸς Φωκέως ἄσαντος ἐκ τῆς Εὐριπίδου Ἠλέκτρας  
 τὴν πάροδον, ἧς ἡ ἀρχή,

Ἀγαμέμνωνος ὦ κόρα, ἤλυθον, Ἠλέκτρα, 25  
 Ποτὶ σὰν ἀγρότειραν αὐλάν·

πάντας ἐπικλασθῆναι, καὶ φανῆναι σχέτλιον ἔργον, τὴν  
 οὕτως εὐκλεᾶ καὶ τοιούτους ἀνδρας φέρουσαν ἀνελεῖν  
 καὶ διεργάσασθαι πόλιν.

Ὁ δ' οὖν Λύσανδρος, ἐνδόντων τῶν Ἀθηναίων πρὸς 30  
 ἅπαντα, πολλὰς μὲν ἐξ ἄστεος μεταπεμψάμενος αὐλητρί-  
 δας, πάσας δὲ τὰς ἐν τῷ στρατοπέδῳ συναγαγὼν, τὰ τεῖχη  
 κατέσκαπτε, καὶ τὰς τριήρεις κατέφλεγε πρὸς τὸν αὐλὸν  
 ἐστεφανωμένων καὶ παίζόντων ἅμα τῶν συμμάχων, ὡς  
 ἐκείνην τὴν ἡμέραν ἄρχουσαν τῆς ἐλευθερίας Εὐθὺς δὲ 3

καὶ τὰ περὶ τὴν πολιτείαν ἐκίνησε, τριάκοντα μὲν ἐν ἄσται  
 δέκα δ' ἐν Πειραιεῖ καταστήσας ἄρχοντας, ἐμβαλὼν δὲ  
 φρουρὰν εἰς τὴν ἀκρόπολιν, καὶ Καλλίβιον ἁρμοστήν,  
 ἄνδρα Σπαρτιάτην, ἐπιστήσας. Ἐπεὶ δὲ οὗτος Αὐτόλυ-  
 5 κον τὸν ἀθλητὴν, τὴν βακτηρίαν διαράμενος, παιοειν  
 ἐμελλεν, ὁ δὲ, τῶν σκελῶν συναράμενος, ἀνέτρεψεν αὐ-  
 τὸν, οὐ συνηγανάκτησεν ὁ Λύσανδρος, ἀλλὰ καὶ ἐπετί-  
 μησε, φήσας, οὐκ ἐπίστασθαι τὸν Καλλίβιον ἐλευθέρων  
 ἄρχειν. Ἀλλὰ τὸν Αὐτόλυκον οἱ τριάκοντα, τῷ Καλ-  
 10 λιβίῳ χαριζόμενοι, μικρὸν ὕστερον ἀνεῖλον.

## XI. PHOCION.

Φωκίωνα οὔτε γελάσαντά τις, οὔτε κλαύσαντα ῥαδίως  
 Ἀθηναίων εἶδεν, οὐδ' ἐν βαλανείῳ δημοσιεύοντι λουσάμεν-  
 ον, οὐδ' ἐκτὸς ἔχοντα τὴν χεῖρα τῆς περιβολῆς, ὅτε τύχοι  
 περιβεβλημένος. Ἐπεὶ κατὰ γε τὴν χώραν καὶ τὰς στρατ-  
 15 εῖας ἀνυπόδητος ἀεὶ καὶ γυμνὸς ἐβάδιζεν, εἰ μὴ ψῦχος  
 ὑπερβάλλον εἴη καὶ δυσκαρτέρητον, ὥστε καὶ παίζοντας  
 ἤδη τοὺς στρατευομένους σύμβολον μεγάλου ποιεῖσθαι  
 χειμῶνος ἐνδεδυμένον Φωκίωνα.

Τῷ δ' ἦθει προσηνέστατος ὢν καὶ φιλανθρωπότατος,  
 20 ἀπὸ τοῦ προσώπου δυσζύμβολος ἐφαίνετο καὶ σκυθρωπὸς,  
 ὥστε μὴ ῥαδίως ἂν τινα μόνον ἐντυχεῖν αὐτῷ τῶν ἀσυνή-  
 θων. Διὸ καὶ Χάρητί ποτε πρὸς τὰς ὀφρῦς αὐτοῦ λέγοντι,  
 τῶν Ἀθηναίων ἐπιγελώντων, οὐδὲν, εἶπεν, αὕτη ὑμᾶς  
 λελύπηκεν ἢ ὀφρὺς· ὁ δὲ τούτων γέλως πολλὰ κλαῦσαι  
 25 τὴν πόλιν πεποίηκεν.

Ὁ Φωκίωνος λόγος πλεῖστον ἐν ἐλαχίστῃ λέξει νοῦν  
 εἶχε. Καὶ πρὸς τοῦτ' ἔοικεν ἀπιδῶν ὁ Σφήττιος Πολύευκ-  
 τος εἰπεῖν, ὅτι ῥήτωρ μὲν ἄριστος εἴη Δημοσθένης, εἰπεῖν  
 δὲ δεινότατος ὁ Φωκίων. Ὁ δὲ Δημοσθένης τῶν μὲν  
 30 ἄλλων κατεφρόνει πολὺ ῥητόρων, ἀνισταμένου δὲ Φωκίω-  
 νος, εἰώθει λέγει· ἀτρέμα πρὸς τοὺς φίλους, ἢ τῶν ἐμῶν  
 λόγων κοπὶς πάρεστιν. Ἀλλὰ τοῦτο μὲν ἴσως πρὸς τὸ  
 ἦθος ἀνοιστέον. Ἐπεὶ καὶ ῥῆμα καὶ νεῦμα μόνον ἀνδρὸς  
 ἀγαθοῦ μυρίοις ἐνθυμήμασι καὶ περιόδοις ἀντίφροτον ἔχει  
 35 πίστιν.

Οἱ τῶν Ἀθηναίων σύμμαχοι καὶ οἱ νησιῶται τοὺς Ἀθήνηθεν ἀποστόλους, ἑτέρου μὲν ἐκπλέοντος στρατηγοῦ, πολεμίους νομίζοντες, ἐφράγγυντο τείχη, καὶ λιμένας ἀπεχώννυσαν, καὶ κατεκόμιζον ἀπὸ τῆς χώρας εἰς τὰς πόλεις βοσκήματα, καὶ ἀνδράποδα, καὶ γυναῖκας, καὶ 5 παῖδας· εἰ δὲ Φωκίων ἡγοῖτο, πόρρω ναυσὶν ἰδίαις ἀπαντῶντες ἐστεφανωμένοι, καὶ χαίροντες, ὥς αὐτοὺς κατῆγον.

Ἦδη δὲ τῶν Ἀθηναίων πρὸς Φίλιππον ἐκπεπολεμωμένων παντάπασι, καὶ στρατηγὸν, αὐτοῦ μὴ παρόντος, ἕτερον ἐπὶ τὸν πόλεμον ἡρημένων, ὥς κατέπλευσεν ἀπὸ 10 τῶν νήσων, πρῶτον μὲν ἔπειθε τὸν δῆμον, εἰρηνικῶς ἔχοντος τοῦ Φιλίππου, καὶ φοβουμένου τὸν κίνδυνον, ἰσχυρῶς δέχεσθαι τὰς διαλύσεις· καὶ τινὸς ἀντικρούσαντος αὐτῷ τῶν εἰωθότων συκοφαντεῖν, καὶ εἰπόντος, σὺ δὲ ταλμᾷς, ὦ Φωκίων, ἀποτρέπειν Ἀθηναίους ἤδη τὰ 15 ὅπλα διὰ χειρῶν ἔχοντας; ἐγὼ γε, εἶπε, καὶ ταῦτ' εἰδὼς, ὅτι, πολέμου μὲν ὄντος, ἐγὼ σοῦ, εἰρήνης δὲ γενομένης, σὺ ἐμοῦ ἄρξεις. Ὡς δ' οὐκ ἔπειθεν, ἀλλ' ὁ Δημοσθένης ἐκράτει, κελεύων ὥς πορρωτάτῳ τῆς Ἀττικῆς θέσθαι μάχην τοὺς Ἀθηναίους· ὦ τᾶν, ἔφη, μὴ, ποῦ μαχώμεθα, 20 σκοπῶμεν, ἀλλὰ πῶς νικήσωμεν. Οὕτω γὰρ ἔσται μακρὰν ὁ πόλεμος· ἡττωμένοις δὲ πᾶν ἀεὶ δεινὸν ἐγγὺς πάρεστι.

Συνεβούλευεν Ἀλεξάνδρῳ ὁ Φωκίων, εἰ μὲν ἡσυχίας ὀρέγεται, θέσθαι τὸν πόλεμον· εἰ δὲ δόξης, μεταθέσθαι πρὸς τοὺς βαρβάρους ἀπὸ τῶν Ἑλλήνων τραπόμενον. 25 Καὶ πολλὰ καὶ πρὸς τὴν Ἀλεξάνδρου φύσιν καὶ βούλησιν εὐστόχως εἰπὼν, οὕτω μετέβαλε καὶ κατεπράυνεν αὐτὸν, ὥστ' εἰπεῖν, ὅπως προσέξουσι τὸν νοῦν Ἀθηναῖοι τοῖς πράγμασιν, ὥς, εἴ τι γένοιτο περὶ αὐτὸν, ἐκείνοις ἄρχειν προσῆκον. Ἰδίᾳ δὲ τὸν Φωκίωνα παιησάμενος αὐτοῦ 30 φίλον καὶ ξένον, εἰς τοσαύτην ἔθετο γιμῆν, δσην εἶχον ὀλίγοι τῶν ἀεὶ συνόντων. Ὁ γοῦν Δοῦρις εἴρηκεν, ὥς μέγας γενόμενος, καὶ Δαρείου κρατήσας, ἀφείλε τῶν ἐπιστολῶν τὸ Χαίρειν, πλὴν ἐν δσαις ἔγραφε Φωκίῳ. Τοῦτον δὲ μόνον μετὰ τοῦ Χαίρειν προσηγόρευε. 35

Τὸ μέντοι περὶ τῶν χρημάτων ὁμολογούμενον ἔστιν, ὅτι ὠρεὰν αὐτῷ κατέπεμψεν ἑκατὸν τάλαντα. Τούτων κομισθέντων εἰς Ἀθήνας, ἠρώτησεν ὁ Φωκίων τοὺς φέροντας, τί δὴ ποτε, πολλῶν ὄντων Ἀθηναίων, αὐτῷ μόνῳ  
 5 τοσαῦτα δίδωσιν Ἀλέξανδρος; Εἰπόντων δ' ἐκείνων, ὅτι σὲ κρίνει μόνον ἄνδρα καλὸν καὶ ἀγαθόν· οὐκοῦν, εἶπεν ὁ Φωκίων, ἐασάτω με καὶ δοκεῖν αἰεὶ καὶ εἶναι τοιοῦτον. Ὡς δ' ἀκολουθήσαντες εἰς οἶκον αὐτῷ πολλὴν ἐύρων εὐτέλειαν, τὴν μὲν γυναῖκα μάπτουσαν, ὁ δὲ Φωκίων αὐτὸς  
 10 ἀνιμήσας ὕδωρ ἐκ τοῦ φρέατος ἀπενίπτετο τοὺς πόδας, ἔτι μᾶλλον ἐνέκειντο, καὶ ἡγανάκτουν, δεινὸν εἶναι λέγοντες, εἰ φίλος ὢν τοῦ βασιλέως οὕτω διαιτῆσεται πονηρῶς. Ἰδὼν οὖν ὁ Φωκίων πένητα πρεσβύτην, ἐν τριβωνίῳ ῥυπαρῷ πορευόμενον, ἠρώτησεν, εἰ τούτου χείρονα νομίζ-  
 15 οῦσιν αὐτόν· εὐφημεῖν δ' ἐκείνων δεομένων, καὶ μὴν οὗτος, εἶπεν, ἀπ' ἐλαττόνων ἐμοῦ ζῇ, καὶ ἀρκεῖται. Τὸ δ' ὅλον; ἢ μὴ χρώμενος, ἔφη, μάτην ἔξω τοσοῦτον χρυσίον, ἢ χρώμενος, ἐμαντὸν ἅμα κάκεῖνον διαβαλῶ πρὸς τὴν πόλιν. Οὕτω μὲν οὖν ἐπανῆλθε πάλιν τὰ χρήματα ἐξ  
 20 Ἀθηναίων, ἐπιδείξαντα τοῖς Ἑλλήσι πλουσιώτερον τοῦ διδόντος τοσαῦτα τὸν μὴ δεόμενον.

## XII.

*Phocion's Condemnation and Death.*

Τὸν δὲ Φωκίωνα καὶ τοὺς μετ' αὐτοῦ Κλεῖτος εἰς Ἀθήνας ἀνῆγε, λόγῳ μὲν κριθησομένους, ἔργῳ δὲ ἀποθανεῖν κατακεκριμένους. Καὶ προσῆν τὸ σχῆμα τῇ κομιδῇ λυπη-  
 25 ρὸν, ἐφ' ἀμάξαις κομιζομένων αὐτῶν διὰ τοῦ Κεραμεικοῦ πρὸς τὸ θέατρον. Ἐκεῖ γὰρ αὐτοὺς προσαγαγὼν ὁ Κλεῖτος συνεῖχεν, ἄχρις οὗ τὴν ἐκκλησίαν ἐπλήρωσαν οἱ ἄρχοντες, οὐ δοῦλον, οὐ ξένον, οὐκ ἄτιμον ἀποκρίναντες, ἀλλὰ πᾶσι καὶ πάσαις ἀναπεπταμένον τὸ βῆμα καὶ τὸ  
 30 θέατρον παρασχόντες. Ἐπεὶ δ' ἡ ἐπιστολὴ τοῦ βασ.λ. ἕως ἀνεγνώσθη, λέγοντος, αὐτῷ μὲν ἐγνῶσθαι προδότας γεγονέναι τοὺς ἄνδρας, ἐκείνοις δὲ διδόναι τὴν κρίσιν, ἐλευθέρους ἤδη καὶ ἀντενόμοις οὔσι, καὶ τοὺς ἄνδρας ὁ

Κλεῖτος εἰσήγαγεν, οἱ μὲν βέλτιστοι τῶν πολιτῶν, ὁφθέν-  
 τος τοῦ Φωκίωνος, ἐνεκαλύψαντο, καὶ κάτω κύψαντα  
 ἐδάκρυν· εἰς δ' ἀναστὰς ἐτόλμησεν εἰπεῖν, ὅτι τηλικ-  
 αύτην κρίσιν ἐγκεχειρικότος τῷ δήμῳ τοῦ βασιλέως, καλ-  
 ῶς ἔχει τοὺς δούλους καὶ τοὺς ξένους ἀπελθεῖν ἐκ τῆς  
 ἐκκλησίας. Οὐκ ἀνασχομένων δὲ τῶν πολλῶν, ἀλλ' ἀνα-  
 κραγόντων βάλλειν τοὺς ὀλιγαρχικοὺς καὶ μισοδήμους,  
 ἄλλος μὲν οὐδεὶς ὑπὲρ τοῦ Φωκίωνος ἐπεχείρησεν εἰπεῖν,  
 αὐτὸς δὲ χαλεπῶς καὶ μόλις ἔξακουσθεὶς, πότερον, εἶπεν,  
 ἀδίκως ἢ δικαίως ἀποκτεῖναι βούλεσθε ἡμᾶς; Ἀποκριν- 10  
 αμένων δὲ τινῶν, ὅτι δικαίως· καὶ τοῦτο, ἔφη, πῶς  
 γνῶσεσθε, μὴ ἀκούσαντες; Ἐπεὶ δ' οὐδὲν μᾶλλον ἤκουον,  
 ἐγγυτέρω προσελθὼν, ἐγὼ μὲν, εἶπεν, ἀδικεῖν ὁμολογῶ,  
 καὶ θανάτου τιμῶμαι τὰ κεπολιτευμένα ἑμαυτῷ· τούτους  
 δ', ἄνδρες Ἀθηναῖοι, διὰ τί ἀποκτενεῖτε, μηδὲν ἀδικοῦν- 15  
 τας; Ἀποκρινομένων δὲ πολλῶν, ὅτι σοὶ φίλοι εἰσὶν·  
 ὁ μὲν Φωκίων ἀποστὰς ἡσυχίαν ἤγεν· ὁ δ' Ἀγνωνίδης  
 ψήφισμα γεγραμμένον ἔχων ἀνέγνω, καθ' ὃ τὸν δῆμον  
 ἔδει χειροτονεῖν περὶ τῶν ἀνδρῶν, εἰ δοκοῦσιν ἀδικεῖν  
 τοὺς δ' ἄνδρας, ἂν καταχειροτονηθῶσιν, ἀποθνήσκειν. 20

Ἀναγνωσθέντος δὲ τοῦ ψηφίσματος, ἡξίουσαν τινὲς προσ-  
 γράφειν, ὅπως καὶ στρεβλωθεὶς Φωκίων ἀποθάνοι, καὶ τὸν  
 τροχὸν εἰσφέρειν, καὶ τοὺς ὑπηρέτας καλεῖν προσέταττον.  
 Ὁ δ' Ἀγνωνίδης καὶ τὸν Κλεῖτον ὁρῶν δυσχεραίνοντα,  
 καὶ τὸ πρᾶγμα βαρβαρικὸν εἶναι καὶ μαρὸν ἡγούμενος, 25  
 ὅταν, ἔφη, Καλλιμέδοντα τὸν μαστιγίαν λάβωμεν, ὃ  
 ἄνδρες Ἀθηναῖοι, λαβόντες στρεβλώσομεν· περὶ δὲ Φω-  
 κίωνος οὐδὲν ἐγὼ γράφω τοιοῦτον. Ἐνταῦθα τῶν ἐπι-  
 εικῶν τις ὑπεφώνησεν· ὀρθῶς γε σὺ ποιῶν· ἂν γὰρ  
 Φωκίωνα βασανίσωμεν, σὲ τί ποιήσομεν; Ἐπικυρωθέντος 30  
 δὲ τοῦ ψηφίσματος, καὶ τῆς χειροτονίας ἀποδοθείσης,  
 οὐδεὶς καθήμενος, ἀλλὰ πάντες ἐξαναστάντες, οἱ δὲ πλεῖσ-  
 τοι καὶ στεφανωσάμενοι, κατεχειροτόνησαν αὐτῶν θάνα-  
 τον. Ἦσαν δὲ σὺν τῷ Φωκίῳ Νικοκλῆς, Θούδιππος,  
 Ἡγῆμων, Πυθοκλῆς· Δημητρίου δὲ τοῦ Φαληρέως, καὶ 35



Καλλιμέδοντος, καὶ Χαρικλέους, καὶ τινων ἄλλων ἀπόντων κατεψηφίσθη θάνατος.

Ὡς οὖν διαλύσαντες τὴν ἐκκλησίαν ἦγον εἰς τὸ δεσμωτήριον τοὺς ἄνδρας, οἱ μὲν ἄλλοι, περιπλεκομένων τῶν φίλων αὐτοῖς καὶ οἰκείων, ὀδυρόμενοι καὶ καταθρηνοῦντες ἐβάδιζον· τὸ δὲ Φωκίωνος πρόσωπον, οἷον ὅτε στρατηγῶν ἀπ' ἐκκλησίας προὔπέμπετο βλέποντες, ἐθαύμαζον τὴν ἀπάθειαν καὶ μεγαλοψυχίαν τοῦ ἀνδρός· οἱ δ' ἐχθροὶ κακῶς ἔλεγον παρατρέχοντες· εἰς δὲ καὶ προσέπτυσεν  
 10 ἐξεναντίας προσελθών. Ὅτε καὶ τὸν Φωκίωνα λέγεται βλέψαντα πρὸς τοὺς ἄρχοντας εἰπεῖν· οὐ παύσει τις ἀσχημονοῦντα τοῦτον; Ἐπεὶ δὲ Θούδιππος ἐν τῷ δεσμωτηρίῳ γενόμενος, καὶ τὸ κώνειον ὁρῶν τριβόμενον, ἡγανάκτει, καὶ κατέκλαιε τὴν συμφορὰν, ὥς οὐ προσηκόν  
 15 τως τῷ Φωκίῳ συναπολλύμενος, εἶτ' οὐκ ἀγαπᾷς, εἶπεν, ὅτι μετὰ Φωκίωνος ἀποθνήσκεις; Ἐρομένου δὲ τινος τῶν φίλων, εἴ τι πρὸς Φῶκον λέγει, τὸν υἱόν; πάννυ μὲν οὖν, ἔφη, λέγω μὴ μνησικακεῖν Ἀθηναίοις.

Πεπωκότων δὲ ἤδη πάντων τὸ κώνειον, τὸ φάρμακον  
 20 ἐπέλιπε, καὶ ὁ δημόσιος οὐκ ἔφη τρίψειν ἕτερον, εἰ μὴ λάβοι δώδεκα δραχμὰς, ὅσου τὴν ὀλκὴν ὠνεῖται. Χρόνοι δὲ γενομένου καὶ διατριβῆς, ὁ Φωκίων καλέσας τινὰ τῷ φίλων καὶ εἰπών, ἢ μὴδὲ ἀποθανεῖν Ἀθήνησι δωρεάν ἐστιν, ἐκέλευσε τῷ ἀνθρώπῳ δοῦναι τὸ κερμάτιον.

Ἦν δ' ἡμέρα μηνὸς Μουνυχιῶνος ἐνάτη ἐπὶ δέκα, καὶ τῷ Διὶ τὴν πομπὴν πέμποντες οἱ ἵππεῖς παρεξήεσαν. Ὡν οἱ μὲν ἀφείλοντο τοὺς στεφάνους, οἱ δὲ πρὸς τὰς θύρας δεδακρυμένοι τῆς εἰρκτῆς ἀπέβλεψαν. Ἐφάνη δὲ τοῖς μὴ παντάπασιν ὡμοῖς καὶ διεφθαρμένοις ὑπ' ὀργῆς καὶ φθόνου  
 20 τὴν ψυχὴν, ἀνοσιώτατον γεγονέναι, τὸ μὴδ' ἐπισχεῖν τῇ ἡμέραν ἐκείνην, μὴδὲ καθαρεῦσαι δημοσίου φόνου τὴν πόλιν ἐορτάζουσιν.

Οὐ μὴν ἀλλ' ὥσπερ ἐνδεέστερον ἡγωνισμένοις τοῖς ἐχθροῖς ἔδοξε καὶ τὸ σῶμα τοῦ Φωκίωνος ἐξηρίσαι, καὶ  
 25 μὴδὲ πῦρ ἐναῦσαι μὴδένα πρὸς τὴν ταφὴν Ἀθηναίων. Δι' ἃ φίλος μὲν οὐδεὶς ἐτόλμησεν ἄψασθαι τοῦ σώματος· Κωνωπίων δὲ τις, ὑπουργεῖν εἰθισμένος τὰ τοιαῦτα μισθοῦ.

κομισθέντα τὸν νεκρὸν ὑπὲρ τὴν Ἑλευσίνα, πῦρ λαβὼν ἐκ τῆς Μεγαρικῆς, ἔκαυσεν. Ἡ δὲ Μεγαρικὴ γυνὴ παρ-  
οῦσα μετὰ τῶν θεραπαινίδων, ἔχωσε μὲν αὐτόθι χῶμα  
κενὸν, καὶ κατέσπεισεν· ἐνθεμένη δὲ τῷ κόλπῳ τὰ ὀστέα,  
καὶ κομίσασα νύκτωρ εἰς τὴν οἰκίαν, κατώρυξε παρὰ τὴν ἑ-  
στίαν, εἰποῦσα· σοί, ὦ φίλη ἐστία, παρακατατίθεμαι  
ταῦτα ἀνδρὸς ἀγαθοῦ λείψανα· σὺ δ' αὐτὰ τοῖς πατράοις  
ἀπόδος ἡρίοις, ὅταν Ἀθηναῖοι σωφρονήσωσι.

Καὶ μέντοι χρόνου βραχέος διαγενομένου, καὶ τῶν πραγ-  
μάτων διδασκόντων, οἷον ἐπιστάτην καὶ φύλακα σωφροσύ- 10  
νης καὶ δικαιοσύνης ὁ δῆμος ἀπώλεσεν, ἀνδριάντα μὲν  
αὐτοῦ χαλκοῦν ἀνέστησαν, ἔθαψαν δὲ δημοσίοις τέλεσι τὰ  
ὀστέα. Τῶν δὲ κατηγορῶν Ἀγνωνίδην μὲν αὐτοὶ, θάνα-  
τον καταχειροτονήσαντες, ἀπέκτειναν· Ἐπίκουρον δὲ καὶ  
Δημόφιλον, ἀποδράντας ἐκ τῆς πόλεως, ἀνευρὼν ὁ τοῦ 15  
Φωκίωνος υἱὸς ἐτιμωρήσατο.

### XIII. DEMOSTHENES.

Λεγεται, τοῦ Δημοσθένους ὀδυρομένου ποτὲ πρὸς Σάτυρ-  
ον, τὸν ὑποκριτὴν, ὅτι πάντων φιλοπονώτατος ὢν τῶν  
λεγόντων, καὶ μικροῦ δέων καταναλωκένας τὴν τοῦ σώμα-  
τος ἀκμὴν εἰς τοῦτο, χάριν οὐκ ἔχει πρὸς τὸν δῆμον, ἀλλὰ 20  
κραιπαλῶντες ἄνθρωποι καὶ ἀμαθεῖς ἀκούονται καὶ κατ-  
έχουσι τὸ βῆμα, παρορᾶται δ' αὐτός· ἀληθῆ λέγεις, ὦ  
Δημόσθενες, φάναι τὸν Σάτυρον· ἀλλ' ἐγὼ τὸ αἴτιον  
ἰάσομαι ταχέως. ἂν μοι τῶν Εὐριπίδου τινὰ ῥήσεων ἢ  
Σοφοκλέους ἐθελήσης εἰπεῖν ἀπὸ στόματος. Εἰπόντος δὲ 25  
τοῦ Δημοσθένους, μεταλαβόντα τὸν Σάτυρον, οὕτω πλάσαι  
καὶ διεξελθεῖν ἐν ἡθελίᾳ πρέποντι καὶ διαθέσει τὴν αὐτὴν  
ῥῆσιν, ὥσθ' ὅλως ἐτέραν τῷ Δημοσθένει φανῆναι. Πεισ-  
θέντα δὲ δσον ἐκ τῆς ὑποκρίσεως τῷ λόγῳ κόσμου καὶ  
χάριτος πρόσεστι, μικρὸν ἡγήσασθαι καὶ τὸ μηδὲν εἶναι  
τὴν ἀσκησιν, ἀμελοῦντι τῆς προφορᾶς καὶ διαθέσεως τῶν 30  
λεγομένων. Ἐκ τούτου κατάγειον μὲν οἰκοδομῆσαι μελε-  
τητήριον· ἐνταῦθα δὲ πάντως μὲν ἐκάστης ἡμέρας κατ-  
ιώντα πλάττειν τὴν ὑπόκρισιν, καὶ διαπνεεῖν τὴν φωνήν·  
πολλάκις δὲ καὶ μῆνας ἐξῆς δύο καὶ τρεῖς συνάπτειν,

ξυρούμενον τῆς κεφαλῆς θάτερον μέρος, ὑπὲρ τοῦ μηδὲ βουλομένῳ πάννυ προελθεῖν ἐνδέχεσθαι δι' αἰσχύνην.

Ὡρμησε μὲν οὖν ἐπὶ τὸ πράττειν τὰ κοινὰ, τοῦ Φωκικοῦ πολέμου συνεστῶτος. Λαβὼν δὲ τῆς πολιτείας καλὴν  
 5 ὑπόθεσιν, τὴν πρὸς Φίλιππον ὑπὲρ τῶν Ἑλλήνων δικαιολογίαν, καὶ πρὸς ταύτην ἀγωνιζόμενος ἀξίως, ταχὺ δόξαν ἔσχε, καὶ περίβλεπτος ὑπὸ τῶν λόγων ἦρθη καὶ τῆς παρρησίας· ὥστε θαυμάζεσθαι μὲν ἐν τῇ Ἑλλάδι, θε-  
 10 ραπεύεσθαι δ' ὑπὸ τοῦ μεγάλου βασιλέως, πλείστον δ' αὐτοῦ λόγον εἶναι παρὰ τῷ Φιλίππῳ τῶν δημαγωγούντων· ὁμολογεῖν δὲ καὶ τοὺς ἀπεχθανομένους, ὅτι πρὸς ἐνδοξον αὐτοῖς ἄνθρωπον ὁ ἀγὼν ἐστίν.

Ἡ δὲ τοῦ Δημοσθένους πολιτεία φανερά μὲν ἦν, ἔτι καὶ τῆς εἰρήνης ὑπαρχούσης, οὐδὲν ἐῷντος ἀνεπιτίμητον τῶν  
 15 πραττομένων ὑπὸ τοῦ Μακεδόνος, ἀλλ' ἐφ' ἐκάστῳ ταραττοντος τοὺς Ἀθηναίους, καὶ διακαίοντος ἐπὶ τὸν ἄνθρωπον. Διὸ καὶ παρὰ Φιλίππῳ πλείστος ἦν λόγος αὐτοῦ καὶ ὅτε πρεσβεύων δέκατος ἦκεν εἰς Μακεδονίαν, ἤκουσε μὲν πάντων Φίλιππος, ἀντεῖπε δὲ μετὰ πλείστης ἐπιμε-  
 20 λείας πρὸς τὸν ἐκείνου λόγον. Οὐ μὴν ἐν γε ταῖς ἄλλαις τιμαῖς καὶ φιλοφροσύναις ὅμοιον αὐτὸν τῷ Δημοσθένει παρῆχεν, ἀλλὰ προσήγετο τοὺς περὶ Αἰσχίνην καὶ Φιλοκράτην μᾶλλον. Ὅθεν ἐπαινούντων ἐκείνων τὸν Φίλιππον, ὡς καὶ λέγειν δυνατώτατον, καὶ κάλλιστον ὀφθῆναι,  
 25 καὶ νῇ Δία συμπιεῖν ἱκανώτατον, ἠναγκάζετο βασκαίνων ἐπισκώπτειν, ὡς τὸ μὲν σοφιστοῦ, τὸ δὲ γυναικὸς, τὸ δὲ σπογγιᾶς εἶη, βασιλέως δ' οὐδὲν ἐγκώμιον.

Ἐπεὶ δ' εἰς τὸ πολεμεῖν ἔρρεπε τὰ πράγματα, τοῦ μὲν Φιλίππου μὴ δυναμένου τὴν ἡσυχίαν ἄγειν, τῶν δ' Ἀθη-  
 30 ναίων ἐγειρομένων ὑπὸ τοῦ Δημοσθένους, πρῶτον μὲν εἰς Εὐβοίαν ἐξώρμησε τοὺς Ἀθηναίους, καταδεδουλωμένην ὑπὸ τῶν τυράννων Φιλίππῳ· καὶ διαβάντες, ἐκείνου τὸ ψήφισμα γράψαντος, ἐξήλασαν τοὺς Μακεδόνας. Δεύτερον δὲ Βυζαντίοις ἐβοήθησε καὶ Περινθίοις ὑπὸ τοῦ  
 35 Μακεδόνος πολεμουμένοις.—Ἐπειτα πρεσβεύων καὶ διαλεγόμενος τοῖς Ἑλλησι, καὶ παροξύνων, συνέστησε, πλὴν ὀλίγων, ἅπαντας ἐπὶ τὸν Φίλιππον· ὥστε σύνταξιν γεν-

εσθαι παζῶν μὲν μυρίων καὶ πεντακισχιλίων, ἱππέων δὲ  
 δισχιλίων, ἄνευ τῶν πολιτικῶν δυνάμεων, χρήματα δὲ καὶ  
 μισθοὺς τοῖς ξένοις εἰσφέρεισθαι προθύμως. Ἐπηρμένης  
 δὲ τῆς Ἑλλάδος πρὸς τὸ μέλλον, καὶ συνισταμένων κατ'  
 ἔθνη καὶ πόλεις Εὐβοέων, Ἀχαιῶν, Κορινθίων, Μεγαρέων, δ  
 Δευκαδίων, Κερκυραίων, ὁ μέγιστος ὑπελείπετο τῷ Δη-  
 μοσθένει τῶν ἀγῶνων, Θηβαίους προσαγαγέσθαι τῇ συμ-  
 μαχίᾳ, χώραν τε σύνορον τῆς Ἀττικῆς καὶ δύναμιν ἐναγ-  
 ῶνιον ἔχοντας, καὶ μάλιστα τότε τῶν Ἑλλήνων εὐδοκι-  
 μοῦντας ἐν τοῖς ὅπλοις. Ἦν δ' οὐ ῥάδιον, ἐπὶ προσφάτοις 10  
 εὐεργετήμασι τοῖς περὶ τὸν Φωκικὸν πόλεμον τετιθασ-  
 σευμένους ὑπὸ τοῦ Φιλίππου, μεταστῆσαι τοὺς Θηβαίους,  
 καὶ μάλιστα ταῖς διὰ τὴν γειτνίασιν ἀψυμαχίαις ἀναξαι-  
 νομένων ἐκάστοτε τῶν πολεμικῶν πρὸς ἀλλήλας διαφορῶν  
 ταῖς πόλεσιν. 15

Οὐ μὴν ἀλλ' ἐπεὶ Φίλιππος εἰς τὴν Ἑλάτειαν ἐξαίφνης  
 ἐνέπεσε, καὶ τὴν Φωκίδα κατέσχευε, ἐκπεπληγμένων τῶν  
 Ἀθηναίων, καὶ μηδενὸς τολμῶντος ἀναβαίνειν ἐπὶ τὸ  
 βῆμα, μηδ' ἔχοντος ὃ τι χρὴ λέγειν, ἀλλ' ἀπορίας οὔσης  
 ἐν μέσῳ καὶ σιωπῆς, παρελθὼν μόνος ὁ Δημοσθένης, συν- 20  
 εβούλευε τῶν Θηβαίων ἔχεσθαι· καὶ τάλλα παραθάρβυνας  
 καὶ μετεωρίσας, ὥσπερ εἰώθει, τὸν δῆμον ταῖς ἐλπίσι,  
 ἀπεστάλη πρεσβευτῆς μεθ' ἑτέρων εἰς Θήβας. Τὸ μὲν  
 οὖν συμφέρον οὐ διέφυγε τοὺς τῶν Θηβαίων λογισμοὺς,  
 ἀλλ' ἐν ὁμιασις ἕκαστος εἶχε τὰ τοῦ πολέμου δεινὰ, ἔτι 25  
 τῶν Φωκικῶν τραυμάτων νεαρῶν παραμενόντων· ἡ δὲ τοῦ  
 ῥήτορος δύναμις ἐκριπίζουσα τὸν θυμὸν αὐτῶν, καὶ δια-  
 καίουσα τὴν φιλοτιμίαν, ἐπεσκότησε τοῖς ἄλλοις ἅπασιν·  
 ὥστε φόβον καὶ λογισμὸν καὶ χάριν ἐκβαλεῖν αὐτοὺς,  
 ἐνθουσιῶντας ὑπὸ τοῦ λόγου πρὸς τὸ καλόν. Οὕτω δὲ 30  
 μέγα καὶ λαμπρὸν ἐφάνη τὸ τοῦ ῥήτορος ἔργον, ὥστε τὸν  
 μὲν Φίλιππον εὐθὺς ἐπικηρυκεύεσθαι, δεόμενον εἰρήνης,  
 ὀρθὴν δὲ τὴν Ἑλλάδα γενέσθαι, καὶ συνεξαναστῆναι πρὸς  
 τὸ μέλλον, ὑπηρετεῖν δὲ μὴ μόνον τοὺς στρατηγοὺς τῷ  
 Δημοσθένει ποιῶντας τὸ προσταττόμενον, ἀλλὰ καὶ τοὺς 35  
 Βοιωτάρχας, διοικεῖσθαι τε τὰς ἐκκλησίας ἀπάσας οὐδὲν

ἦττον ὑπ' ἐκείνου τότε τὰς Θηβαίων, ἢ τὰς Ἀθηναίων, ἀγαπωμένου παρ' ἀμφοτέροις καὶ δυναστεύοντος, οὐκ ἀδίκως, οὐδὲ παρ' ἀξίαν, ἀλλὰ καὶ πάννυ προσηκόντως.

Μέχρι μὲν οὖν τούτων ἀνὴρ ἦν ἀγαθός· ἐν δὲ τῇ μάχῃ  
 6 καλὸν οὐδὲν, οὐδ' ὁμολογούμενον ἔργον, οἷς εἶπεν, ἀποδειξάμενος, ὥχετο λιπὼν τὴν τάξιν, ἀποδράς αἰσχιστα, καὶ τὰ ὀπλα ῥίψας, οὐδὲ τὴν ἐπιγραφὴν τῆς ἀσπίδος, ὡς ἔλεγε Πυθίας, αἰσχυνθεὶς, ἐπιγεγραμμένης γράμμασι χρυσοῖς Ἀγαθῇ Τυχῇ. Παραντίκα μὲν οὖν ὁ Φίλιππος ἐπὶ τῇ  
 10 νίκῃ διὰ τὴν χαρὰν ἐξυβρίσας, καὶ κωμάσας ἐπὶ τοὺς νεκροὺς, μεθύων ἤδε τὴν ἀρχὴν τοῦ Δημοσθένους ψηφίσματος, πρὸς πόδα διαιρῶν καὶ ὑποκρούων.

Δημοσθένης Δημοσθένους Παιανιεὺς τάδ' εἶπεν· ἐκνήψας δὲ, καὶ τὸ μέγεθος τοῦ περιστάντος αὐτὸν ἄγῶνος  
 15 ἐν νῶ λαβὼν, ἔφριττε τὴν δεινότητα καὶ τὴν δύναμιν τοῦ ῥήτορος, ἐν μέρει μικρῷ μιᾷς ἡμέρας τὸν ὑπὲρ τῆς ἡγεμονίας καὶ τοῦ σώματος ἀναρρῆσαι κίνδυνον ἀναγκασθεὶς ὑπ' αὐτοῦ.

Τότε δὲ τῆς ἀτυχίας τοῖς Ἕλλησι γενομένης, οἱ μὲν  
 20 ἀντιπολιτευόμενοι ῥήτορες, ἐπεμβαίνοντες τῷ Δημοσθένει, κατεσκεύαζον εὐθύνας καὶ γραφὰς ἐπ' αὐτόν· ὁ δὲ δῆμος οὐ μόνον τούτων ἀπέλυνεν, ἀλλὰ καὶ τιμῶν διετέλει, καὶ προσκαλούμενος αὐτοῖς, ὡς εὖνουν, εἰς τὴν πολιτείαν, ὥστε καὶ τῶν ὁστέων ἐκ Χαιρωνείας κομισθέντων καὶ  
 25 θάπτομένων, τὸν ἐπὶ τοῖς ἀνδράσιν ἔπαινον εἰπεῖν ἀπέδωκεν, οὐ ταπεινῶς, οὐδ' ἀγεννῶς φέρων τὸ συμβεβηκὸς, ἀλλὰ τῷ τιμᾷν μάλιστα καὶ κοσμεῖν τὸν σύμβουλον ἀποδεικνύμενος τὸ μὴ μεταμέλεσθαι τοῖς βεβουλευμένοις.

Ἀπέθανε δὲ ὁ Δημοσθένης τόνδε τὸν τρόπον. Ὡς  
 30 Ἀντίπατρος καὶ Κρατερός ἡγγέλλοντο προσιόντες ἐπὶ τὰς Ἀθήνας, οἱ μὲν περὶ τὸν Δημοσθένη φθάσαντες ὑπεξῆλθον ἐκ τῆς πόλεως, ὁ δὲ δῆμος αὐτῶν θάνατον κατέγνω, Δημάδου γράψαντος. Ἄλλων δ' ἄλλαχοῦ διασπαρέντων, ὁ Ἀντίπατρος περιέπεμπε τοὺς συλλαμβάνοντας, ὧν ἡγεμὼν ἦν Ἀρχίας, ὁ κληθεὶς Φυγαδοθήρας.  
 35 Τοῦτων δὲ, Θούριον ὄντα τῷ γένει, λόγος ἔχει τραγωδίας ὑποκρίνασθαι ποτε, καὶ τὸν Αἰγινήτην Πῶλον, τὸν ὑπερ-

βιολόντα τῇ τέχνῃ πάντας, ἐκείνου γεγονέναι μαθητὴν ἱστοροῦσιν.

Οὗτος οὖν ὁ Ἀρχίας τὸν Δημοσθένην πυθόμενος ἰκέτην ἐν Καλαυρίᾳ ἐν τῷ ἱερῷ Ποσειδῶνος καθέζεσθαι, διαπλεύσας ὑπηρετικοῖς, καὶ ἀποβὰς μετὰ Θρακῶν δορυφόρων, 5 ἔπειθεν ἀναστάντα βαδίζειν μετ' αὐτοῦ πρὸς Ἀντίπατρον, ὡς δυσχερὲς πεισόμενον οὐδέν. Ὁ δὲ Δημοσθένης ἐτύγχανεν ὄψιν ἑωρακῶς κατὰ τοὺς ὕπνους ἐκείνης τῆς νυκτὸς ἀλλόκοτον. Ἐδόκει γὰρ ἀνταγωνίζεσθαι τῷ Ἀρχίᾳ τραγωδίαν ὑποκρινόμενος· εὐήμερων δὲ καὶ κατέχων τὸ θέα- 10 τρον, ἐνδείη παρασκευῆς καὶ χορηγίας κρατεῖσθαι. Διὰ τοῦ Ἀρχίου πολλὰ φιλάνθρωπα διαλεχθέντος, ἀναβλέψας πρὸς αὐτὸν, ὥσπερ ἐτύγχανε καθήμενος· ὦ Ἀρχία, εἶπεν, οὔτε ὑποκρινόμενός με ἔπεισας πώποτε, οὔτε νῦν πείσεις ἐπαγγελλόμενος. Ἀρξαμένου δ' ἀπειλεῖν τοῦ Ἀρχίου 15 μετ' ὀργῆς· νῦν, ἔφη, λέγεις τὰ ἐκ τοῦ Μακεδονικοῦ τρίποδος, ἄρτι δ' ὑπεκρίνου. Μικρὸν οὖν ἐπίσχες, ὅπως ἐπιστείλω τι τοῖς οἴκοι. Καὶ ταῦτ' εἰπὼν, ἐντὸς ἀνεχώρησε τοῦ ναοῦ· καὶ λαβὼν βιβλίον, ὡς γράφειν μέλλων, προσήνεγκε τῷ στόματι τὸν κάλαμον, καὶ δακῶν, ὥσπερ ἐν 20 τῷ διανοεῖσθαι καὶ γράφειν εἰώθει, χρόνον τινὰ κατέσχευεν, εἶτα συγκαλυψάμενος ἀπέκλινε τὴν κεφαλὴν. Οἱ μὲν οὖν παρὰ τὰς θύρας ἐστῶτες δορυφόροι κατεγέλων ὡς ἀποδειλιῶντος αὐτοῦ, καὶ μαλακὸν ἐκάλουν καὶ ἀνανδρον· ὁ δ' Ἀρχίας προσελθὼν ἀνίστασθαι παρεκάλει, καὶ τοὺς 25 αὐτοὺς ἀνακυκλῶν λόγους, αὐτίς ἐπηγγέλλετο διαλλαγὰς πρὸς τὸν Ἀντίπατρον. Ἦδη δὲ συνησθημένος ὁ Δημοσθένης, ἐμπεφυκός αὐτῷ τοῦ φαρμάκου καὶ κρατοῦντος, ἐξεκαλύψατο· καὶ, διαβλέψας πρὸς τὸν Ἀρχίαν, οὐκ ἂν φθάνοις, εἶπεν, ἤδη τὸν ἐκ τῆς τραγωδίας ὑποκρινόμενος 30 Κρέοντα, καὶ τὸ σῶμα τοῦτο ῥίπτων ἄταφον; Ἐγὼ δ', ὦ φίλε Πόσειδον, ἔτι ζῶν ἐξανίσταμαι τοῦ ἱεροῦ· τῷ δὲ Ἀντιπάτρῳ καὶ Μακεδόσιν οὐδ' ὁ σὸς ναὸς καθαρὸς ὑπολέλειπται. Ταῦτ' εἰπὼν, καὶ κελεύσας ὑπολαβεῖν αὐτὸν ἤδη τρέμοντα καὶ σφαλλόμενον, ἅμα τῷ προελθεῖν καὶ 35 παραλλάξαι τὸν βωμὸν ἔπεσε, καὶ στενάξας ἀφῆκε τὴν ψυχὴν.



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**POETICAL EXTRACTS.**

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## POETICAL EXTRACTS.

### I. *The parting of Hector and Andromache.\**

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ.  
Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,  
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,  
'Αλλ' ἦγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ  
Πύργῳ ἐφειστήκει γοόωσά τε, μυρομένη τε. 5  
Ἑκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,  
Ἔστη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν·  
Εἰ δ', ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·  
Πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;  
'Ἡέ πη ἐς γαλόων, ἢ εἰνατέρων εὐπέπλων, 10  
'Ἡ ἐς Ἀθηναίης ἐξοίχεται, ἐνθα περ ἄλλαι  
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται;  
Τὸν δ' αὖτ' ὀτρηνῇ ταμίῃ πρὸς μῦθον ἔειπεν·  
Ἑκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι·  
οὔτε πη ἐς γαλόων, οὔτ' εἰνατέρων εὐπέπλων, 15  
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἐνθα περ ἄλλαι  
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται·  
'Αλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὔνεκ' ἄκουσεν  
Τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.  
'Ἡ μὲν δὴ πρὸς τεῖχος ἐπείγομένη ἀφικάνει, 20  
Μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.  
Ἡ ῥα γυνὴ ταμίη· ὃ δ' ἀπέσουτο δώματος Ἑκτωρ,  
τὴν αὐτὴν ὁδὸν αὐτὶς, εὐκτιμένας κατ' ἀγυιάς.  
Εὐτε πύλας ἵκανε, διερχόμενος μέγα ἄστυ,  
Σκαιάς—τῇ γὰρ ἔμελλε διεξίμεναι πεδίοιινδε— 25  
Ἐνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα,  
'Ανδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,

\* *Hom. Illiad*, vi., 289-502.

Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσση,  
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω  
 Τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ. 30  
 Ἥ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,  
 Παῖδ' ἐπὶ κόλπῳ ἔχουσ', ἀταλάφρονα, νήπιον αὐτῶς,  
 Ἑκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ.  
 Τὸν ῥ' Ἑκτωρ καλέσσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι  
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ. 35

Ἦτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·  
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,  
 Ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις  
 Παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἥ τάχα χήρῃ 40  
 Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί,  
 Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη,  
 Σεῦ ἀφαρματούση, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη  
 Ἑσται θαλπωρῇ, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,  
 Ἀλλ' ἄχε'· οὐδέ μοι ἐστὶ πατὴρ καὶ πότνια μήτηρ· 45  
 Ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,  
 Ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν,  
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,  
 Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·  
 Ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν, 50  
 Ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν  
 Νύμφαι ὀρέστιάδες, κοῦραι Διὸς αἰγιόχοιο.

Οἱ δέ μοι ἐπτά κασίγνητοι ἔσαν ἐν μεγάροισιν,  
 Οἱ μὲν πάντες ἰῷ κίον ἡματι Ἀἶδος εἰσω·  
 Πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς, 55  
 Βουσίῃν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὀίσσιν.  
 Μητέρα δ', ἥ βασίλευεν ὑπὸ Πλάκῳ ὑληέσση,  
 Τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,  
 Ἀψ' ὄγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἀποινα·  
 Πατρός δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα. 60  
 Ἑκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ,  
 Ἦδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακώλτης.  
 Ἀλλ' ὄγε νῦν ἐλέειρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,

Μὴ παῖδ' ὀρφενικὸν δείης, χήρην τε γυναῖκα·  
 Λαὸν δὲ στήσων παρ' ἐρινεὸν, ἐνθα μάλιστα 65  
 Ἄμβατός ἐστι πάλις, καὶ Φπιδόραμον ἐπλετο τείχος.  
 Τρὶς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,  
 Ἄμφ' Αἰάντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα,  
 Ἦδ' ἄμφ' Ἀτρεΐδας καὶ Τυδέος ἀλκιμον υἱόν·  
 Ἦ πού τις σφιν ἐνίσπε θεοπροπίων εὖ εἰδώς, 70  
 Ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Τὴν δ' οὕτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·  
 Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς  
 Αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,  
 Αἷ κε, κακὸς ὤς, νόσφιν ἀλυσκάζω πολέμοιο· 75  
 Οὐδέ με θυρὸς ἀνωγεν, ἐπεὶ μάθον ἐμμεναι ἐσθλὸς  
 Αἰεὶ, καὶ πρῶτοις μετὰ Τρώεσσι μάχεσθαι,  
 Ἀρνύμενος πατὴρ τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ  
 Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,  
 Ἔσσεται ἡμᾶρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή, 80  
 Καὶ Πριάμοις καὶ λαὸς εὐμμελίῳ Πριάμοιο.  
 Ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,  
 Οὐτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἀνακτος,  
 Οὔτε κοσμητῶν, οἳ κεν πολέες τε καὶ ἐσθλοὶ  
 Ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν, 85  
 Ὅσσον σεῖ', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων  
 Δακρυόεσσαν ὀγῆται, ἐλεύθερον ἡμᾶρ ἀπούρας·  
 Καὶ κεν ἐν Ἀργεὶ εἴουσα, πρὸς ἄλλης ἱστὸν ὑφαίνεις,  
 Καὶ κεν ὑδῶρ φορέοις Μεσσηίδος ἢ Ὑπερείης,  
 Πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη 90  
 Καὶ ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσαν,  
 Ἔκτορος ἦδε γυνή, δς ἀριστεύεσκε μάχεσθαι  
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.  
 Ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος  
 Χήτει τοιοῦθ' ἀνδρὸς, ἀμύνειν δούλιον ἡμᾶρ. 95  
 Ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,  
 Πρίν γέ τι σῆς τε βοῆς, σοῦ δ' ἐλκηθμοῖο πυνθέσθαι.

Ὡς εἰπὼν, οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.  
 Ἀψ δ' ὁ παῖς πρὸς κόλπον εὐζώνοιο τιθήνης

Εκλίνθη λάχων, πατρός φίλου ὄψιν ἀτυχθεῖς, 100  
 Ταρβήσας χαλκόν τ' ἠδὲ λόφον ἱππιοχαίτην,  
 Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.  
 Ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.  
 Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἑκτωρ,  
 Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν. 105  
 Αὐτὰρ ὅγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλέ τε χερσὶν,  
 Εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν·  
 Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι  
 Παῖδ' ἐμὸν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσιν,  
 Ὡδε βίην τ' ἀγαθὸν, καὶ Ἰλίου Ἰφι ἀνάσσειν. 110  
 Καί ποτέ τις εἴπησι, πατρός δ' ὄγε πολλὸν ἀμείνων,  
 Ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα,  
 Κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.  
 Ὡς εἰπὼν, ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν  
 Παῖδ' ἐόν· ἡ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ, 115  
 Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,  
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν  
 Δαιμονίη, μή μοί τι λήην ἀκαχίζεο θυμῷ·  
 Οὐ γάρ τις μ' ὑπὲρ αἴσαν ἀνὴρ Ἀῖδι προϊάψει·  
 Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν, 120  
 Οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γένηται.  
 Ἄλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,  
 Ἰστόν τ', ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 Ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει  
 Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖ Ἰλίῳ ἐγγεγάασιν. 125  
 Ὡς ἄρα φωνήσας, κόρυθ' εἴλετο φαίδιμος Ἑκτωρ  
 Ἴππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει,  
 Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.  
 Αἶψα δ' ἐπειθ' ἴκανε δόμους εὐναιετάοντας  
 Ἐκτορος ἀνδροφόνοιο· κιχήσατο δ' ἐνδοθὶ πολλὰς 130  
 Ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.  
 Αἶ μὲν ἔτι ζῶν γόον Ἑκτορα ὦ ἐνὶ οἴκῳ·  
 Οὐ γάρ μιν ἔτ' ἔφαντο ὑπὸ τροπον ἐκ πολέμοιο  
 Ἔσεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

II. *Jupiter threatens the Gods.\**

Ἡὼς μὲν κρακόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν  
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος,  
 Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.  
 Αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον  
 Κέκλυτέ μεν, πάντες τε θεοὶ, πᾶσαί τε θέαιναι,      5  
 Ὅφρ' εἶπω, τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 Μῆτε τις οὖν θήλεια θεὸς τόγε μήτε τις ἄρσιν  
 Πειράτῳ διακέρσαι ἐμὸν ἔπος· ἀλλ' ἅμα πάντες  
 Αἰνεῖτ', ὅφρα τάχιστα τελευτήσω τάδε ἔργα.  
 Ὅν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω      10  
 Ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,  
 Πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·  
 Ἥ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡρόεντα,  
 Τῇλε μάλ', ἥχι βάθιστον ὑπὸ χθονὸς ἐστὶ βέρεθρον  
 Ἐνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς,      15  
 Τόσσον ἐνερθ' Ἀΐδεω, ὅσον οὐρανὸς ἐστ' ἀπὸ γαίης·  
 Γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων  
 Εἰ δ', ἄγε, πειρήσασθε, θεοὶ, ἵνα εἰδετε πάντες·  
 Σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες,  
 Πάντες δ' ἐξάπτεσθε θεοὶ, πᾶσαί τε θέαιναι·      20  
 Ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε  
 Ζῆν', ὕπατον μῆστῳρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.  
 Ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,  
 Αὐτῇ κεν γαίῃ ἐρύσαιμ', αὐτῇ τε θαλάσῃ·  
 Σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο      25  
 Δησαίμην· τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.  
 Τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν, περὶ τ' εἰμ' ἀνθρώπων.  
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,  
 Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.

\* *Iliad*, viii., 1-29.

III. *The outrage of Achilles upon the dead body of Hector, and the Mourning in Troy.\**

Τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,  
 Σταῖς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·  
 ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
 Ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,  
 Ὅς κακὰ πόλλ' ἐρρέξεν, ὅς οὐ σύμπαντες οἱ ἄλλαι· 5  
 Εἰ δ', ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,  
 Ὅφρα κ' ἔτι γινώμεν Τρώων νόον, ὅντιν' ἔχουσιν·  
 Ἡ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,  
 Ἡὲ μένειν μεμάاسι, καὶ Ἑκτορος οὐκέτ' ἐόντος.  
 Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 10  
 Κεῖται παρ νήεσσι νέκυς ἄκλαντος, ἄθαπτος,  
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὅφρ' ἂν ἔγωγε  
 Ζωοῖσιν μετέω, καὶ μοι φίλα γούνατ' ὀρώρῃ.  
 Εἰ δὲ θανόντων περ καταλήθοντ' εἰν Αἰῖδαο,  
 Αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἐταίρου. 15  
 Νῦν δ' ἄγ', αἰδούντες παιήονα, κοῦροι Ἀχαιῶν,  
 Νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.  
 Ἦράμεθα μέγα κῦδος· ἐπέφνομεν Ἑκτορα δῖον,  
 Ὅτι Τρῶες κατὰ ἄστυ, θεῶ ὦς, εὐχετόωντο.  
 Ἡ ῥα, καὶ Ἑκτορα δῖον ἀεικέα μήδετο ἔργα· 20  
 Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε  
 Ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξήπτεν ἱμάντας.  
 Ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἔλκεσθαι ἔασεν·  
 Ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' ἀείρας,  
 Μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἄκοντε πετέσθην. 25  
 Τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος· ἀμφὶ δὲ χαῖται  
 Κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίῃσιν  
 Κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς οὐσμενέεσσιν  
 Δῶκεν ἀεικίσσασθαι ἐῷ ἐν πατρίδι γαίῃ.  
 Ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ 30  
 Τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην  
 Τηλόσε· κώκυσεν δὲ μάλα μέγα, παῖδ' ἐσιδοῦσα.

Ωμώξεν δ' ἔλπεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ  
 Κωκυτῷ τ' εἶχοντο καὶ οἴμωγῇ κατὰ ἄστυ·  
 Τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὥς εἰ ἅπασα 35  
 Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.  
 Λαοὶ μὲν ῥα γέροντα μόλις ἔχον ἀσχαλόωντα,  
 Ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.  
 Πάντας δ' ἑλλιτάνευε, κυλινδόμενος κατὰ κόπρον,  
 Ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον· 40

Σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε, κηδόμενοί περ,  
 Ἐξελθόντα πόλεως, ἱκέσθ' ἐπὶ νῆας Ἀχαιῶν·  
 Δίσσωμι' ἀνέρα τοῦτον ἀτάσθαλον, ὀβριμοεργόν,  
 Ἦν πῶς ἡλικίην αἰδέσσεσθαι, ἥδ' ἐλεήσει  
 Γῆρας· καὶ δέ νυ τῷδε πατὴρ τοιόσδε τέτυκται, 45  
 Πηλεὺς, ὃς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι  
 Τρωσὶ· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν  
 Τόσσοις γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·  
 Τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,  
 Ὡς ἐνδὲς, οὐ μ' ἄχος ὅξυ κατοίσεται Ἀΐδος εἰσω, 50  
 Ἐκτορος· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν!  
 Τῷ κε κορεσσάμεθα κλαίοντέ τε, μυρομένω τε,  
 Μήτηρ θ', ἥ μιν ἔτικτε, δυσάμμορος, ἥδ' ἐγὼ αὐτός.

Ὡς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·  
 Τρωῆσιν δ' Ἐκάβη ἀδινοῦ ἐξῆρχε γόοιο· 55

Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,  
 Σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμᾶρ  
 Εὐχλωτὴ κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειρα  
 Τρωσὶ τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε, θεὸν ὥς,  
 Δειδέχατ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος εἴησθα, 60  
 Ζωὸς ἐὼν· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

Ὡς ἔφατο κλαίουσ'· ἄλοχος δ' οὐπω τι πεπυστο  
 Ἐκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν  
 Ἠγγεῖλ', ὅττι ῥά οἱ πόσις ἔκτοθι μέμνε πυλάων·  
 Ἀλλ' ἦγ' ἱστὸν ὕφαινε, μυχῶ δόμου ὑψηλοῖο, 65  
 Δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἐπασσεν.  
 Κέκλετο δ' ἀμφιπόλοισιν εὐπλοκάμοις κατὰ δῶμα,  
 Ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα πέλοιτο



Ἑκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι·  
 Νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν 70  
 Χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.  
 Κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου,  
 Γῆς δ' ἐλελίχθη γυνίᾳ, χαμαὶ δέ οἱ ἔκπεσε κερκίς·  
 Ἥ δ' αὖτις δμῳῇσιν ἐϋπλοκάμοισι μετηύδα·

Δεῦτε, δύνω μοι ἔπεσθον, ἰδῶμ', ἅτιν' ἔργα τέτυκται.  
 Αἰδοίης ἐκυρῆς ὁπὸς ἔκλυον· ἐν δ' ἐμοὶ αὐτῇ 76  
 Στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα  
 Πήγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσιν.  
 Αἶ γὰρ ἀπ' οὐατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς  
 Δεῖδω, μὴ δὴ μοι θρασὺν Ἑκτορα δῖος Ἀχιλλεύς, 80  
 Μοῦνον ἀποτμήξας πόλιος, πεδίοιενδε δίηται,  
 Καὶ δὴ μιν καταπαύσῃ ἀγνηρορίας ἀλεγεινῆς,  
 Ἥ μιν ἔχεσκ'· ἐπεὶ οὐποτ' ἐνὶ πληθύνι μένεν ἀνδρῶν,  
 Ἀλλὰ πολὺ προθέεσκε, τὸ ὄν μένος οὐδενὶ εἰκῶν.

Ὡς φαμένη, μεγάροιο διέσσυντο, μαινάδι ἴση, 85  
 Παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.  
 Αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν διμλον,  
 Ἔστη παπτήνας' ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν  
 Ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι  
 Ἐλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 90  
 Τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε·  
 Ἦριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.  
 Τῆλε δ' ἀπὸ κρατὸς χέε δέσματα σιγαλόεντα,  
 Ἀμπυκα, κεκρύφαλόν τ', ἠδὲ πλεκτὴν ἀναδέσμην,  
 Κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσέη Ἀφροδίτῃ, 95  
 Ἥματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἑκτωρ  
 Ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.  
 Ἀμφὶ δέ μιν γαλόω τε καὶ εἰνατέρες ἄλις ἔσαν,  
 Αἶ ἔ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.  
 Ἥ δ' ἐπεὶ οὖν ἀμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέρθη, 100  
 Ἀμβλήδην γοόωσα, μετὰ Τρωῇσιν ἔειπεν·

Ἑκτορ, ἐγὼ δύστηνος, ἵη ἄρα γεινόμεθ' αἶση  
 Ἀμφοτέροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,  
 Αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῳ ὑλῆέσσω,

Ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 105  
 Δύσμορος αἰνόμορον· ὥς μὴ ὤφελλε τεκέσθαι.  
 Νῦν δὲ σὺ μὲν Ἀῖδαο δόμους, ὑπὸ κεύθεσι γαίης,  
 Ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθει λείπεις  
 Χήρην ἐν μεγάροισι· παῖς δ' ἔτι νήπιος αὐτῶς,  
 Ὅν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 110  
 Ἔσσεαι, Ἐκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὔτος  
 Ἦν γὰρ δὴ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,  
 Αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω  
 Ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.  
 Ἥμαρ δ' ὀρφανικὸν παναφήλिका παῖδα τίθησιν· 115  
 Πάντα δ' ὑπερμήμυκε, δεδάκρυνται δὲ παρειαί.  
 Δευόμενος δέ τ' ἄνεισι παῖς ἐς πατρὸς ἐταίρους,  
 Ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·  
 Τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχευεν,  
 Χεῖλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηνεν. 120  
 Τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν,  
 Χερσὶν πεπληγῶς, καὶ ὄνειδείοισιν ἐνίσσων·  
 Ἐρρ' οὕτως· οὐ σὸς γε πατὴρ μεταδαίνυται ἡμῖν  
 Δακρυόεις δέ τ' ἄνεισι παῖς ἐς μητέρα χήρην,  
 Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς 125  
 Μυελὸν οἶον ἔδεσκε, καὶ οἴῳ πίονα δημόν·  
 Αὐτὰρ ὁδ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,  
 Εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,  
 Εὐνῇ ἐνὶ μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·  
 Νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἀμαρτῶν, 130  
 Ἀστυάναξ, ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν·  
 Οἷος γάρ σφιν ἔρυσσεν πύλας καὶ τείχεα μακρά.  
 Νῦν δέ σε μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκῆων,  
 Αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορεσῶνται,  
 Γυμνόν· ἀτὰρ τοι εἴματ' ἐνὶ μεγάροισι κέονται, 135  
 Δεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν  
 Ἄλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,  
 Οὐδὲν σοὶ γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,  
 Ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.  
 ὣς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες. 140

IV. *Priam's Interview with Achilles.\**

———Γέρων' δ' ἰθὺς κίεν οἶκον,  
 Τῇ ρ' Ἀχιλεὺς ἴζεσκε, Διὶ φίλος· ἐν δέ μιν αὐτὸν  
 Εὐρ'· ἑταροὶ δ' ἀπάνευθε καθείατο· τῷ δὲ δὴ οἶω,  
 Ἥρωις Αὐτομέδων τε καὶ Ἀλκιμος, ὄζος Ἄρηος,  
 Ποίπνουν παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς,  
 Ἑσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.  
 Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς  
 Χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας  
 Δεινὰς, ἀνδροφόνους, αἳ οἱ πολέας κτάνον υἷας.  
 Ὡς δ' ὅταν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅτ' ἐνὶ πάτρῃ 10  
 Φῶτα κατακτεῖνας, ἄλλων ἐξίκετο δῆμον,  
 Ἄνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·  
 Ὡς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·  
 Θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἰδόντο.  
 Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν· 15  
 Μνησάμενος πατρὸς σεῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
 Τηλίκου, ὥσπερ ἐγὼν, ὀλοῶ ἐπὶ γήραος οὐδῶ.  
 Καὶ μὲν που κεῖνον περιναίεται ἀμφὶς ἐόντες  
 Τείρουσ', οὐδέ τίς ἐστιν ἀρετὴν καὶ λοιγὸν ἀμύναι  
 Ἀλλ' ἦτοι κεῖνός γε, σέθεν ζώντος ἀκούων, 20  
 Χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἥματα πάντα  
 Ὀφείσθαι φίλον υἱὸν, ἀπὸ Τροίῃθι μολόντα.  
 Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους  
 Τροίῃ ἐν εὐρείῃ· τῶν δ' οὔτινά φημι λελεῖσθαι.  
 Γεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἷες Ἀχαιῶν. 25  
 Τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·  
 Ὅς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτοὺς,  
 Τὸν σὺ πρῶτον κτεῖνας, ἀμυνόμενον περὶ πάτρης,  
 Ἑκτορα· τοῦ νῦν εἵνεχ' ἱκάνω νῆας Ἀχαιῶν,  
 Λυγόμενος παρὰ σεῖο, φέρω δ' ἀπερείσι' ἄποινα. 30  
 Ἀλλ' αἰδέοιο θεοὺς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,

\* Iliad, xxiv., 471-675. Priam, guided by Mercury, has come to the tent of Achilles, to beg of the latter the corpse of Hector.

Μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,  
Ἐτλην δ', αἶ' οὐπὼ τις ἐπιχθόνιος βροτὸς ἄλλος,  
Ἄνδρὸς παιδοφόνου ποτὶ στόμα χεῖρ' ὀρέγεσθαι.

Ὡς φάτο· τῷ δ' ἄρα πατὴρ ὑφ' ἱμερον ὤρσε γόοιο  
Ἀψάμενος δ' ἄρα χειρὸς, ἀπώσατο ἦκα γέροντα. 36

Τῷ δὲ μνησαμένῳ, ὁ μὲν Ἑκτορὸς ἀνδροφόνουιο,  
Κλαῖ' ἀδυνά, προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθείς  
Αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐδὼν πατέρ', ἄλλοτε δ' αὐτε  
Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δῶματ' ὀρώρει. 40

Αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεὺς,  
Αὐτίκ' ἀπὸ θρόνου ὤρτο, γέροντα δὲ χειρὸς ἀνίστη,  
Οἰκτεῖρων πολιὸν τε κάρη, πολιὸν τε γένειον·  
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἄ δεῖλ', ἣ δὴ πολλὰ κάκ' ἀνσχεο σὸν κατὰ θυμόν. 45

Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,  
Ἄνδρὸς ἐς ὀφθαλμοὺς, ὃς τοι πολέας τε καὶ ἐσθλοὺς  
Υἱέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.

Ἄλλ' ἄγε δὴ κατ' ἄρ' ἔζευ ἐπὶ θρόνου· ἄλγεα δ' ἔμπης  
Ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ. 50

Οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.

Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,  
Ζῶεν ἀχνυμένοις· αὐτοὶ δὲ τ' ἀκηδέες εἰσὶν.

Δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὐδαι,  
Δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ, τ' ἐάων. 55

Ὅμι μὲν κ' ἀμμίξας δῶη Ζεὺς τερπικέραυνος,  
Ἄλλοι τε μὲν τε κακῷ ὄγε κύρεται, ἄλλοτε δ' ἐσθλῷ·

Ὅμι δὲ κε τῶν λυγρῶν δῶη, λωβητὸν ἔθηκεν·

Καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει·

Φοιτᾷ δ', οὔτε θεοῖσι τετιμένος, οὔτε βροτοῖσιν. 60

Ὡς μὲν καὶ Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα

Ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο

Ὀλβῷ τε, πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν·

Καὶ οἱ θνητῷ ἐόντι θεὰν ποίησαν ἄκοιτιν·

Ἄλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακὸν, ὅττι οἱ οὔτι 65

Παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων.

Ἄλλ' ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τὸν γε

Γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης  
 Ἕμαι ἐνὶ Τροίῃ, σέ τε κήδων ἡδὲ σὰ τέκνα.  
 Καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι· 70  
 Ὅσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔεργει,  
 Καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων,  
 Τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι.  
 Αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίῳνες,  
 Αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε· 75  
 Ἄνσχεο, μῆδ' ἀλίαςτον ὀδύρεο σὸν κατὰ θυμόν  
 Οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἐῆος,  
 Οὐδέ μιν ἀνστήσεις πρὶν καὶ κακὸν ἄλλο πάθῃσθα.  
 Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·  
 Μὴ μέ πω ἐς θρόνον ἵζε, Διοτρεφές, ὄφρα κεν Ἑκτωρ  
 Κεῖται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα 81  
 Λῦσον, ἴν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα  
 Πολλὰ, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις  
 Σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας.  
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 86  
 Ἑκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν  
 Μητῆρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.  
 Καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,  
 Ὅττι θεῶν τίς σ' ἤγε θοὰς ἐπὶ νῆας Ἀχαιῶν. 90  
 Οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν,  
 Ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὄχῃας  
 Ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.  
 Τῷ νῦν μὴ μοι μάλλον ἐν ἄλγεσι θυμὸν ὀρίνης·  
 Μὴ σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω, 95  
 Καὶ ἱκέτην περ ἐόντα, Διὸς τ' ἀλίτωμαι ἐφετμάς.  
 Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.  
 Πηλεΐδης δ' οἴκοιο, λέων ὧς, ἄλτο θύραζε,  
 Οὐκ οἶος· ἅμα τῷγε δύω θεράποντες ἔποντο,  
 Ἦρως Αὐτομέδων ἡδ' Ἀλκιμος, οὓς ῥα μάλιστα 100  
 Τῷ Ἀχιλεὺς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.  
 Οἷ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμόνους τε,  
 Ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος

Κὰδ δ' ἐπὶ δίφρου εἶσαν· ἐϋξέστου δ' ἀπ' ἀπήνης  
Ἦρεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα. 105

Κὰδ δ' ἔλιπον δύο φάρε', ἐϋννητόν τε χιτῶνα,  
Ὅφρα νέκυν πυκάσας δῶη οἰκόνδε φέρεσθαι.  
Δμῳὰς δ' ἐκκαλέσας λοῦσαι κέλετ', ἀμφί τ' ἀλείψαι,  
Νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι νιόν·

Μὴ δὲ μὲν ἀχνυμένη κραδίη χόλον οὐκ ἐρύσαιτο, 110

Παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ,  
Καὶ ἐκατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.

Τὸν δ' ἐπεὶ οὖν δμῳαὶ λοῦσαν καὶ χρίσαν ἐλαίῳ,

Ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,  
Αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας, 115

Σὺν δ' ἔταροι ἤειραν ἐϋξέστην ἐπ' ἀπήνην.

Ὡμῳξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·

Μὴ μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃαι

Εἰν Ἀϊδὸς περ ἐὼν, ὅτι Ἐκτορα δῖον ἔλυσα

Πατρὶ φίλῳ· ἐπεὶ οὐ μοι ἀεικέα δῶκεν ἄποινα· 120

Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσσ' ἐπέοικεν.

Ἦ ῥα, καὶ ἐς κλισίην πάλιν ἦϊε δῖος Ἀχιλλεύς.

Ἔζετο δ' ἐν κλισίῳ πολυδαιδάλῳ, ἐνθεν ἀνέστη,

Τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον.

Υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὥς ἐκέλευες, 125

Κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἡοῖ φαινομένηφιν

Ὅψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.

Καὶ γάρ τ' ἡὔκομος Νιόβη ἐμνήσατο σίτου,

Τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,

Ἐξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβῶντες. 130

Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο,

Χωόμενος Νιόβη, τὰς δ' Ἀρτεμις ἰοχέαιρα,

Οὔνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήφ·

Φῇ δοιῶ τεκέειν, ἢ δ' αὐτὴ γείνατο πολλούς·

Τῷ δ' ἄρα, καὶ δοιῶ περ ἐόντ', ἀπὸ πάντας ὄλεσσαν. 135

Οἱ μὲν ἄρ' ἐν νῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν

Κατθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·

Τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίῳνες.

Ἦ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.

Νῦν δέ που ἐν πέτρῃσιν, ἐν οὖρεσιν οἰοπόλοισιν, 140  
 Ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνάς  
 Νυμφάων, αἵ τ' ἀμφ' Ἀχελώϊον ἐρρώσαντο,  
 Ἐνθα, λίθος περ ἐοῦσα, θεῶν ἐκ κήδεα πέσσει.  
 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, δῖε γεραιέ,  
 Σίτου, ἔπειτά κεν αὐτε φίλον παῖδα κλαίησθα, 145  
 Ἴλιον εἰς ἀγαγών· πολυδάκρυτος δέ τοι ἔσται.

Ἦ, καὶ ἀναίξας δῖν ἄργυφον ὥκῃς Ἀχιλλεὺς  
 Σφάξ'· ἔταροι δ' ἔδερόν τε καὶ ἀμφεπον εὐ κατὰ κόσμον,  
 Μίστυλλόν τ' ἄρ' ἐπισταμένως, πείράν τ' ὀβελοῖσιν,  
 Ὀπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 150  
 Αὐτομέδων δ' ἄρα σῖτον ἐλὼν ἐπένειμε τραπέζῃ  
 Καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.  
 Οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 Ἦτοι Δαρδανίδης Πρίαμος θαύμας Ἀχιλλῆα, 155  
 Ὅσσοις ἔην, οἷός τε· θεοῖσι γὰρ ἅντα ἔωκει.  
 Αὐτὰρ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεὺς,  
 Εἰσορόων ὄψιν τ' ἀγαθὴν, καὶ μῦθον ἀκούων.  
 Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες,  
 Τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής· 160

Λέξον νῦν με τάχιστα, Διοτρεφές, ὅφρα κεν ἦδη  
 Ὑπνῷ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες.  
 Οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,  
 Εξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν·  
 Ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω, 165  
 Ἄνλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.  
 Νῦν δὴ καὶ σίτου πασάμην, καὶ αἶθοπα οἶνον  
 Λαυκανίης καθεῖκα πάρος γε μὲν οὔτι πεπάσμεν.

Ἦ ῥ', Ἀχιλλεὺς δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσεν,  
 Δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ 170  
 Πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,  
 Χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.  
 Αἱ δ' ἴσαν ἐκ μεγάροιο, δάος μετὰ χερσὶν ἔχουσαι·  
 Αἶψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἐγκονέουσai.  
 Τὸν δ' ἐπικερταμέων προσέφη πόδας ὥκῃς Ἀχιλλεύς·

- Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε· μήτις Ἀχαιῶν 176  
 Ἐνθάδ' ἐπέλθῃσιν βουλευφόρος, οἷτε μοι αἰεὶ  
 Βουλᾶς βουλευούσι παρήμενοι, ἣ θέμις ἐστίν·  
 Τῶν εἴ τίς σε ἴδοιτο θοῇν διὰ νύκτα μέλαιναν,  
 Ἀντίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν, 180  
 Καί κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο.  
 Ἄλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον,  
 Ποσσῆμαρ μέμονας κτερεῖζέμεν Ἐκτορα δῖον.  
 Ὅφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.  
 Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής· 185  
 Εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἐκτορι δῖῳ,  
 Ὡδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.  
 Οἶσθα γάρ, ὥς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη  
 Ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.  
 Ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν, 190  
 Τῇ δεκάτῃ δέ κε θάπτοιμεν, δαίνυντά τε λαός·  
 Ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,  
 Τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴπερ ἀνάγκη.  
 Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς  
 Ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις. 195  
 Σχήσω γὰρ τόσσον πόλεμον χρόνον, ὅσσον ἄνωγας.  
 Ὡς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος  
 Ἐλλαβε δεξιτερὴν, μήπως δείσει' ἐνὶ θυμῷ.  
 Οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,  
 Κήρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες. 200  
 Αὐτὰρ Ἀχιλλεὺς εὖδε μυχῷ κλισίῃς εὐπήκτου.



## ODES OF ANACREON.

I. *To his Lyre.*

Θέλω λέγειν Ἀτρείδας,  
 Θέλω δὲ Κάδμον ᾄδειν·  
 Ἡ βάρβιτος δὲ χορδαῖς  
 Ἔρωτα μούνου ἤχει.  
 Ἡμεῖψα νεῦρα πρῶην,  
 Καὶ τὴν λύρην ἄπασαν·  
 Κάγῳ μὲν ἦδον ἀθλους  
 Ἡρακλέους· λύρη δὲ  
 Ἔρωτας ἀντεφώνει.  
 Χαίροιτε λοιπὸν ἡμῖν,  
 Ἡρωες· ἡ λύρη γὰρ  
 Μόνους Ἔρωτας ᾄδει.

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II. *To the Rose.*

Τὸ ρόδον τὸ τῶν Ἑρώτων  
 Ἀναμίξωμεν Διονύσῳ·  
 Τὸ ρόδον τὸ καλλίφυλλον  
 Κροτάφοισιν ἀρμόσαντες,  
 Πίνωμεν ἀβρὰ γελῶντες.  
 Ῥόδον, ὦ φέριστον ἄνθος!  
 Ῥόδον εἶλαρος μέλημα·  
 Ῥόδα καὶ θεοῖσι τερπνά.  
 Ῥόδα παῖς ὁ τῆς Κυθήρης  
 Στέφεται καλοῖς λούλοις,  
 Χαρίτεσσι συγχορεύων.  
 Στέψον οὖν με, καὶ λυρίζων  
 Παρὰ σοῖς, Διόνυσε, σηκοῖς.  
 Μετὰ κούρης βαθυκόλπου,  
 Ροδίνοισι στεφανίσκοις  
 Πεπνυκασμένῃς, χορεύσω.

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III. *Anacreon's Dove.*

Ἐρασμὴ πέλεια,  
 Πόθεν, πόθεν ποτᾶσαι;  
 Πόθεν μύρων τοσοῦτων,  
 Ἐπ' ἡέρος θέουσα,  
 Πνέεις τε καὶ ψεκάζεις;  
 Τίς εἷς; τί σοι μέλει δέ;—  
 Ἄνακρέων μ' ἐπεμψε  
 Πρὸς παῖδα, πρὸς Βάθυλλον,  
 Τὸν ἄρτι τῶν ἀπάντων  
 Κρατοῦντα καὶ τύραννον.  
 Πέπρακέ μ' ἡ Κυθήρη,  
 Λαβοῦσα μικρὸν ὕμνον·  
 Ἐγὼ δ' Ἄνακρέοντι  
 Διακονῶ τοσαῦτα.  
 Καὶ νῦν, ὄρῃς, ἐκείνου  
 Ἐπιστολὰς κομίζω·  
 Καὶ φησιν εὐθέως με  
 Ἐλευθέρην ποιήσειν.  
 Ἐγὼ δέ, κῆν ἀφῇ με,  
 Δούλη μενῶ παρ' αὐτῷ.  
 Τί γάρ με δεῖ πέτασθαι  
 Ὅρη τε, καὶ κατ' ἀγρούς,  
 Καὶ δένδρεσιν καθίζειν,  
 Φαγοῦσαν ἄγριόν τι;  
 Τανῦν ἔδω μὲν ἄρτον,  
 Ἀφαρπάσασα χειρῶν  
 Ἄνακρέοντος αὐτοῦ·  
 Πιεῖν δέ μοι δίδωσι  
 Γόν οἶνον, ὃν προπίνει.  
 Πιοῦσα δ' ἂν χορεύω,  
 Καὶ δεσπότην ἑμοῖσι  
 Πτεροῖσι συσκιάζω,  
 Κοιμωμένη δ' ἐπ' αὐτῷ  
 Γῷ βαρβίτῳ καθεύδω.

Ἔχεις ἅπαντ'· ἀπελθε.  
 Λαλιστέραν μ' ἔθηκας,  
 Ἀνθρώπε, καὶ κορώνης.

35

#### IV. To a Swallow.

Σὺ μὲν, φίλη χελιδόν,  
 Ἐτησίη μολοῦσα,  
 Θέρει πλέκεις καλιήν,  
 Χειμῶνι δ' εἰς ἄφαντος  
 Ἡ Νεῖλον ἢ ἔπι Μέμφιν.  
 Ἔρως δ' αἰεὶ πλέκει μεν  
 Ἐν καρδίῃ καλιήν.  
 Πόθος δ' ὁ μὲν πτεροῦται,  
 Ὁ δ' ὦόν ἐστιν ἀκμήν,  
 Ὁ δ' ἡμίλεπτος ἦδη.  
 Βοή δὲ γίγνεται αἰεὶ  
 Κεχηνότων νεοσσῶν.  
 Ἐρωτιδεῖς δὲ μικροῦς  
 Οἱ μείζονες τρέφουσιν.  
 Οἱ δὲ τραφέντες εὐθύς  
 Πάλιν κύουσιν ἄλλους.  
 Τί μῆχος οὖν γένηται;  
 Οὐ γὰρ σθένω τοσούτους  
 Ἐρωτας ἐκσοβῆσαι.

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#### V. To the Spring.

Ἴδε πῶς, ἔαρος φανέντος,  
 Χάριτες ῥόδα βρύουσιν·  
 Ἴδε πῶς κῦμα θαλάσσης  
 Ἀπαλύνεται γαλήνῃ·  
 Ἴδε πῶς νῆσσα κολυμβᾷ·  
 Ἴδε πῶς γέρανος ὀδεύει.  
 Αφελῶς δ' ἔλαμψε Τιτάν  
 Νεφελῶν σκιαὶ δονοῦνται·  
 Τὰ βροτῶν δ' ἔλαμψεν ἔργα·  
 Καρποῖσι γαῖα προκύπτει·

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Καρπὸς ἐλαίας προκύπτει·  
 Βρομίου στέφεται τὸ νᾶμα·  
 Κατὰ φύλλον, κατὰ κλῶνα,  
 Καθειλὼν ἥνθισε καρπός.

VI. *Cupid stung by a Bee.*

Ἔρωσ ποτ' ἐν ῥόδοισι  
 Κοιρωμένην μέλισσαν  
 Οὐκ εἶδεν, ἀλλ' ἐτρώθη  
 Τὸν δάκτυλον· παταχθεὶς  
 Τὰς χεῖρας, ὠλόλυξεν· 5  
 Δραμὼν δὲ καὶ πετασθεὶς  
 Πρὸς τὴν καλὴν Κυθήρην,  
 Ὀλωλα, μῆτερ, εἶπεν,  
 Ὀλωλα, κάποθνήσκω.  
 Ὅφιν μ' ἐτύψε μικρὸς, 10  
 Πτερωτὸς, ὃν καλοῦσιν  
 Μέλισσαν οἱ γεωργοί.  
 Ἥ δ' εἶπεν, εἰ τὸ κέντρον  
 Πονεῖ τὸ τῆς μελίσσης,  
 Πόσων, δοκεῖς, πονοῦσιν, 15  
 Ἔρωσ, δσους σὺ βάλλεις;

VII. *To the Cicada.*

Μακάριζομέν σε, τέττιξ,  
 Ὅτι δενδρέων ἐπ' ἄκρων,  
 Ὀλίγην ὀρόσον πεπιπνύς,  
 Βασιλεὺς ὅπως αἰδεῖς.  
 Σὰ γὰρ ἔστι κεῖνα πάντα, 5  
 Ὅποσα βλέπεις ἐν ἄγροῖς,  
 Χώποσα φέρουσιν ὥραι·  
 Σὺ δὲ φίλιος εἰ γεωργῶν,  
 Ἀπὸ μηδενός τι βλάπτων·  
 Σὺ δὲ τίμιος βροτοῖσι, 10  
 Θέρεος γλυκὺς προφήτης.  
 Φιλέουσι μὲν σε Μοῦσαι·

Φιλέει δὲ Φοῖβος αὐτὸς,  
 Λεγυρὴν δ' ἔδωκεν οἴμην·  
 Τὸ δὲ γῆρας οὐ σε τείρει,  
 Σοφὲ, γηγενῆς, φίλυμνε,  
 Ἀπαθῆς, ἀναιμόσαρκε·  
 Σχεδὸν εἰ θεοῖς ὅμοιος.

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### VIII. *Jocund Old-age.*

Φιλῶ γέροντα τερπνὸν,  
 Φιλῶ νέον χορευτήν.  
 Γέρων δ' ὅταν χορεύῃ,  
 Τρίχας γέρων μὲν ἔστιν,  
 Τὰς δὲ φρένας νεάζει.

## IDYLS OF BION.

### I. *The Dirge of Adonis.*

Αἰάζω τὸν Ἀδωνιν· ἐπαιάζουσιν Ἑρωτες·  
 Κεῖται καλὸς Ἀδωνις ἐπ' ὥρεσι, μηρὸν ὀδόντι  
 Λευκῷ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνιᾶ  
 Λεπτὸν ἀποψύχων· τὸ δὲ οἱ μέλαν εἴβεται αἷμα  
 Χιονέας κατὰ σαρκός· ὑπ' ὀφρύσι δ' ὄμματα ναρκῇ, 5  
 Καὶ τὸ ῥόδον φεύγει τῷ χεῖλεος· ἀμφὶ δὲ τήνῃ  
 Θνάσκει καὶ τὸ φίλαμα, τὸ μήποτε Κύπρις ἀφήσει.  
 Κύπριδι μὲν τὸ φίλαμα καὶ οὐ ζώντος ἀρέσκει,  
 Ἀλλ' οὐκ οἶδεν Ἀδωνις ὃ μιν θνάσκοντ' ἐφίλασεν.  
 Αἱ αἶ τὰν Κυθήρειαν, ἀπώλετο καλὸς Ἀδωνις. 10  
 Ὡς ἶδεν, ὥς ἐνόησεν Ἀδωνίδος ἀσχετον ἔλκος,  
 Ὡς ἶδε φοίνιον αἷμα μαραινομένῳ περὶ μηρῷ,  
 Πάχυν ἀμπετάσασα κινύρετο,—μείνον Ἀδωνι  
 Δύσποτμε, μείνον Ἀδωνι, πανύστατον ὥς σε κιχέω,  
 Ὡς σε περιπτύξω, καὶ χεῖλα χεῖλεσι μίξω. 15  
 Φεύγεις μακρὸν, Ἀδωνι, καὶ ἔρχεαι εἰς Ἀχέροντα

Καὶ στυγνὸν βασιλῆα καὶ ἄγριον· ἃ δὲ τάλαινα  
 Ζῶω, καὶ θεὸς ἐμμὶ, καὶ οὐ δύναμαί σε διώκειν.  
 Λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν, ἐσσι γὰρ αὐτὰ  
 Πολλὸν ἐμεῦ κρείσσων· τὸ δὲ πᾶν καλὸν ἐς σὲ καταρρεῖ.  
 Θνάσκες, ὦ τριπόθατε· πόθος δέ μοι, ὡς ὄναρ, ἔπτη. 21  
 Σοὶ δ' ἅμα κεστὸς ὄλωλε· τί γὰρ, τολμηρὲ, κυνάγεις;  
 Καλὸς ἐὼν τοσσοῦτον ἔμνηαο θηροῖ παλαίειν;

Ἦδ' ὀλοφύρατο Κύπρις· ἐπαιάζουσιν Ἑρωτες. . .  
 Αἶ αἶ τὰν Κυθήρειαν, ἀπώλετο καλὸς Ἀδωνις. 25

Δάκρυον ἃ Παφία τόσον ἐκχέει, ὅσσον Ἀδωνις  
 Αἶμα χέει· τὰ δὲ πάντα ποτὶ χθονὶ γίγνεται ἀνθή  
 Αἶμα ῥόδον τίκει, τὰ δὲ δάκρυα τὰν ἀνεμώναν.

Αἰάζω τὸν Ἀδωνιν· ἀπώλετο καλὸς Ἀδωνις.  
 Μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι· 30

Ἔστ' ἀγαθὰ στιβᾶς, ἔστιν Ἀδώνιδι φυλλὰς ἐτοῖμα·  
 Λέκτρον ἔχει, Κυθήρεια, τὸ σὸν τόδε νεκρὸς Ἀδωνις.  
 Καὶ νέκυς ὦν καλὸς ἐστι, καλὸς νέκυς οἷα καθεύδων.  
 Κέκλιται ἄβρὸς Ἀδωνις ἐν εἵμασι πορφυρέοισιν·

Ἀμφὶ δέ μιν κλαίοντες ἀναστενάχουσιν Ἑρωτες, 35  
 Κιρᾶμενοι χαίτας ἐπ' Ἀδώνιδι· χῶ μὲν οἷστῳς,  
 Ὃς δ' ἐπὶ τόξον ἔβαιν', ὃς δ' εὐπτερον ἄγε φαρέτρην·  
 Χῶ μὲν ἔλυσε πέδιλον Ἀδώνιδος, ὃς δὲ λέβησι  
 Χρυσείοις φορέησιν ὕδωρ, ὃ δὲ μηρία λούει·

Ὃς δ' ὀπιθεν πτερύγεσσι ἀναψύχει τὸν Ἀδωνιν. 40  
 Αὐτὰν τὰν Κυθήρειαν ἐπαιάζουσιν Ἑρωτες.

Ἔσβεσε λαμπάδα πᾶσαν ἐπὶ φλῃαῖς Ὑμέναιος,  
 Καὶ στέφος ἐξεπέτασσε γαμήλιον· οὐκέτι δ' Ὑμᾶν,  
 Ὑμᾶν οἷκέτ' ἀειδόμενον μέλος, ᾄδεται αἶ αἶ.

Αἱ Χάριτες κλαίοντι τὸν νῆα τῷ Κινύραο, 45  
 Καὶ μιν ἐπαιέδουσιν· ὃ δέ σφισιν οὐχ ὑπακούει·  
 Οὐ μὰν, εἴ κ' ἐθέλοι· Κῶρα δέ μιν οὐκ ἀπολύει.

## II. The young Bird-catcher

Ἰξευτὰς ἔτι κῶρος, ἐν ἄλσει δενδράεντι  
 Ὅρνεα θηρεύων, τὸν ἀπότροπον εἶδεν Ἑρωτα  
 Ἐσδόμενον πύξοιο ποτὶ κλάδον· ὡς δ' ἐνόασε,

Χαίρων, ὧνεκα δὴ μέγα φαίνεται ὄρνεον αὐτῷ,  
 Τῶς καλάμῳς ἅμα πάντας ἐπ' ἀλλάλοισι συνάπτων, 5  
 Τῷ καὶ τῷ τὸν Ἑρωτα μετάλμενον ἀμφεδόκευεν.  
 Χὼ παῖς, ἀσχαλάων ἔνεχ' οἱ τέλ' οὐδὲν ἀπάντη,  
 Τῶς καλάμῳς ῥίψας, ποτ' ἀροτρέα πρέσβυν ἱκανεν,  
 Ὃς νιν τάνδε τέχνην ἐδιδάξατο· καὶ λέγειν αὐτῷ,  
 Καὶ οἱ δεῖξεν Ἑρωτα καθήμενον. Ἄντ' ὁ πρέσβυς 10  
 Μειδιάων κίνησε κάρη, καὶ ἀμείβετο παῖδα·  
 Φεῖδεο τῆς θήρας, μὴδ' ἐς τόδε τῶρνεον ἔρχευ.  
 Φεῦγε μακράν· κακὸν ἐντὶ τὸ θηρίον· ὀλβιος ἔσση,  
 Εἰσόκα μὴ μιν ἔλῃς· ἦν δ' ἀνέρος ἐς μέτρον ἔλθῃς,  
 Οὗτος ὁ νῦν φεύγων καὶ ἀπάλμενος, αὐτὸς ἀφ' αὐτῷ 15  
 Ἐλθὼν ἐξαπίνας, κεφαλὰν ἐπὶ σείῳ καθιζεῖ.

### III. Cleodamus and Mytson

Κ. Εἰαρὸς, ὦ Μύρσων, ἡ χεῖματος, ἡ φθινοπώρου.  
 Ἦ θέρεος, τί τοι ἀδύ; τί δὲ πλέον εὐχεται ἐλθεῖν;  
 Ἦ θέρος, ἀνίκα πάντα τελεῖται ὅσσα μογεῦμες;  
 Ἦ γλυκερὸν φθινόπωρον, ὅτ' ἀνδράσι λιμὸς ἐλαφρᾶ;  
 Ἦ καὶ χεῖμα δύσεργον, ἐπεὶ καὶ χεῖματι πολλοὶ 5  
 Θαλπόμενοι θέλγονται ἀεργείῃ τε καὶ ὀκνῷ;  
 Ἦ τοι καλὸν ἔαρ πλέον εὐαδεῖν; εἰπὲ τί τοι φρήν  
 Αἰρεῖται· λαλέειν γὰρ ἐπέτραπεν ἃ σχολὰ ἄμμιν.  
 Μ. Κρίνειν οὐκ ἐπέοικε θεήϊα ἔργα βροτοῖσι·  
 Πάντα γὰρ ἱερὰ ταῦτα καὶ ἀδέα· σεῦ δὲ ἕκατι 10  
 Ἐξερέω, Κλεόδαμε, τό μοι πέλεν ἄδιον ἄλλων.  
 Οὐκ ἐθέλω θέρος ἤμεν, ἐπεὶ τόκα μ' ἄλιος ὀπτῇ.  
 Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νόσον ὦρια τίκτει  
 Οὐλὸν χεῖμα φέρειν, νιφετὸν κρυμούς τε φοβεῦμαι.  
 Εἰαρ ἐμοὶ τριπόδατον ὀλῶ λυκάβαντι παρείη, 15  
 Ἄνίκα μήτε κρύος, μὴδ' ἄλιος ἄμμε βαρύνει.  
 Εἰαρι πάντα κύει, πάντ' εἰαρος ἀδέα βλαστεῖ,  
 Χά νύξ ἀνθρώποισιν ἴσα, καὶ ὁμοῖος ἀώς.

## IDYLS OF MOSCHUS.

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### I. *The runaway Cupid.*

Ἄ Κύπρις τὸν Ἔρωτα τὸν νιέα μακρὸν ἐβώστρει  
 Εἰ τις ἐνὶ τριόδοισι πλανώμενον εἶδεν Ἔρωτα,  
 Δραπετίδας ἐμός ἐστιν· ὁ μανυτὰς γέρας ἐξεῖ.  
 Ἔστι δ' ὁ παῖς περίσamos· ἐν εἴκοσι πᾶσι μάθοις νιν.  
 Χρῶτα μὲν οὐ λευκὸς, πυρὶ δ' εἵκελος· ὄμματα δ' αὐτῷ  
 Δριμύλα καὶ φλογόεντα· κακαὶ φρένες, ἀδὺ λάλημα.  
 Οὐ γὰρ ἴσον νοέει καὶ φθέγγεται· ὥς μέλι φωνά.  
 Ἦν δὲ χολᾶ, νόος ἐστὶν ἀνάμερος· ἡπεροπευτὰς,  
 Οὐδὲν ἀλαθεύων, δόλιον βρέφος, ἄγρια παίσδει.  
 Εὐπλόκαμον τὸ κάρανον, ἔχει δ' ἰταμὸν τὸ πρόσωπον.  
 Μικκύλα μὲν τήνῳ τὰ χερύδρια, μακρὰ δὲ βάλλει. 11  
 Βάλλει κ' εἰς Ἀχέροντα, καὶ εἰς Αἰδεω βασιλῆα.  
 Γυμνὸς μὲν τόγε σῶμα, νόος δέ οἱ ἐμπεπύκασται·  
 Καὶ πτερόεις, ὅσον ὄρνις, ἐφίπταται ἄλλοτ' ἐπ' ἄλλους  
 Ἀνέρας ἡδὲ γυναῖκας, ἐπὶ σπλάγχχουσι δὲ κάθηται. 15  
 Τόξον ἔχει μάλα βαιὸν, ὑπὲρ τόξῳ δὲ βέλεμνον·  
 Τυτθὸν ἐοῖ τὸ βέλεμνον, ἐς αἰθέρα δ' ἄχρι φορεῖται.  
 Καὶ χρύσειον περὶ νῶτα φαρέτριον, ἐνδοθὶ δ' ἐντὶ  
 Τοῖ πικροὶ κάλαμοι, τοῖς πολλάκι κῆμὲ τιτρώσκει.  
 Ταῦτα μὲν ἄγρια πάντα· πολὺ πλεῖον δέ οἱ αὐτῷ 20  
 Βαιὰ λαμπὰς ἐοῖσα, τᾷ ἄλιον αὐτὸν ἀναίθει·  
 Ἦν τύ γ' ἔλῃς τήνον, δάσας ἄγε, μὴδ' ἐλεήσης.  
 Κῆν ποτ' ἰδῇς κλαίοντα, φυλάσσεο μὴ σε πλανήσῃ.  
 Κῆν γελάῃ, τύ νιν ἔλκε· καὶ, ἣν ἐθέλῃ σε φιλᾶσαι,  
 Φεῦγε· κακὸν τὸ φίλαμα, τὰ χεῖλεα φάρμακον ἐντί. 25  
 Ἦν δὲ λέγῃ, λάβε ταῦτα, χαρίζομαι ὅσσα μοι ὄπλα,  
 Μῆτι θίγῃς, πλάνα δῶρα· τὰ γὰρ πῦλοι πάντα βέβαπται



II. *From the Dirge on Bion.*

Ἄρχετε, Σικελικαί, τῷ πένθεος ἄρχετε, Μοῖσαι.  
 Ἀδόνες, αἱ πυκινοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,  
 Νάμασι τοῖς Σικελοῖς ἀγγείλατε τᾷς Ἀρεθούσας,  
 Ὅττι Βίων τέθνακεν ὁ βωκόλος, ὅττι σὺν αὐτῷ  
 Καὶ τὸ μέλος τέθνακε, καὶ ὦλετο Δωρὶς ἀοιδά. 5

Ἄρχετε, Σικελικαί, τῷ πένθεος ἄρχετε, Μοῖσαι.  
 Κεῖνος ὁ ταῖς ἀγέλαισιν ἐράσμιος οὐκέτι μέλπει,  
 Οὐκέτ' ἐρημαίαισιν ὑπὸ δρυσὶν ἤμενος ᾄδει,  
 Ἀλλὰ παρὰ Πλουτῇι μέλος ἰάθαιον αἶδει.

Ἄρχετε, Σικελικαί, τῷ πένθεος ἄρχετε, Μοῖσαι. 10  
 Τίς ποτὶ σᾶ σύριγγι μελίξεται, ὦ τριπόδατε;  
 Τίς δ' ἐπὶ σοῖς καλάμοις θάσει στόμα; τίς θρασὺς οὕτως;  
 Εἰσέτι γὰρ πνεῖει τὰ σὰ χεῖλεα, καὶ τὸ σὸν ἄσθμα.  
 Ἀχὼ δ' ἐν δονάκεσσι τεὰς ἐπιβόσκειτ' ἀοιδάς.  
 Πανὶ φέρω τὸ μέλισμα· τάχ' ἂν κάκεῖνος ἐρεῖσαι 15  
 Τὸ στόμα δειμαῖνοι, μὴ δεύτερα σεῖο φέρηται.

Τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος  
 Τοῦτο, Μέλη, νέον ἄλγος· ἀπώλετο πρᾶν τοι Ὅμηρος,  
 Τῆνο τὸ Καλλιόπας γλύκερον στόμα, καὶ σὲ λέγοντι  
 Μύρεσθαι καλὸν νῖα πολυκλαύστοισι ρεέθροις, 20  
 Πᾶσαν δ' ἐπλησας φωνᾶς ἄλα· νῦν πάλιν ἄλλον  
 Υἷέα δακρύεις, καινῷ δ' ἐπὶ πένθει τάκη.

Ἀμφότεροι παγαῖς πεφιλαμένοι· δς μὲν ἔπινε  
 Παγασίδος κράνας, ὁ δ' ἔχεν πόμα τὰς Ἀρεθούσας.  
 Χῶ μὲν Τυνδαρέοιο καλὰν ᾄεισε θυγάτρα, 25  
 Καὶ Θέτιδος μέγαν νῖα, καὶ Ἀτρεΐδαν Μενέλαον·  
 Κεῖνος δ' οὐ πολέμῳ, οὐ δάκρυα, Πᾶνα δ' ἔμελπε,  
 Καὶ βώτας ἐλίγαινε, καὶ αἶδων ἐνόμεινε,  
 Καὶ σύριγγας ἔτευχε, καὶ ἀδέα πόρτιν ἄμελγε,  
 Καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἑρωτα 30  
 Ἐτρεφεν ἐν κόλποισι, καὶ ἤρесе τὴν Ἀφροδίτην.

Ἄρχετε, Σικελικαί, τῷ πένθεος ἄρχετε, Μοῖσαι.  
 Πᾶσα, Βίων, θρηνεῖ σε κλυτὴ πόλις, ὅσπερ πάντα·  
 Ἄσκρα μὲν γοᾷ σε πολὺ πλεόν Ἑσιόδοιο·

Πένδαρον οὐ ποθέοντι τόσον Βοιωτίδες ὕλαι· 35  
 Οὐδὲ τόσον τὸν ἀοιδὸν ἐμύρατο Τήϊον ἄστυ·  
 Σὲ πλέον Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφoῦς  
 Εἰσέτι σεῦ τὸ μέλισμα κινύρεται ἃ Μιτυλάνα.

Ἄρχετε, Σικελικαί, τῷ πένθεος ἀρχετε, Μοῖσαι.  
 Αἰ, αἰ, ταῖ μαλάχαι μὲν ἐπὰν κατὰ κᾶπον ὀλῶνται, 40  
 Ἥ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὖλον ἀνηθον,  
 Ὅσπερον αὖ ζῶντι, καὶ εἰς ἔτος ἄλλο φύοντι·  
 Ἄμμιες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,  
 Ὅπποτε πρᾶτα θάνωμιες, ἀνάκοι ἐν χθονὶ κοίλῃ  
 Εὐδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον. 45  
 Καὶ σὺ μὲν ἐν σιγῇ πεπύκασμένος ἴσσεαι ἐν γῆ.

The first of these is the fact that the  
the second is the fact that the  
the third is the fact that the  
the fourth is the fact that the  
the fifth is the fact that the  
the sixth is the fact that the  
the seventh is the fact that the  
the eighth is the fact that the  
the ninth is the fact that the  
the tenth is the fact that the

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# NOTES.

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## NOTES.

LINE 1. ἡ μέθη, &c., "intoxication is a minor madness," i. e., a <sup>1</sup> minor kind of madness. The expression ἡ μέθη means, more literally, "the (state) intoxication."—μικρὰ, nom. sing. fem. of μικρός.—ἐστίν, 3d sing. pres. indic. of εἰμί, *to be*.

Πολλάκις βραχεῖα ἡδονή, &c., "short-lived pleasure often begets long-lived sorrow."—βραχεῖα, nom. sing. fem. of βραχύς.—μακρὰν, accus. sing. fem. of μακρός, agreeing with λύπην.—τίκτει, 3d sing. pres. indic. act. of τίκτω.

2. Φίλει, "love," 2d sing. pres. imperat. act. of φιλέω.—τὴν παιδείαν, "instruction," i. e., the receiving of instruction. More literally, "the culture of boyhood."—φρόνησιν, accus. sing. of φρόνησις.—τέχνην, "the exercise of skill," i. e., the skilful exercise of the talents that are given us.

4. Ἐλεγε, "used to say," 3d sing. imperf. indic. act. of λέγω.—τὴν φιλαργυρίαν εἶναι, &c. The accusative with the infinitive. "That the love of money was the parent city of every evil," i. e., that all evils came from it as so many colonies from a parent city. The Greeks called a parent city, from which colonies were led forth, μητρόπολις.—εἶναι, imperf. infin. of εἰμί.—πάσης, gen. sing. fem. of πᾶς.

5-7. ἐργάζεται, "causes," 3d sing. pres. indic. of ἐργάζομαι.—ἀλλ', for ἀλλὰ, "but." The final vowel is cut off by apostrophe. The adverb ἀλλά has the accent on the last syllable; the adjective ἄλλα (neut. plur. of ἄλλος) on the first.—χωρὶς ὁμιλίας, "without social converse." χωρίς, as an adverb denoting want or deprivation, governs the genitive.—οὐδὲν ἡδονῆς, "no pleasure," i. e., nothing attractive. Literally, "nothing of pleasure." An adjective in the neuter, governing the genitive.—οὐδὲν, accus. sing. neut. of οὐδεῖς.—ἔχει, 3d sing. pres. indic. act. of ἔχω.

8. Αἱ κτήσεις τῆς ἀρετῆς, &c., "the acquisitions of virtue," i. e., the things acquired by virtuous practices.—κτήσεις, nom. plur. of κτήσις.—τῆς ἀρετῆς. The article here, combined with ἀρετῆς, indicates "the (particular course of moral conduct, which men call) virtue."—μόναι, nom. plur. fem. of μόνος.—βέβαιαι, nom. plur. fem. of βέβαιος. The second, or final, accent on βέβαιαι comes from the enclitic εἰσιν which follows.—εἰσιν, 3d plur. pres. indic. of εἰμί, "to be."—Ἡ παιδεία, "mental culture," i. e., a good education. More literally, "the training of boyhood."

9. ἐν μὲν ταῖς εὐτυχίαις, &c., "in prosperous circumstances indeed." More literally, so as to give its proper force to the article, "in the prosperous concerns of life." The particles μὲν and δέ are always opposed to each other, and mark opposite clauses in a sentence. The particle μὲν is seldom translated, as our English word "indeed" is generally too strong to express its meaning. The particle δέ, on the other hand, is usually rendered "but."

10-12. Πασῶν, gen. plur. fem. of πᾶς.—ἡ εὐσέβεια, "piety." More literally, "the (moral feeling) piety." To be taken first in translating.—

# NOTES ON PAGE 1.

Sup

1 Προσῆκει, "it becomes." Taken impersonally, and governing the dative.—τοῖς ἀθληταῖς, "athletes." More literally, "the (class) athletes." The article here points to a particular class of persons.—γυμνάζειν, pres. infin. act. of γυμνάζω.—κλεινότετον, superl. of κλεινός, and agreeing, in the neuter, with ἄγαλμα.—ἦν, "there was," 3d sing. imperf. indic. of εἰμί.—Διὸς, "of Jove," gen. of Ζεὺς.—Φειδίου, gen. of Φειδίας.

14-16. Παρέλαβεν, "received," 3d sing. 2d aor. indic. act. of παραλαμβάνω, "to take or receive from another," i. e., to receive, in the present case, by the right of succession.—Ὁ Λίνος, "the poet Linus."—Ἰωνικῇ, nom. sing. fem. of Ἰωνικός.—ἤρξατο ἀπὸ, "began from," i. e., commenced with, as its founder: ἤρξατο is the 3d sing. 1st aor. indic. mid. of ἄρχω.—Ἰταλικῇ, nom. sing. fem. of Ἰταλικός.

17. Πίστει καὶ Τέρμονος, &c., "erected a temple to Faith and to Terminus," i. e., a temple to each, not one to both conjointly. (Dion. Hal., 2, 74, seq.) The goddess Faith is better known by her Latin name of Fides. The god Terminus presided over boundaries and landmarks.—The student will note the change of idiom from the Greek to the English; literally, "a temple of Faith," &c.—ἰδρύσατο, 3d sing. 1st aor. indic. mid. of ἰδρύω. The verb here carries with it the idea of consecrating as well as of erecting.

18. Ἡ Νέα Καρχηδὼν, "New Carthage," literally, "the New Carthage." This was a city of Spain, now Carthagera.—Νέα, nom. sing. fem. of νέος.—Ἀσδρούβα, Doric genitive, from Ἀσδρούβας. So in the next line we have Ἀννίβα, the genitive of Ἀννίβας.—τοῦ δεξαμένου, "who succeeded." The article, with a participle, is to be translated, as here, by the relative with the indicative: δεξαμένου is the gen. sing. masc. 1st aor. part. mid. of δέχομαι.—Asdrubal succeeded Barcas in the government of Spain, which country had been conquered by the Carthaginians. The more usual name of Barcas, in history, is Amilcar.—πατέρα, accus. sing. of πατήρ.

19-20. Τὸ τάλαντον τὸ Βαβυλῶνιον, "the Babylonian talent." Literally, "the talent (which is) the Babylonian (one)." The article is often repeated, as in the present instance, with the adjective, when the latter follows its noun, for the sake of distinctness or emphasis.—Ἀττικὰς, accus. plur. fem. of Ἀττικός.—δύναται, "is worth." This signification of δύναμαι arises from the primitive meaning of the verb (δύνω or δόω being the root), namely, "to go into," "to undergo," "to avail," &c. Hence, there is no need of understanding here any verb in the infinitive, for δύναται to govern. (Herm. Ellips, c. 11.)

21. Σουνίου, gen. sing. of Σούνιον.—Ἀθηνῆς Σουνιάδος, "of the Sorian Minerva." So called from the promontory on which her temple stood.

22-23. Ὁ θυμός, "anger." Literally, "the (emotion) anger." The verb ἐστί is to be supplied after θυμός. This is a very common omission.—θνητός, supply ἐστί, and so also after ἀθάνατος, in the next clause.—Ὁ λόγος, "speech." Literally, "the (faculty of) speech."—Δειλὸν ὁ πλοῦτος &c. The οὐδέ is, ὁ πλοῦτος (ἐστί) δειλὸν καὶ φιλόψυχον κακόν.

24-26. ἦν, "was," 3d sing. imperf. of εἰμί.—Ἡ Αἴγυπτος, "Egypt." More literally, "the (land of) Egypt."—δῶρον, "a gift," i. e., a deposit. The Egyptian priests, and from them the Greeks, believed that a large portion of Lower Egypt, especially the Delta, was gradually formed from the sediment deposited by the Nile. This will carry us back, however, to a period long antecedent to positive history. (Consult Lyell's Geology, vol. i., p. 353.)

Μὴ κατόκει, "be not reluctant." Contracted imperative, 2d sing. pres.

## NOTES ON PAGE 2.

τοῖς κατοκνέει, from κατοκνέω.—πορεύεσθαι, "to go," pres. infin. mid. of πορεύω.—τοὺς ἐπαγγελλομένους, "those who promise." The article and participle again translated by the relative and indicative.—διδάσκειν, pres. infin. act. of διδάσκω.—τι, "something." Neuter of τίς.

27. κατήλθον, "came down," i. e., from the more northern parts of Greece, 3d plur. 2d aor. indic. act. of κατέρχομαι.

LINE 1-3. τὸν ἥλιον, &c., "that the sun and moon are divini-  
ties." The accusative with the infinitive.—εἶναι, pres. infin. of εἰμί.  
—λέγουσιν, 3d plur. pres. indic. act. of λέγω.—Ὁ Ἄρης, "Mars." More  
literally, "the (god) Mars."—μισεῖ, 3d sing. pres. indic. act. of μισέω.—τοὺς  
κακοὺς, "the cowardly."—πολεμοῦσιν, "wage war with," 3d plur. pres.  
indic. act. of πολεμέω.

4. Δύκω καὶ ἱππῳ, &c., "two wolves, and two horses, feed together."  
i. e., wolves and horses do not shun each other's company when feeding.  
More literally, "are feeding together," or "in company." The forms  
λύκῳ, ἱππῳ, συννόμῳ, and ἐστόν are all duals. The two nouns (λύκῳ and  
ἱππῳ) and the adjective (συννόμῳ, from σύννομος) are distinguished from  
the datives singular (λύκῳ, ἱππῳ, συννόμῳ) by not having the ι subscribed  
under the ω.—ἐστόν, 3d dual pres. indic. of εἰμί.

5-8. τὴν αὐτὴν, "the same way," i. e., in each other's company. Sup-  
ply ὁδόν, the accus. of ὁδός.—ἵασι, 3d plur. pres. indic. act. of εἶμι, "to  
go," which is distinguished by the accent from εἰμί, "to be."—δύῳ μεγίστῳ  
κάκῳ. All these three words are in the nominative dual: μεγίστῳ is from  
μέγιστος, the superlative of μέγας.—πολλοὺς ἀπώλεσαν, "are wont to ruin  
many:" πολλοὺς is the accus. plur. masc. of πολὺς, and ἀπώλεσαν is the  
3d plur. 1st aor. indic. act. of ἀπόλλυμι. The aorist here refers to what  
is habitually the case.

Ὁ Ζεῦξις, "the celebrated Zeusis." The article here denotes eminence  
or distinction.—ἀνατρέφουσιν, accus. sing. fem. pres. part. act. of ἀνα-  
τρέφω.—παιδίῳ Ἴπποκενταύρῳ, "two centaur-children." Both of these  
terms are in the accus. dual. neuter.—κομιδῇ νηπίῳ, "very young." νηπίῳ  
is the dual of νήπιος.

9-11. Οἱ τὰ ἄκρα, &c., "they who inhabit the summits of Athos."—  
ἄκρα, accus. plur. of ἄκρον, ου, the neuter of the adjective ἄκρος, taken as  
a substantive.—ἐνοικοῦντες, nom. plur. masc. pres. part. act. of ἐνοικέω.—  
Ἀθῶ, gen. sing. of Ἀθῶς.—μακροβιώτατοι, "very long-lived," superlative of  
μακρόβιος.—λέγονται, 3d plur. pres. indic. pass. of λέγω.—Πολλάκις  
The order is, ὁργὴ πολλάκις ἐξεκάλυψε κρυπτόμενον νόον ἀνθρώπων.—  
ἐξεκάλυψε, "is wont to disclose," 3d sing. 1st aor. indic. act. of ἐκκαλύπτω.  
The aorist again refers to what is customary.—κρυπτόμενον νόον, "a con-  
cealed thought," i. e., the secret sentiments: κρυπτόμενον is the accus.  
sing. masc. pres. part. pass. of κρύπτω.

11-12. Κάτοπτρον εἶδους, &c. The order is, χαλκός ἐστι κάτοπτρον εἶ-  
δους. The ancients used metallic mirrors instead of looking-glasses. Cop-  
per, brass, and gold were employed for this purpose. The brass ones,  
however, were most common, and were made of a mixture of copper and tin,  
which produced a white metal.—εἶδους, gen. sing. of εἶδος, "the exterior, the  
form."—Ἀνδρὸς οἶνος, &c., "wine is wont to disclose a man's thoughts."—  
ἔδειξε, 3d sing. 1st aor. indic. act. of δείκνυμι. The aorist again refers to  
what is customary or habitual.

13-18. Ἐρνεῖ, dative sing. of Ἐρνεῖ.—τῆς Σικελίας, "of Sicily." More



## NOTES ON PAGE 2.

**Page 2** literally, 'of the (island of) Sicily.'—*νεώς*, Attic form for *ναος*.—*ὧ*, dative sing. of *ὅς*.—*πολὺ πλῆθος*, "a great multitude."—*τρέφεται*, 3d sing. pres. indic. pass. of *τρέφω*.—*ὁ Φιλοπάτωρ*, "surnamed Philopator." Literally, "the Philopator," i. e., the lover of his father, a name applied to him by way of sarcasm, because he was suspected of having poisoned his father.—*κατεσκεύασεν*, "built," 3d sing. 1st aor. indic. act. of *κατασκευάζω*.—*αἰρῶνται*, 3d plur. pres. indic. pass. of *αἰρέω*.—*λαγῶ*, nom. plur. of *λαγῶς*.—*ἀλωπέκων*, gen. plur. of *ἀλώπηξ*.—*τοτὲ μὲν . . . . τοτὲ δὲ*, "at one time, . . . . at another."—*Ἐν τῇ Σάμῳ*, "in the island Samos."—*τῇ Ἥρᾳ*, "for the goddess Juno," i. e., in honour of Juno; the peacock being sacred to her.—*πλείστους*, accus. plur. of *πλείστος*; superlative of *πολύς*.—*ταῶς*, accus. plur. of *ταῶς*, Attic declension.—*ἐτρεφον*, 3d plur. imperf. indic. act. of *τρέφω*.—*ἐπὶ τοῦ νομίσματος*, "upon the coin."—*ἦν*, "was," 3d sing. imperf. indic. of *εἰμί*.

19-22. *ἡ τυραννὶς*, "tyranny." More literally, "the (state) tyranny."—*τῆς πατρίδος*, "of his country," gen. sing. of *πατρίς*.—*ἔτι παῖς ὢν*, "being yet a mere boy," i. e., while he was yet a mere boy. *ὢν* is the pres. part. of *εἰμί*.—*Ἀρτέμιδος*, gen. of *Ἀρτεμις*.—*ἐν θήραις*, "in the hunt." Literally, "amid huntings."—*σὺς*, gen. sing. of *σὺς*.—*ἐπλήγη*, "was wounded," 3d sing. 2d aor. indic. pass. of *πλήσσω*.—*ἐγένετο*, "became," 3d sing. 2d aor. indic. mid. of *γίνομαι*.

23-24. *τὸν δράκοντα*, "the serpent," accus. sing. of *δράκων*.—*ὁρῶδει*, 3d sing. pres. indic. act. of *ὁρῶδέω*.—*ἔτι νήπιος ὑπάρχων*, "being yet quite young," i. e., while he was yet quite young: *ὑπάρχων*, pres. part. act. of *ὑπάρχω*.—*μῦν*, accus. sing. of *μῦς*.—*διώκων*, "pursuing," i. e., as he pursued: pres. part. act. of *διώκω*.—*εἰς μέλιτος πίθον, &c.*, "having fallen into a large vessel of honey, lost his life." Or, more freely, "fell into, &c., and lost his life." A participle and verb, as in the present instance, may be freely rendered by two verbs: *πεσὼν*, 2d aor. part. act. of *πίπτω*.—*ἀπέθανεν*, 3d sing. 2d aor. indic. act. of *ἀποθνήσκω*.

25-26. *διεσπάσαντο*, "tore in pieces," 3d plur. 1st aor. indic. mid. of *διασπάω*. The middle voice implies, that they did the deed for themselves, i. e., to gratify their own blind fury.—*Πενθέα*, accus. sing. of *Πενθεύς*. The article with this proper name, as also with *Ὀρφέα* and *Ἀκταίονα*, though not translated, implies that these three individuals and their respective stories were well known.—*Μαινάδες*, nom. plur. of *Μαινάς*.—*αἱ κύνεις*, "his hounds," nom. plur. of *κύων*.

27-28. *ἄνδρες*, nom. plur. of *ἄνθρωπος*.—*εἰκόνες*, nom. plur. of *εἰκών*.—*ὠκησαν*, "inhabited," 3d plur. 1st aor. indic. act. of *οἰκέω*.—*πρῶτοι*, nom. plur. of *πρῶτος*.—*αὐτόχθονες*, "an indigenous race," nom. plur. of *αὐτόχθων*.—*ἅπαντες*, nom. plur. of *ἅπας*.—*εἰσιν*, "are," 3d plur. pres. indic. of *εἰμί*.

29-33. *ὕδατος*, gen. sing. of *ὕδωρ*.—*κοιλαίνουσιν*, "hollow out," 3d plur. pres. indic. act. of *κοιλαίνω*.—*ὄρνυξ*, supply *ἐστί*.—*Φοίνικες*, nom. plur. of *Φοίνιξ*.—*τῷ Ἡρακλεῖ*, "unto the god Hercules," dative sing. of *Ἡρακλῆς*.—*ἐθνον*, 3d plur. imperf. indic. act. of *θύω*.—*πέρδικες*, nom. plur. of *πέρδιξ*.—*οἱ δὲ*, "but those," literally, "but the (partridges)," *πέρδικες* being understood.—*ἦσαν*, "were," 3d plur. imperf. indic. of *εἰμί*.—*λέγει*, 3d sing. pres. indic. act. of *λέγω*.—*παλίμπαιδας τοὺς γέροντας, &c.*, "that the old are in a state of second childhood." More literally, "that the old become second children." Accus. with the infinitive.—*παλίμπαιδας*, accus.

# NOTES ON PAGE 8.

παλὶμπαις.—γέροντας, accus. plur. of γέρον.—γίγνεσθαι, 2  
pres. infin. mid. of γίγνομαι.

34. Μυρμιδόνας, accus. plur. of Μυρμιδών.—ἐκ μυρμηκῶν, "from ants:"  
μυρμηκῶν, gen. plur. of μύρμηξ. The order is, τοὺς Μυρμιδόνας γεγον-  
ότι αὐτὰς ἐκ μυρμηκῶν.—ἄνδρας, accus. plur. of ἀνὴρ, the accusative  
before γεγονέναι, as Μυρμιδόνας is the accusative before it.—γεγονέναι,  
"became," i. e., were changed into.

LINE 1-3. Οἱ Νομάδες τῶν Λιβύων "the Nomades of the Liby- 3  
ans," i. e., the Libyan Nomades.—ταῖς ἡμέραις, "by days." More  
literally, "by the days (which pass)."—ταῖς νυξίν, "by nights."—ἀριθ-  
μοῦσιν, 3d plur. pres. indic. act. of ἀριθμέω.—ἐρωτηθεὶς, "having been  
asked," i. e., when he was asked, 1st aor. part. pass. of ἐρωτάω.—τί μέ-  
γιστον, &c., "what is the greatest thing in the smallest compass." Supply  
ἐστί. Literally, "what is greatest in smallest (space)."—μέγιστον, superla-  
tive of μέγας.—ἐλαχίστω, superlative of μικρός, properly from ἐλαχύς.—  
εἶπε, "said," 2d aor. indic. act. from εἶπω.—φρένες ἀγαθαί, &c., "a sound  
mind in a human body." Literally, "sound thoughts in a human being's  
body."—φρένες, nom. plur. of φρήν.—σώματι, dat. sing. of σῶμα.

4-6. γνώμη, "understanding."—κρείσσων, "better."—ἡ βίωμη χειρῶν,  
"than strength of hands:" βίωμη is the nominative to ἐστί understood.  
—χειρῶν, gen. plur. of χεῖρ. The regular gen. plur. is χειρῶν, for which  
we have here the poetic form χειρῶν, which is also Ionic.—γυνήν, dat. plur.  
of γυνή.—αἷτιά, "are a cause," supply εἰσίν.—γυναιξί, dat. plur. of γυνή.  
The order is, ἡ σιγὴ φέρει κόσμον γυναιξί.—φέρει, "brings with it," 3d  
sing. pres. indic. act. of φέρω.—χαλεπὸν, "a difficult matter."—λέγειν  
πρὸς, "to speak to," i. e., to reason with.—γαστέρα, accus. sing. of γαστήρ.  
—ὅτι οὐκ ἔχουσιν, "since it has not ears." Literally, "not having ears:"  
ὅτι is the accus. plur. of οὐς.—ἔχουσιν, accus. sing. fem. pres. part. act.  
of ἔχω.

7-8. τὸ πόδε, "as to his two feet," i. e., in both his feet: πόδε is the  
accus. dual of πός. This is the accusative of nearer definition, where  
some supply κατὰ to govern it.—ἦν, 3d sing. imperf. indic. of εἰμί.—Ἡ  
Μήδεια, "Medea." More literally, "the (well-known) Medea."—γράφεται,  
"is painted," i. e., is represented in a picture.—παῖδε, accus. dual of παῖς.  
—δεινὸν ὑποβλέπουσα, "sternly eying." The verb ὑποβλέπω here denotes,  
literally, to look at one from under the eyelids, with a lowering expression.  
The adjective δεινὸν is used here adverbially.—ἔχει δέ, "she holds more-  
over," 3d sing. pres. indic. act. of ἔχω.

9. τὼ δὲ ἀθλίῳ, &c., "while the two wretched ones sit smiling," i. e., the  
two unhappy children, &c.—ἀθλίῳ, dual of ἀθλίος.—καθῆσθον, 3d dual  
pres. indic. of κάθημαι.—γελῶντε, nom. dual pres. part. act. of γελάω.—  
μηδὲν τῶν μελλόντων εἰδότε, "knowing nothing of the things about to  
happen," i. e., of what is about to befall them: μηδὲν, neuter of μηδεὶς.—  
μελλόντων, gen. plur. pres. part. act. of μέλλω.—εἰδότε, perf. part. act. of  
εἶδω, contracted from εἶδῃκότε; nom. sing. εἰδώς, contracted from εἶδῃκως.

10. καὶ ταῦτα ὁρῶντε, "and that too, although seeing." The expression  
καὶ ταῦτα is analogous to the Latin expressions, idque, cū ea, et hæc, &c.—  
ὁρῶντε, pres. part. act. of ὁράω.

11-16. μέγιστον, superlative of μέγας.—τυφλὸν, supply χρῆμά ἐστι, "is  
a blind thing."—ἐλλιπές, supply again χρῆμά ἐστι, "is a defective thing."  
The adjective is often put in the neuter with a masculine or feminine noun,  
χρῆμα or some equivalent term being understood.—πόλεως ψυχῇ, &c.

# NOTES ON PAGE 8.

3. The order is, οἱ νόμοι (εἰσὶ) ψυχῇ πόλεως.—οὐκ ἔστιν οὐδέν, "there is nothing." Two negatives in Greek make a stronger negation.—ἐφη, "said," 3d sing. imperf. indic. of φημί.—μύνησο, "remember," 2d sing. perf. imperat. pass. of μνῆσκω, and the passive is here used in a middle sense, "remind thyself," i. e., "remember."—διαστάσεις, gen. sing. of διαστάσις.—ἤρξω, "didst begin," 2d sing. 1st aor. indic. mid. of ἄρχω.—διαλύσεις, gen. sing. of διάλυσις.—ἐγώ, nominative to ἤρξάμην understood, 1st sing. 1st aor. indic. mid. of ἄρχω.

17-24. Ἀλεξανδρέως, "an Alexandrian," gen. sing. of Ἀλεξανδρεὺς.—κουρέως τὴν τέχνην, "a barber by trade."—κουρέως, gen. sing. of κουρέως—τέχνην, accusative of nearer definition, where some supply κατὰ.—ὁμονοούντων ἀδελφῶν συμβίωσις, "the union of concordant brethren : ὁμονοούντων, gen. plur. pres. part. act. of ὁμονοέω.—ἰσχυρότερα, comparative of ἰσχυρός.—ἥθους βύσανος, "a touchstone of character," i. e., a test of character.—ἵππος ἐθρεψεν, "a mare nurtured : ἐθρεψεν, 3d sing. 1st aor. indic. act. of τρέφω.—τὸν Πύθωνα, "the serpent Python."—κατετόξευσεν, "he had shot with an arrow," 3d sing. 1st aor. indic. act. of κατατοξεύω. The aorist is here rendered into our idiom by a pluperfect.—ἦλθεν, "came," 3d sing. 2d aor. indic. act. of ἔρχομαι.—παρέλαβε, "took unto himself," 3d sing. 2d aor. indic. act. of παραλαμβάνω.—τῆς Γῆς, "of the goddess Earth."

αἰδοῦς, "of respect." The genitive is governed by ἄξιος.—ἔσει, "thou wilt be," 2d sing. fut. of εἰμί, with the Porsonian or Attic termination (-ει), in place of the common form, ἔσῃ.—ἐὺν πρῶτον ἄρξης, "if thou shalt have first begun."—ἄρξης, 2d sing. 1st aor. subj. act. of ἄρχω.—αἰδέσθαι, "to respect," pres. infin. mid. of αἰδέομαι.

25-34. ἔχουσιν, 3d plur. pres. indic. act. of ἔχω.—Ὁ Παρνασσός, "Parnassus." The article is here emphatic. Literally, "the (far-famed) Parnassus."—εἰσὶν, "there are," 3d plur. pres. indic. of εἰμί.—τὸ μὲν, "the one." Literally, "this one indeed." Consult note on page 1, line 9.—καλούμενον, "called," pres. part. pass. of καλέω, agreeing in the neuter with ὅρος understood after τὸ.—ἔχει, "contains," 3d sing. pres. indic. act. of ἔχω.—κέρδη, nom. plur. of κέρδος.—φέρει, 3d sing. pres. indic. act. of φέρω. A singular verb with a neuter plural (κέρδη).—ἐφ, "is," 3d sing. 2d aor. indic. act. of φύω, taking the place of ἐστί.—τιτρώσκει, 3d sing. pres. indic. act. of τιτρώσκω.—Δημήτριος ὁ Πολιορκήτης, "Demetrius Poliorcetes." Literally, "Demetrius the city-besieger," an appellation given to Demetrius, son of Antigonus, from his skill in besieging and taking cities.—ἤρει, "used to take," 3d sing. imperf. indic. act. of αἰρέω.—κατασείων τὰ τεῖχη, "shaking down their walls," i. e., by his military engines, many of which he himself invented : κατασείων is the pres. part. act. of κατασεῖω.—πείδων, "by persuading," i. e., by the force of persuasion and mild measures in negotiation : πείδων is the pres. part. act. of πείδω.

ἐγένετο, "there was."—κατὰ, "during."—ἀφ' οὗ, "from whom." Put for ἀπὸ οὗ, the final vowel of ἀπό being cut off by apostrophe, and the preceding consonant aspirated : οὗ is the genitive sing. of ὅς, ἡ, δ.—πλακούντων, gen. plur. of πλακόεις.—ὀνομάζεται, 3d sing. pres. indic. pass. of ὀνομάζω. A singular verb with a neuter plural (γένη).—τίμα, "honour," 2d sing. pres. imperat. act. of τιμάω, contracted from τίμαε,—τοὺς, "thy."

4. LINE 1-3. κλείς, accus. plur. of κλείς, contracted from κλείδας.—φυλάττει, 3d sing. pres. indic. act. of φυλάττω.—πολύποδες, nom. plur. of πολύπους.—ἐλλαχῶσι, 3d plur. pres. indic. act. of ἐλλοχάω.—τῶ

# NOTES ON PAGE 4.

**ἄμπελον εἶπε, &c., "said that the vine bore three clusters."** These three clusters are intended to mark, in a figurative manner, the three stages in the history of intemperance. Wine first attracts and pleases, then intoxicates, and finally brings with it loathing remorse.—**εἶπε**, 3d sing. 2d aor. indic. act. of **εἶπω**—**φέρειν**, pres. infin. act. of **φέρω**, having the accusative **ἄμπελον** before it.

**5-10. πόνος**, supply **ἐστί**.—**ἔλαβον**, "I obtained," 1st sing. 2d aor. indic. act. of **λαμβάνω**.—**ψυχῆς νοσοῦσης, &c.** The order is, **λόγος ἐστὶ φάρμακον νοσοῦσης ψυχῆς**.—**λόγος**, "converse," i. e., friendly communing.—**νοσοῦσης ψυχῆς**, "of a disordered spirit," i. e., of a mind ill at ease: **νοσοῦσης** is the gen. sing. fem. pres. part. act. of **νοσέω**.—**χαλεπὸν τὸ γῆρας, &c.** The order is, **τὸ γῆρας ἐστὶ χαλεπὸν βῆρος τοῖς ἀνθρώποις**.—**χαλεπὸν βῆρος**, "a difficult burden."—**ἀφ' οὗ**, consult note on line 33, page 3.—**καλεῖται**, "is called," 3d sing. pres. indic. pass. of **καλέω**.—**οὔτε . . . . οὔτε**, "neither . . . . nor."—**ὠφελεῖ**, 3d sing. pres. indic. act. of **ὠφελέω**.

**11-14. σιτοῦνται**, "feed upon." Literally, "feed themselves upon," 3d plur. pres. indic. mid. of **σιτέω**. The thing fed upon follows in the genitive, the reference being to a part of the whole.—**οὐκ**, "are not." Supply **εἰσὶ**—**Ἀγαθοκλέους ἐκλελοιπότης**, "when Agathocles had died." More literally, "Agathocles having departed," genitive absolute: **ἐκλελοιπότης** is the gen. sing. of the perf. part. mid. of **ἐκλείπω**.—**στύσεως**. This and the other genitive, **ἀναρχίας**, are both governed by **μεστὰ**, an adjective of plenty.

**15-17. ἐκ νεφέλης, &c., "from the clouds is borne onward abundance of snow and of hail."** The expression **μένος χιόνος, &c.**, is a poetic one, and means literally, "the might of snow and hail." It carries with it the combined ideas of abundance and force, so that in the present instance the allusion will be to an abundant rushing of snow and hail from the clouds.—**βροντῇ δὲ φέρεται**, "thunder, too, is produced," i. e., is the result of.—**ἐξ ἐνέμων δὲ**, "by the winds moreover."—**ταράσσεται**, 3d sing. pres. indic. pass. of **ταράσσω**.

**18. καὶ νόσων ἥττων, &c., "is subject to both diseases and old age."** Literally, "is less than," i. e., is inferior to, is less powerful than. Supply **ἐστί**.

**20-28. εἶχεν**, 3d sing. imperf. indic. act. of **ἔχω**.—**τοὺς ἀπαιδεύτους διαφέρειν**, "that the uneducated differed." Accusative with the infinitive.—**διαφέρειν**, imperf. infin. act. of **διαφέρω**, followed in construction by the genitive of the thing differed from (**θηρίων**).—**ὀνειδιζόμενος, ὅτι**, "on being reproached, because," pres. part. pass. of **ὀνειδίζω**.—**τῷ γένει, &c.**, "I am a Scythian in my birth, but not in my manner of acting," i. e., but not in my character. Supply **Σκύθης εἰμί**. The form **ἀλλ'** is by apostrophe for **ἀλλά**.—**ἔξην**, "it was permitted;" i. e., it was in the power of, it was optional with: 3d sing. imperf. indic. of **ἔξεστι**.—**ζῆν**, pres. infin. act. of **ζάω**. The Attics contract **ae** into **η**, and **aei** into **η**, in the four verbs, **ζάω**, **διφάω**, **πεινάω**, and **χράσμαι**. This is properly a Doric and Ionic usage.

**βασιλεύειν**, pres. infin. act. of **βασιλεύω**. This verb governs the genitive, as being equivalent to **βασιλεύς εἰμι**.—**ἄρχειν**, pres. infin. act. of **ἄρχω**, which also governs the genitive (not expressed here), as being equivalent to **ἄρχων εἰμί**.—**μένειν**, pres. infin. act. of **μένω**.—**ἢ παρὰ**, "than to abide with." Supply **μένειν** or something equivalent.—**ὅντι**, "being at the same time," dat. sing. pres. part. of **εἰμί**.—**ἀλλ' οὐχ εἴλετο**, "he preferred not, however." Literally, "but he chose not for himself," 3d sing. 2d aor. indic. mid. of **αἰρέω**.—**ἀργὸς ὢν**, "remaining in indolence," i. e., leading an indolent life.

## NOTES ON PAGES 4 AND 5.

Page

**4** Literally, "being indolent."—καὶ μηδὲν χρώμενος τῇ ἀρετῇ, "and in no respect exercising manly virtue:" μηδὲν, the neuter of μηδεὶς, is the accusative of nearer definition, or, as others say, is governed by κατὰ understood: χρώμενος, pres. part. mid. of χρίομαι.

29-33. δεῖ τοὺς νέους, &c., "it behooves the young to use moderation in gait, and general deportment, and dress." More freely, "the young ought to be modest in gait, general deportment, and attire."—δεῖ, an impersonal verb, construed here with the accusative and infinitive.—χρῆσθαι, pres. infin. mid. of χρίομαι.—ἔβαψεν, 3d sing. 1st aor. indic. act. of βάπτω.—μετὰ τοῦ παιδὸς Περσέως, "along with her young son Perseus."—ἔρριπεν 3d sing. 1st aor. indic. act. of ῥίπτω.—προσηνέχθη, "was carried," 3d sing. 1st aor. indic. pass. of προσφέρω.

34. ποθεῖ, 3d sing. pres. indic. act. of ποθέω.—μεθ' ἡλίον, "after the sun," i. e., after the glare of the sunlight: μεθ' is for μετὰ, having lost the final vowel by apostrophe, and the preceding consonant being changed into an aspirate.

**5** LINE 1-5. κἄν ἀφέλῃς, &c., "and if you take from him this change, you make his pleasure sorrow," i. e., you convert into a source of discomfort, what would otherwise prove a source of pleasure: κἄν is contracted from καὶ ἄν.—ἀφέλῃς, 2d sing. 2d aor. subj. act. of ἀφαιρέω.—ποιεῖς, 2d sing. pres. indic. act. of ποιέω.—ἔλαβε, "received," 3d sing. 3d aor. indic. act. of λαμβάνω.—παρ' for παρά, by apostrophe.—τόξα, "a bow and arrows." The force of the plural.—δότε, 2d plur. 2d aor. imperat. act. of δίδωμι.

7-12. Ξέρξου πολεμοῦντος, "while Xerxes was carrying on war." Genitive absolute: πολεμοῦντος is the gen. sing. imperf. part. act. of πολεμέω.—ἔδοκει, "thought." Literally, "seemed," i. e., to her herself: 3d sing. imperf. indic. act. of δοκέω.—ἰδεῖν, "that she saw," 2d aor. infin. act. of εἶδω. Where no pronoun is expressed with the infinitive, as in the present case, the reference is to the same person that is implied by the preceding verb, and the pronoun is in fact understood in the nominative. Thus ἔδοκει ἰδεῖν is for ἔδοκει αὐτὴ ἰδεῖν.—ἐκπρεπεστάτα, accus. dual of the superlative of ἐκπρεπής.—τοῦ αὐτοῦ γένους, "of the same lineage."—Φίλιππος. The well-known King of Macedonia, father of Alexander.—γενόμενος, "having become," 2d aor. part. mid. of γίνομαι.—ἐκέλευσε, 3d sing. 1st aor. indic. act. of κελεύω.—τὸν μὲν . . . . τὸν δὲ, "the one . . . . the other."—φεύγειν, pres. infin. act. of φεύγω.—διώκειν, pres. infin. act. of διώκω.

13-19. κολάζονται, 3d plur. pres. indic. pass. of κολάζω.—ἐν ᾧδου, "in hades," i. e., in the lower or invisible world. In this form of expression ᾧδου is governed by οἴκῳ or δώματι understood, and hence it means literally, "in the abode or mansion of hades."—ἦσαν, "were," 3d plur. imperf. indic. of εἰμί.—ἐκ γενετῆς, "from their birth."—ἓνα, accus. sing. mass. of εἷς, μία, ἓν.—εἶχον, 3d plur. imperf. indic. act. of ἔχω.—τρεῖς σῶσαι, "although they were three in number." Literally, "being three."—καὶ ταῦτα, "and these," referring to the eye and tooth, regarded as things, and therefore neuter here.—παρὰ μέρος, "by turns."—ᾠπασαν, "they imparted," 3d plur. 1st aor. indic. act. of ὀπάζω.—εἷς, "one."—ἐγραφεν, "used to write," 3d sing. imperf. indic. act. of γράφω.—ὑπερ, "whatsomever things," accus. plur. neut. of ὅσπερ, ἥπερ, ὅπερ.—ἤκουε, 3d sing. imperf. indic. act. of ἀκούω.—ἀπορία κερμάτων, "from an absolute want of a few pieces of money." As we would say, "from the want of a few pence."

## NOTES ON PAGES 5 AND 6.

ὥστε ἐνέσθαι, "with which to purchase." Literally, "so as to purchase," 1st aor. infin. mid. of ἐνέσθαι. Page 5

20-23. ἐνεῖμε, "has bestowed," 3d sing. 1st aor. indic. act. of νέμω.—ταχυτῆτα, accus. sing. of ταχυτής.—κέρατα, accus. plur. of κέρας.—παῖδα ἐτι ὄντα, "while yet a child." Literally, "being as yet a child:" ὄντα is the accus. sing. of the pres. part. of εἰμί.—ἐτρέφε, 3d sing. imperf. indic. act. of τρέφω.—ἐθήκε, "rendered him," i. e., made him by this species of food: 3d sing. 1st aor. indic. act. of τίθημι.—ἐφη, 3d sing. imperf. indic. of φημί.—δεῖν τὰς πόλεις κοσμεῖν, "that it behooved to adorn states," i. e., that the true mode of adorning a state was. The impersonal δεῖν (infin. of δεῖ) is here construed with the infinitive (κοσμεῖν, from κοσμέω) and the accusative ἀνθρώπους understood.—τῶν οἰκούντων, "of their inhabitants." Literally, "of those inhabiting them:" gen. plur. of οἰκῶν, pres. part. act. of οἰκέω.—τὰς μὲν ὀκτὼ, "eight."—τὴν δὲ μέσσην, agreeing with κεφαλὴν understood.

29-34. κεῖται, 3d sing. pres. indic. of κεῖμαι.—βραχὺς ὁ βίος, "life is short." Supply ἐστί.—τέρψις. The order is, τέρψις ἡδονῆς κακῆς (ἐστί) βραχεῖα.—κέρδος αἰσχροῦ, &c. Supply ἐστί.—τὸ μέλλον ἄσαφές. Supply ἐστί.—γίγνεται, "arises." More literally, "is produced."—τὸν ἡμαθῆ πλούσιον, "the ignorant rich man," i. e., him who was rich but uneducated.—εἶπε, "used to call."

LINE 1-4. χρῆμα μὲν σφαλερὸν, "is an insecure thing." Supply ἐστί.—δὲ, "and yet."—εἰσιν, "are," 3d plur. pres. indic. of εἰμί.—τυφλὸν ὁ πλοῦτος. The order is, ὁ πλοῦτος (ἐστί) τυφλὸν χρῆμα.—καλὸν ἡσυχία, "quiet is a pleasing thing." 6

5-7. ἔχει φόβον, "carry with them fear." Literally, "have fear," i. e., connected with them: ἔχει, 3d sing. pres. indic. act. of ἔχω.—τὸ πάντῃ λαμπρὸν, "whatever is very dazzling." More literally, "the thing that is very brilliant."—κυρεῖ, equivalent here to ἐστί, 3d sing. pres. indic. act. of κυρέω.—οὐδ' ἀσφαλές, &c., "nor is every elevated situation among mankind a secure one." Supply ἐστί.

8-16. μετ' ὀλίγων ἀγαθῶν, "along with a few brave men:" μετ' by apostrophe for μετά.—ὑπαντας, accus. plur. masc. of ὑπας.—κακοὺς, "cowards."—μαχεσθαι, pres. infin. of μάχομαι.—οὐδὲν ὀργῆς ἀδικώτερον, "nothing is more unjust than anger." The comparative degree with a genitive.—πόλεμος ἐνδοξος, &c. The order is, ἐνδοξος πόλεμος (ἐστίν) αἰρετώτερος αἰσχροῦς εἰρήνης.—δεῖν τὸν ἀγαθὸν ἄρχοντα, &c., "that a good magistrate ought, on ceasing from his magistracy."—παυόμενον, pres. part. mid. of παύω.—γεγονέναι, "to be," perf. infin. mid. of γίνομαι.—σοφία. Supply ἐστί.—νεωτέρῳ πρεσβυτέρου, &c. The order is, οὐκ ἔξεστι νεωτέρῳ καταμαρτυρεῖν πρεσβυτέρου, "it is not permitted a young person to bear testimony against an elderly one." Literally, "it is not lawful for a younger to testify against an older person."—καταμαρτυρεῖν, pres. infin. act. of καταμαρτυρέω. The preposition κατὰ here, in composition, governs the genitive.

18-21. πολλὰ τῶν ζώων, "many animals." Literally, "many of animals." The neuter plural πολλὰ has the verb (ἐστί) in the singular.—ὅσα ἔχει, "as many as have." A neuter plural with a singular verb: ὅσα is from ὅσος.—πλείους accus. plur. for πλείονας, comparative of πολὺς, and taking τεττάρων in the genitive.—τὸ ποιεῖν, "the doing a thing," nominative to ἐστί understood. The infinitive with the neuter of the article forms in Greek a species of verbal noun. So again, τὸ κελεῦσαι, "the ordering"

# NOTES ON PAGES 6 AND 7.

Fig 6 thing."—ποιεῖν, pres. infin. act. of ποιεῖω.—κελεύσαι, 1st aor. infin. act. of κελεύω.—γλύκιον, comparative of γλυκύς.—τῆς πατρίδος, "than one's country."—οὐκ ἔστιν οὐδέν, "there is nothing." Two or more negatives in Greek make a stronger negation.—κρείσσων οἰκτιρμοῦ φθόνος, "envy is better than compassion," i. e., it is better to be envied for brilliant success, than to be pitied for want of spirit to achieve.—κρείσσων, irreg. comparative of ἀγαθός.

22-25. χρή, "we ought." Impersonal verb.—σιγᾶν, pres. infin. act. of σιγάω.—ἢ, "or else."—κρείσσονα σιγῆς, "things better than silence." i. e., things more or less important in their nature, and therefore worthy of mention.—ῶτα, "ears," accus. plur. of οὖς.—ἐχομεν, 1st plur. pres. indic. act. of ἔχω.—ἐν, accus. sing. neut. of εἰς, μία, ἐν.—ἵνα πλείω μὲν ἀκούωμεν, &c., "in order that we may hear more and say less."—πλείω, accus. plur. neut. comparative of πολὺς.—ἀκούωμεν, 1st plur. pres. subj. act. of ἀκούω.—ἥττονα, accus. plur. neut. of ἥττων, irregular comparative of μικρός.—λέγωμεν, 1st plur. pres. subj. act. of λέγω.—πλείον ἔστι, "is more abundant."—συνφέροντος, "than the useful." Literally, "than that which is advantageous," gen. sing. pres. part. act. of συμφέρω.—ἄρχε, "govern," 2d sing. pres. imperat. act. of ἄρχω. Governs the genitive, as being equivalent to a noun and verb.—μηδὲν ἥττον, "no less."

26-28. στέργε, "love," i. e., "cherish a regard for," 2d sing. pres. imperat. act. of στέργω.—τὰ παρόντα, "what you at present have." Literally, "the things present unto you," accus. plur. neut. pres. part. of πάρεμι.—ζῆτει δὲ τὰ βελτίω, "and yet at the same time seek after better things."—ζῆτει, 2d sing. pres. imperat. act. of ζητέω.—βελτίω, accus. plur. neut. of βελτίων, comparative of ἀγαθός.—οἱ τῶν τελετῶν, &c. The order is, οἱ μετέχοντες τῶν τελετῶν ἔχουσιν τὰς ἐλπίδας ἡδίστους περὶ τῆς τελευτῆς τοῦ βίου, "they who participate in the mysteries have more pleasing hopes respecting the end of life," i. e., the initiated have more cheering hopes respecting a future state, than the uninitiated: μετέχοντες, pres. part. act. of μετέχω, governing the genitive as indicating the taking part in a thing.—ἡδίστους, accus. plur. of ἡδίων, comparative of ἡδύς.

31-35. τῶν ὄντων, "of the things that are," i. e., of all things: gen. plur. pres. part. of εἰμί, agreeing with χρημάτων understood, just as πρεσβύτατον agrees with χρῆμα, also understood.—ἀγέννητος γάρ, "for he is uncreated."—κάλλιστον κόσμος, "the world is the fairest," i. e., the fairest thing of the things that are, τῶν ὄντων understood.—μέγιστον τόπος, "space is the most extensive."—χωρεῖ, 3d sing. pres. indic. act. of χωρέω.—τρέχει, 3d sing. pres. indic. act. of τρέχω.—κρατεῖ, 3d sing. pres. indic. act. of κρατέω, and governing the genitive as equivalent to κράτος ἔχει, a noun and verb.—ἀνευρίσκει, "it finds out," 3d sing. pres. indic. act. of ἀνευρίσκω.

7 I. LINE 1-9. γίγνεται, "becomes," 3d sing. pres. indic. mid. of γίγνομαι.—τὸ μὲν γὰρ ᾧον, "for its egg." More literally, "for the egg (that contains it)."—χηνείου, "than that of a goose," agreeing with ᾧον understood.—καὶ ἑπτακαίδεκάπηχυς, "even seventeen ells long." Literally, "of seven and ten ells in length."—ὁ τῶν πλείστων, &c. The order is, ὁ βίος τῶν πλείστων παραπόλλυται μελλήσμων.—παραπόλλυται, "is ruined," i. e., is blasted in its fairest prospects, 3d sing. pres. indic. pass. of παραπόλλυμι.—κάλλιστον τὸ δικαιοῦτατον, &c., "what is most just is fairest; to enjoy health, too, is easiest; and it is most pleasing to obtain the things which each one loves," i. e., which he desires to obtain.—ῥᾶστον θ', for ῥᾶστον τε, the final vowel of τε being cut off by apostrophe and the



# NOTES ON PAGES 7. AND 8.

enclitic changed to an aspirate: ῥῥα is the superlative of ῥῥος 7.  
 —ὀγχιάνειν, pres. infin. act. of ὀγχιάνω, taken as a noun (in prose it would be τὸ ὀγχιάνειν) and having ἐστί understood.—τυχεῖν, 2d aor. infin. act. of τυγχάνω, and governing ταύτων ("those things") understood.—ὦν, gen. plur. neut. of ὅς, ἡ, ὅ.—ἐρᾷ, 3d sing. pres. indic. act. of ἐρύω, and governing the genitive.—χειρίστοις, dat. plur. masc. of χειρίστος, irreg. superl. of κακός.—βελτίστοις, dat. plur. masc. of βελτίστος, irreg. superl. of ἀγαθός.—ὑπερορᾷ, 3d sing. pres. indic. act. of ὑπερορύω.—οὔτε τοὺς ἀγαθοὺς θαυμάζει, "nor spares, through admiration, the good:" θαυμάζει is the 3d sing. pres. indic. act. of θαυμάζω.

10-19. καὶ ἐν μέσῳ κεῖται, "and lies in the centre of the universe." The popular but erroneous belief of an early period. With μέσῳ supply τόπῳ or something equivalent.—ὅφ' ἡδονῆς διηνεκούς, "through long-continued pleasure," i. e., through uninterrupted enjoyment, and the satiety which this produces.—μὴ συνίενται, &c., "do not comprehend true felicity," i. e., have no conception of what forms true happiness: συνίενται is the 3d plur. pres. indic. mid. of συνίημι, and governing the genitive.—πατρός ἦν ἀφανούς, "was the son of an obscure father," supply ὁ υἱός after ἦν.—ἐκ τῆς ἐπιμελείας, "through care."—γίγνεσθαι δύναται, "are able to become," i. e., can become, or can be rendered.—τοῖς ἥρωσιν, "unto his heroes," i. e., those described in his poems.—πῦσιν ὁμοίαν, "of the same kind for all."—ὑποδέδωκε, "has assigned," 3d sing. perf. indic. act. of ὑποδίδωμι.—περιεσύλησε, "despoiled," 3d sing. 1st aor. indic. act. of περισυνάω.—παρακειμένην αὐτῷ, "lying by the side of it," i. e., placed by the side of it. The dative αὐτῷ is governed by παρά in composition.—ἄφειλεν, "took away," 3d sing. 2d aor. indic. act. of ἀφαιρέω.—ιδὼν, 2d aor. part. act. of εἶδω.—καὶ ἀπαίδετον, "and at the same time uneducated."

21-30. φαίνεται, "appears," 3d sing. pres. indic. mid. of φαίνω, a singular verb with a neuter plural.—οὐ κρεῖττον, "is it not better?" Supply ἐστί.—ὑσπιάσασθαι, "to choose." More literally, "to embrace," 1st aor. infin. mid. of ὑσπάζομαι.—ἐλευθέρου ἀνδρός ἐστιν, "it is the duty of a free man," i. e., of a free spirit.—τῆς ἀληθείας, "the truth," contracted for τῆς ἀληθείας.—εἶχεν, 3d sing. imperf. indic. act. of ἔχω.—εἶπε, "used to say," 3d sing. imperf. indic. act. of φημί.—ρίζας, accus. with the infinitive (εἶναι).—καθ' ἁδου, "in Hades," καθ' by apostrophe for κατὰ.—διακρίνουσιν, "discriminate between," 3d plur. pres. indic. act. of διακρίνω.—δεινὸν ἐστί, &c., "it is a dreadful thing for the bad to rule over the good." More literally, "for the worse to rule over the better:" χείρους, accus. before the infinitive: irreg. comparative of κακός.—ἔρχειν, pres. infin. act. of ἔρχω.

31-36. ἔλεγεν, 3d sing. imperf. indic. act. of λέγω.—κρεῖττον, "that it was better." Supply εἶναι.—ἑξάπους οὖσα, "being six-footed:" οὖσα is the nom. sing. fem. of ὤν, οὖσα, ὄν, pres. part. of εἶμι.—τοῖς μὲν τέσσαρσι, &c., "walks on only four:" βαδίζει, 3d sing. pres. indic. act. of βαδίζω.—χρήται, 3d sing. pres. indic. of χράομαι.—ἐπολέμησεν, 3d sing. 1st aor. indic. act. of πολεμέω.—ἐτη, time how long, and therefore in the accusative.—ἔγραψε, 3d sing. 1st aor. indic. act. of γράφω.—βιώσας, "having lived," i. e., during a life of: 1st aor. part. act. of βιώνω.

LINE 1-5. ὁ πρεσβύτερος, "the elder."—ἐπέρασε, "transported," 3d sing. 1st aor. indic. act. of περύω.—τοὺς Σήρας ἱστοροῦσι, &c., "they relate that the Sereas live," &c.: ἱστοροῦσι, 3d plur. pres. indic. act. of ἱστορέω.—ζῆν, pres. infin. act. of ζάω.—καὶ τοὺς Χαλδαίους, &c., "and there is a report that the Chaldeans survive beyond a hundred years."—



## NOTES ON PAGES 8 AND 9.

**8** βιοῦν, pres. infin. act. of βιώω.—ὑπὲρ τὰ ἑκατὸν ἔτη. The article is frequently joined, in Greek, to numerals, to mark the complete sum, where in English it is seldom expressed.—λόγος. Supply ἐστί.

7-15. βιώσαι λέγεται, "is said to have lived." βιώσαι is the 1st aor. infin. act. of βιώω, and λέγεται, 3d sing. pres. indic. pass. of λέγω.—συγγραφεὺς ἑκατὸν, &c., "an historian of a hundred and twenty-four years," i. e., a historical writer, after having reached the age of one hundred and twenty-four years.—ἐτελεύτησε, 3d sing. 1st aor. indic. act. of τελευτάω.—βιούς, "after having lived," 2d aor. part. act. of βιώω.—ἑτος ἐν πρὸς, &c., "eighty-one years." Literally, "one year in addition to eighty."—Σιλουίου ἐνός, &c., "Silvius having reigned thirty years wanting one."—ἐνός (ἑτους understood) is governed by δέοντα, the pres. part. act. of δέω.—βασιλεύσαντος, gen. absolute, 1st aor. part. act. of βασιλεύω.—ἐνὶ πλείω τριάκοντα ἔτων, "for one year more than thirty."—βοηθήσοντες, "in order to lend aid," fut. part. act. of βοηθέω.—διῆλθον, "traversed," i. e., marched. Literally, "went through," 3d plur. 2d aor. indic. act. of διέρχομαι.

16-22. εἶπε, "said," 2d aor. indic. act. of εἶπω.—ἀπειλεῖς, 2d sing. pres. indic. act. of ἀπειλέω.—ἡ φύσις, understand after this ἀπειλεῖ θάνατον.—ἀπαντήσας, "having met," 1st aor. part. act. of ἀπαντάω.—τῷ ζῶντι, "the survivor." Literally, "the one that was living," imperf. part. of ζάω.—ἠρώτα, 3d sing. imperf. indic. act. of ἐρωτάω.—οὐκ ἀπέθανες, "didst thou die?" 2d aor. indic. act. of ἀποθνήσκω.—τοῦτ', by apostrophe for τοῦτο.—ἀπολιποῦσα, "having left," 2d aor. part. act. of ἀπολείπω.—θαμίζεις, 2d sing. pres. indic. act. of θαμίζω.—οὐκ ἔστι τοῦτο σωφρονεῖν, "this is not acting discreetly:" σωφρονεῖν is the pres. infin. act. of σωφρονέω.—οὐχ οὕτω, "not on this condition," i. e., not with this understanding.—ὁ πατήρ σου παρέδωκεν, "did thy father give," 1st aor. indic. act. of παραδίδωμι.

23-28. ἀπορῶν, "being in great want," pres. part. act. of ἀπορέω.—ἐπίκρασκε, 3d sing. imperf. indic. act. of πιπράσκω.—γράφων, pres. part. act. of γράφω.—ἔλεγε, "said," referring to the contents of the letter.—σύγχαίρε ἡμῖν, "congratulate me." Literally, "rejoice with us," 2d sing. pres. imperat. of συγχαίρω.—τρέφει, 3d sing. pres. indic. act. of τρέφω.—εἶναι λέγονται, "there are said to be."—οἱ τοὺς μὲν πολίτας, &c., "who wound their own citizens to death," i. e., who, whenever they wound any inhabitants of Latmus, sting them mortally. The expression τοὺς μὲν πολίτας σφισὶν means literally, "the citizens unto them," i. e., unto the scorpions.—ξένους. Supply παίονσι.—ἀγαπῶσι, 3d plur. pres. indic. act. of ἀγαπάω.

29-34. ἐρωτηθεὶς, "having been asked," 1st aor. part. pass. of ἐρωτάω.—αὐτοὶ ἐαυτοῖς, "they themselves unto themselves."—ἔφυσεν, "produced," 3d sing. 1st aor. indic. act. of φύω.—ἐαυτοῦ μὴ κρατῶν, "who does not control himself," i. e., who is a slave to his passions: κρατῶν, pres. part. act. of κρατέω.—οὗτος. Supply ἐστί.—κατὰ τὴν ἑαυτοῦ, &c., "bring presents unto him, each one according to his means."

**9** LINE 1-5. πωλῶν, "offering for sale," pres. part. act. of πωλέω.—εἰς δαῖγμα, "for a sample."—περιέφερεν, 3d sing. imperf. indic. act.—ὄν, "if thou art," pres. part. of εἰμί.—ἀεὶ ταῦτά περὶ, &c., "ever decide in the same way about the same things," i. e., be ever consistent and impartial. Literally, "decide the same things about the same:" ταῦτά is for τὰ αὐτά.—γίγνωσκε, 2d sing. pres. imperat. act. of γινώσκω.—πρὸς χάριν, "through favour." Literally, "with reference to favour."—ἐπὶ

# NOTES ON PAGE 9.

λαθ, "take care of," 2d sing. pres. imperat. mid. of ἐπιμελεω, and governing the thing cared for in the genitive.—βούλον, "wish," 2d sing. pres. imperat. mid. of βούλομαι.—ἀρέσκειν, pres. infin. act. of ἀρέσκω—πάντων μάλιστα, &c., "respect thyself most of all things."—αἰσχύνου, 2d sing. pres. imperat. mid. of αἰσχύνω.

6-11. οἱ πονηροὶ, &c. The order is, οἱ πονηροὶ ἀποβλέπουσι μόνον εἰς τὸ κέρδος, "the bad look only to gain."—ἀποβλέπουσι, 3d plur. pres. indic. act. of ἀποβλέπω.—τὰ πάθη, "his passions."—αὐτὸς ὑπ' αὐτῶν κολάζεται, "is himself chastised by them:" κολάζεται, 3d sing. pres. indic. pass. of κολάζω.—σώζεσθαι, pres. infin. pass. of σώζω.—καὶ ἐξ αὐτῶν, &c., "they draw him up even from deep caverns themselves," i. e., from the very midst of deep caverns.—ἀνασπῶσι, 3d plur. pres. indic. act. of ἀνασπῶ.—οὐδὲν τῆς εὐμορφίας ὄφελος, "there is no advantage from a fair exterior," i. e., no advantage arises from. Supply ἐστὶ after ὄφελος.—μὴ ἔχη, "may not have," 3d sing. pres. subj. act. of ἔχω.—εὐ θνήσκεις, "mayest thou die happily," 2d sing. pres. optat. act. of θνήσκω. The optative has here its genuine meaning, as indicating, namely, a wish.—ἔλθῃ, "may have come," 3d sing. 2d aor. subj. act. of ἔρχομαι.

12-17. ὁπότε σχολάζει, &c., "that whenever he had nothing to do, and was not leading an army." More literally, "that whenever he might have nothing to do, and might not be leading an army." The optative has here the force of the potential.—σχολάζει, 3d sing. pres. opt. act. of σχολάζω.—στρατεύοιτο, 3d sing. pres. opt. mid. of στρατεύω.—τῶν ἱπποκόμων ὁλεσθαι, &c., "he thought he differed in no respect from his groom." The absence of the pronoun from before ὁλεσθαι, shows that this verb refers to the same person that is implied in ἔλεγεν. The pronoun is understood in the nominative.—μηδὲν, accus. sing. neut. taken adverbially.

ἀν μάλιστα εὐδοκιμοίη, "might gain applause in the greatest degree," 3d sing. pres. opt. act. of εὐδοκιμέω. Attic for εὐδοκιμοῖ.—καταφρονῶν, "by despising." Literally, "by thinking against." The genitive is governed by κατὰ in composition. Pres. part. act. of καταφρονέω.

18-21. θάπτουσιν τοὺς νεκροὺς, "inter their dead," i. e., dispose of their bodies after death.—ταριχεύοντες, "by embalming them." Supply αὐτούς.—Ῥωμαῖοι δὲ καίοντες, "but the Romans theirs, by burning them (on funeral piles)." After Ῥωμαῖοι supply θάπτουσιν τοὺς νεκροὺς, and after καίοντες the pronoun αὐτούς.—διώκουσιν, "actually pursue it." Supply αὐτόν.—εἰκάζε, "used to liken," 3d sing. imperf. indic. act. of εἰκάζω, without any augment.—τοῖς Ἑρμαῖς, "to their own Hermae."—ἔχουσιν, "which have," dat. plur. pres. part. act. of ἔχω. The Hermæ, at Athens, were blocks, or trunks of stone, placed upright, and surmounted by a head of Mercury. They had no arms or legs; and hence Philip sneered at the Athenians, as saying much, and full of boasting, but doing nothing at all, and inefficient in the hour of action.

22-29. περὶ τὴν ἰατρικὴν ἐσπούδασε, "was full of zeal about the healing art," i. e., paid zealous attention to it. With ἰατρικὴν supply τέχνην.—ἐσπούδασε, 3d sing. 1st aor. indic. act. of σπουδάζω.—καὶ αὐτὸς ἴατο, "and he himself used to practise it." Literally, "used to act as a physician," or "to heal," 3d sing. imperf. indic. mid. of ἰάομαι.—καὶ τὰ λοιπά, "and so forth." Literally, "and to do the other things," i. e., the other things connected with the practice of medicine. Supply ἐποίει, imperf. of ποιέω. The phrase is analogous to the Latin *et cetera*.

ἑτασιαζέτην, 3d dual imperf. indic. act. of στασιάζω.—ἔτι παῖδε ὄντα,

## NOTES ON PAGES 9 AND 10.

**9** <sup>sup</sup> "while yet boys:" *ὄντι* is the nom. dual masc. of *ὄν*.—*κατέλιπε*, "left behind," i. e., abandoned, 3d sing. 2d aor. indic. act. of *καταλείπω*.—*ἐξέπλευσε*, 3d sing. 1st aor. indic. act. of *ἐκπλέω*.—*ἀπήγαγεν*, 3d sing. 2d aor. indic. act. of *ἀπάγω*.—*ἤγαγεν*, "is wont to lead," 3d sing. 2d aor. indic. act. of *ἄγω*.—*ἐπρώτευσεν τῆς Ἑλλάδος*, "stood at the head of Greece." Literally, "was first of Greece:" 3d sing. 1st aor. indic. act. of *πρωτεύω*, which governs the genitive because equivalent to a superlative with the auxiliary verb.—*χρόνον*, "for a period." Continuance of time, and therefore in the accusative.—*χρωμένη*, "by following." Literally, "by using," pres. part. mid. of *χράομαι*.

**30-33.** *Ὁ Διογένης*, "the well-known Diogenes."—*οἷ*. When *οἷ* stands, as here, in the beginning of a direct remark or speech, it is not to be translated, but is equivalent merely to the inverted commas in English, that mark a speech or quotation.—*οἱ μὲν ἄλλοι κύνες*, "the rest of dogs." Diogenes, the Cynic, had the appellation of *κύων* given him on account of his snarling and snappish manner. He playfully alludes here to this peculiar appellation.—*ἐγὼ δὲ τοὺς φίλους*, &c., "I, however, bite my friends, in order that I may save them." Alluding to the caustic but salutary nature of his advice. With *ἐγὼ* supply *δάκνω*.—*σώσω*, 1st sing. 1st aor. subj. act. of *σώζω*.—*μηδενὶ συμφορὰν ὀνειδίσῃς*, "reproach no one with misfortune." Literally, "reproach misfortune to no one:" 2d sing. 1st aor. subj. act. of *ὀνειδίζω*.—*κἄν μόνος ᾖς*, "even though thou mayest be alone." *κἄν* is for *καὶ ἂν*, and *ᾖς* is the 2d sing. pres. subj. of *εἰμί*.—*φαῦλον μήτε λέξῃς*, &c., "neither say nor do anything evil:" *λέξῃς* is the 2d sing. 1st aor. subj. act. of *λέγω*, and *ἐργάσῃ* is the 2d sing. 1st aor. subj. mid. of *ἐργάζομαι*.

**10** **LINE 1-2.** *μηδέν*. The negation is strengthened in the Greek by the negative particles, but, in translating, *μηδέν* becomes equivalent to *τί*.—*αἰδοῦς παρὰ πᾶσιν*, &c., "thou wilt be worthy of respect with all:" *αἰδοῦς* is the contracted genitive of *αἰδώς*, and is governed by *ἄξιος*.—*ἔσσι*, 2d sing. fut. indic. of *εἰμί*, with the Attic termination, instead of the common *ἔσῃ*.—*ἄρῃς*, 2d sing. 1st aor. subj. act. of *ἄρχω*.—*αἰδεῖσθαι*, pres. infin. mid. of *αἰδέομαι*.

**3-9.** *ἀδύνατον*. Supply *ἔστι*.—*ἄνευ τῆς τῶν οὐρανίων θεωρίας*, "without the studious contemplation of celestial phenomena," i. e., without a knowledge of astronomy, &c.—*μεθ' ἡμέραν*, "during the day." Literally, "after day (had appeared)." *μεθ'* is for *μετά*, by apostrophe.—*ἔψας*, "having lighted," 1st aor. part. act. of *ἄπτω*.—*τὴν τῆς*. In this position of the article, the second agrees with the nearer noun, the first with the more remote; so that *τὴν* here agrees with *σκληρότητα*.—*καταλύσαντες*, "having laid aside." More literally, "having dissolved," or "loosened," 1st aor. part. act. of *καταλύω*.—*ἐξώκειλαν*, "dashed." More literally, "drove." A metaphor borrowed from the running of a vessel ashore.—*συνοικίσας*, 1st aor. part. act. of *συνοικίζω*.—*τοὺς τὴν Ἀττικὴν κατοικοῦντας*, "the inhabitants of Attica." More literally, "those who were inhabiting Attica," imperf. part. act. of *κατοικέω*.—*ἀπέφηνεν*, "made of them." Literally, "showed forth," i. e., to the world, 3d sing. 1st aor. indic. act. of *ἀποφαίνω*.

**10-13.** *τὸ καλῶς ἀποθανεῖν*, &c. The order is, *ἡ φύσις ἀπένειμεν τοῖς ἀγαθοῖς τὸ καλῶς ἀποθανεῖν ἰδίον*, "nature has assigned the dying well unto the good, as something peculiar," i. e., as their peculiar property. The article *τὸ* joined to the infinitive *ἀποθανεῖν*, produces a species of verbal noun: *ἀποθανεῖν* is the 2d aor. infin. act. of *ἀποθνήσκω*.—*ἀπέφει-*

pen, 3d sing. 1st aor. indic. act. of ἀπονέμω.—ὑπέμεινα, 1st sing. 1st aor. indic. act. of ὑπαμένω.—ἐξ οὗ, "since." Supply χρόνου. The full expression is, ἐκ τοῦ χρόνου ἐξ οὗ (χρόνου).—φιλοσοφεῖν ἐπενόησας, "thou hast turned thy thoughts to philosophy," 2d sing. 1st aor. indic. act. of ἐπινόεω.—σεμνός τις ἐγένου, "thou hast become a grave sort of a person:" ἐγένου, 2d sing. 2d aor. indic. mid. of γίνομαι.—καὶ τὰς ὀφρῦς, &c., "and hast raised thy eyebrows above thy temples," i. e., hast assumed a supercilious look: ἐπῆρας, 2d sing. 1st aor. indic. act. of ἐπαίρω.

14-19. ὅρτι μοι διακαθήραντι, "unto me having just cleaned," dat. sing. 1st aor. part. act. of διακαθαίρω.—ἐπέστη, 3d sing. 2d aor. indic. act. of ἐφίστημι.—ἐπῆναι, 3d sing. imperf. indic. act. of ἐπαινέω.—τὴν φιλεργίαν, "my activity." Literally, "the activity," i. e., which I had displayed.—τούτων δὲ σπαρέντων, "and these having been sown," 2d aor. part. pass. of σπείρω. Genitive absolute.—ἀνέτειλαν, 3d plur. 1st aor. indic. act. of ἀνατέλλω.—ἄφροσύνης ἐστὶ, &c., "the forming of wrong judgments about things is a mark of want of understanding:" κρίναι, 1st aor. infin. act. of κρίνω, forming with the article a species of verbal noun.—περιστεῖλαι, 1st aor. infin. act. of περιστέλλω.

21-27. μαθὼν, "having learned," 2d aor. part. act. of μαθάνω.—ζῇ, 3d sing. pres. indic. act. of ζῶ.—ἀγοράσας, 1st aor. part. act. of ἀγοράζω.—φιλεῖ τῷ κάμνοντι, &c., "the deity loves to labour with him that labours." More freely, "is wont to assist him that labours."—οὐκ ἂν δύναιο, &c., "thou wilt not, I think, be happy, not having laboured," i. e., without labour or employment of some kind or other: καμὼν, 2d aor. part. act. of κάμνω. The optative with ἂν is here employed to express a milder assertion than would have been conveyed by the simple future, and which we have endeavoured to convey by the words "I think."

αὐτὸς ἔτεμεν, "cut with his own hands." More literally, "himself cut," 3d sing. 2d aor. indic. act. of τέμνω.—Δημοσθένους εἰπόντος, "Demosthenes having said." Genitive absolute.—ἀποκτενοῦσι, 3d plur. fut. of ἀποκτείνω.—ἐὰν μανῶσι, "if they become insane," 3d plur. 2d aor. subj. pass. of μαινομαι.—ἐὰν σωφρονῶσιν, "if they become sane," 3d plur. pres. subj. act. of σωφρονέω.

28-30. λέγε κακῶς, &c., "ay, speak ill, since thou hast not learned how to speak well." There is here a play upon the words. The expression κακῶς λέγειν signifies both "to speak incorrectly" and "to speak injuriously," and καλῶς λέγειν, on the other hand, both "to speak correctly" and "to praise." "To speak correctly" here, is to speak in accordance with the dictates of true wisdom, i. e., philosophy.—μεμύθηκας, 2d sing. perf. indic. act. of μανθάνω.—ὁ καλὸς καὶ ἀγαθὸς ἀνὴρ, &c., "the man of moral excellence submits his own judgment to him who governs all things," i. e., to the ruler of the universe. The expression καλὸς καὶ ἀγαθὸς ἀνὴρ is meant to indicate man as he should be, both externally and internally, and is best rendered by a paraphrase.—ὑποτέταχε, 3d sing. perf. indic. act. of ὑποτάσσω. The continued action implied by the perfect gives it here the force of a present.—διοικοῦντι, dat. sing. pres. part. act. of διοικέω.

32-36. τὸν εὐτυχοῦντα, &c., "it behoves the prosperous man to be wise." i. e., we ought to make a wise use of prosperity. Literally, "it behooves him that is fortunate," &c.—εὐτυχοῦντα, accūs. sing. pres. part. act. of εὐτυχεῖω.—πεφυκέναι, perf. infin. act. of φύω, equivalent here merely to εἶναι.—κατ' ὄναρ δοκῶν, &c., "imagining in a dream that he had tread-

## NOTES ON PAGES 10 AND 11.

Page

**10** *Asen on a nail,*” i. e., dreaming that he had, &c. : πεπτανημένος, perf. infin. act. of πατέω, and referring to the same person that is implied in δοκῶν, as the absence of the pronoun indicates.—ὅπαρ, “on working.”—περιεδήσατο, 3d sing. 1st aor. indic. mid. of περιδέω.—διὰ τί γὰρ, “why then.” Literally, supplying at the same time the ellipsis, “(This serves thee right), for why.” &c.—σφόδρα κεκυφότε, “greatly bent.” More freely, “bent almost double,” i. e., as indicative of pain: accus. sing. perf. part. act. of κύπτω.—συμβέβηκεν, 3d sing. perf. indic. act. of συμβαίνω.

**11** **LINE 1-4.** οἱ πρὸς τὴν δόξαν, &c., “they who are eagerly desirous of renown.” Literally, “they who gape after renown.”—κεχρηνότες, nom. plur. perf. part. mid. of χαίνω.—εἰρηκάσι, 3d plur. perf. indic. act. of βέω.—τὸν ἥλιον εἶναι, “that the sun is.” Accusative with the infinitive.—κατεσκεύασε, 3d sing. 1st aor. indic. act. of κατασκευάζω.—πεφευγώς, perf. part. mid. of φεύγω.—ἐπὶ φόνῳ, “on account of a murder.” He killed, through envy, Talus, his sister’s son, having thrown him down from a window.

**5-11.** ἐπεφύκει, “was.” Literally, “had been and continued,” 3d sing. pluperf. indic. act. of φύω, and equivalent here to ἦν.—τοὺς πόδας, “of foot.” More literally, “as to her feet.” The accusative of nearer definition, where some understand κατὰ.—ἐπέπνεον, 3d plur. imperf. indic. act. of ἐπιπνέω.—ἐπεφρίκει, “was rough.” Pluperfect rendered by the imperfect. Literally, “had been and continued rough,” 3d sing. pluperf. indic. act. of φρίσσω.—ἐξηνθήκει, “swelled forth like an opening flower,” 3d sing. pluperf. indic. act. of ἐξανθέω. Pluperfect again as an imperfect.

Δημοσθένης, &c., “Demosthenes replied to a thief, who said.” Literally, “to a thief having said.” In construction, ἔφη follows immediately after Δημοσθένης.—οὐκ ᾔδειν, “I did not know,” 1st sing. pluperf. indic. act. of εἶδω, and rendered as an imperfect.—ὅτι δὲ σὸν, &c., “thou knewest, however, that it is not thine.”—προσαγγελθείσης, “having been announced,” gen. sing. fem. 1st aor. part. pass. of προσαγγέλλω. Genitive absolute.—ᾔδειν αὐτοὺς θνητοὺς γεννήσας, “I knew that I begat them as mortal.” Some verbs in Greek (of which εἶδω is one) take with them a participle, where we employ the simple conjunction *that* with its clause. If the subject indicated by the participle be the same as that of the preceding verb, the participle stands in the nominative: if the subject be different, the participle is in one of the oblique cases.—χρήσιμ’ for χρήσιμα.—εἰδὼς for εἰδὼς, perf. part. act. of εἶδω.—πόλλ’ for πόλλα.

**12-20.** Θεόκριτος. Not the poet, but a sophist and public speaker. The verb συγγράφει, also, shows that the poet is not meant, as this verb applies only to prose composition.—ὅτι. Not to be translated. Equivalent merely to the inverted commas in English.—ὥς μὲν βούλομαι, &c., “I cannot write as I wish, and I do not wish to write as I can.” With βούλομαι and δύναμαι supply συγγράφειν.—αἰσχύneo. Ionic form for αἰσχύνου, 2d sing. pres. imperat. mid. of αἰσχύνω.—οὐκ ἄμισθον, &c. The order is, τὸ εὖ ποιεῖν οὐκ (ἐστὶν) ἄμισθον.—κὰν μὴ παραχρῆμα, &c., “even though a return for the kindness do not at the moment show itself.” κὰν is for καὶ ἂν.—φαίνεται, 3d sing. pres. subj. mid. of φαίνω.—διὰ αἰσχρὰν αἰτίαν, “from some disgraceful cause.”—δνειδος, “is a reproach.” Supply ἐστὶ.—τὸν ὀργιζόμενον νόμιζε, &c., “think that the angry man differs from the madman only as regards continuance of time,” i. e., his madness is as great, but only of shorter duration. Literally, “that he who is angry differs from him that is mad,” &c.—ὕποχωρῶν ποτε, &c., “when

retreating on one occasion before the advancing foe." More literally, 11  
 "when yielding once to enemies coming on:" ὑποχωρῶν is the  
 pres. part. act. of ὑποχωρέω.—οὐκ ἔφη φεύγειν, "said he was not fleeing:"  
 οὐκ ἔφη is equivalent here to the Latin *negabat*.—ἀλλὰ διώκειν, &c., "but  
 was pursuing an advantage lying in his rear." Meaning, that he yielded  
 now, only in order to gain an advantage afterward.—τὸ συμφέρον. Liter-  
 ally, "that which was advantageous."

20-24. οἱ πύλαι Ἀθηναῖοι, "the early Athenians." An adverb placed  
 like πάλαι, between the article and noun, is to be rendered frequently by  
 an adjective. In fact, however, οὐτε is understood.—ἡμπεύχοντο, "used  
 to array themselves in," 3d plur. imperf. indic. mid. of ἀμπέχω, with a  
 double augment.—πῶς ἂν τις, &c., "how one might please men most."—  
 εἰ ἥδιστα μὲν ἔφη, &c., "if, replied he, in conversing with them he should  
 say what is most pleasing, and (in acting) should bear himself towards them  
 in the most useful manner." More literally, "if he should converse with  
 them most pleasantly, and bear himself most usefully." The adjectives  
 ἥδιστα and ὠφελιμώτατα are to be construed adverbially. With προσφέ-  
 ροιτο supply αὐτοῖς.

25-31. γηγόναιεν, "we have been born," 1st plur. perf. indic. mid. of  
 γίνομαι.—γενέσθαι, "to exist," 2d aor. infin. mid. of γίνομαι.—τοῖκεν,  
 "is like," 3d sing. perf. indic. mid. of εἰκω.—κατὰ τὴν ῥύχιν κύρτωμα,  
 &c., "have on the back a swelling like a camel," i. e., like a camel's; as if  
 the Greek had been, παρεμπερὲς τῷ τῆς καμήλου κυρτώματι.—δεδοίκασιν,  
 "fear," 3d plur. perf. indic. mid. of δεῖδω.—οὐ τοσοῦτον, "not so much."  
 —δσον, "as."—οὐκ ἀκήκοας, "hast thou not heard?" 2d sing. perf. mid.  
 of ἀκούω, with the Attic reduplication.—ὄντες ἄνθρωποι τὸ παλαιόν,  
 "being formerly men."—τὸ παλαιόν may be more literally rendered "of  
 old."—μετέβαλον, "changed," i. e., were transformed: 3d plur. 2d aor.  
 indic. act. of μεταβάλλω, translated here as if intransitive, but having in  
 reality εαυτούς understood.

31-34. ἐγρηγορότος ἐνύπνιον, "is the dream of one awake," i. e., is a  
 waking dream, gen. sing. perf. part. mid. of ἐγείρω.—πότε ἤρξατο, "when  
 he began," 3d sing. 1st aor. indic. mid. of ἄρχω.—καταγιγνώσκειν ἑμαυτοῦ,  
 "to sit in judgment on myself." More literally, "to decide against my-  
 self," i. e., against my own foolish or evil propensities.

Lines 1-5. μέμνησο, "remember," 2d sing. perf. imperat. pass. 12  
 of μνησέσθαι, and taken in a middle sense.—ὅτι σὺ ἤρξω, "that thou  
 didst begin," 2d sing. 1st aor. indic. mid. of ἄρχω.—εὐξάτο ἔχειν, "wished  
 he had," 3d sing. 1st aor. indic. mid. of εὐχόμεαι.—φίλῳ ὄντι, "who was  
 a friend of his." Literally, "being a friend."—ἐχαρίσατο, 3d sing. 1st  
 aor. indic. mid. of χαρίζω.

6-9. λόγισαι πρὸ ἔργου, "reflect before action," 2d sing. 1st aor. imperat.  
 mid. of λογίζω.—Διογένης πρὸς τὸν, &c., "unto a person who had stag-  
 gered him with a blow from a beam, and who cried out thereupon, 'take  
 care,' Diogenes, having struck him with his staff, replied, 'take care.'"  
 More literally, "unto the person who had," &c.—φύλαξαι, 2d sing. 1st aor.  
 imperat. mid. of φυλάσσω.—πλήξας, 1st aor. part. act. of πλήσσω.—πρὸς  
 "towards."—οἶονς ἂν εὐξαιο, &c., "as thou wouldst wish."

10-13. ἡ Ἰνάχου, "the daughter of Inachus." Supply θυγάτηρ.—μετα-  
 μορφωθείσα, "after having been transformed," 1st aor. part. pass. of μετα-  
 μορφόω.—νήξασθαι, "to have swam across," 1st aor. infin. mid. of νήχο-  
 μαι.—δοῦναι τὸ ὄνομα, "to have given its name." The meaning is, that

## NOTES ON PAGES 12 AND 13.

**12**

the passage or strait was called *Bosporus*, from βοῦς and πόρος, i. e., the passage of the cow.—παρὰ μικρὸν, "almost." Literally, "by the side of little."—ἐπιύγῃ, 3d sing. 2d aor. indic. pass. of πνίγω.—ἔμμεν, 3d sing. 1st aor. indic. act. of ἔμμεναι.—μὴ ὑφασθαι, "never to touch," 1st aor. infin. mid. of ὑπτω, and governing the genitive, as referring to a part.—ἐὺν μὴ πρῶτον μίθῃ, "unless he shall first have learned," 2d sing. 2d aor. subj. act. of μανθάνω.

15-16. φασὶ, "they say," 3d plur. pres. indic. act. of φημί.—ἀρομένην, "having lifted," 1st aor. part. mid. of αἰρω.—καθ' ἡμέραν, "daily."—λαθεῖν βοῦν φέρουσαν, "insensibly carried it when an ox," i. e., advancing by little and little, carried it at last when it had become an ox. Literally, "escaped her own observation carrying an ox," i. e., the increase in the animal's weight was so imperceptible to her, from the daily custom of lifting it, that she at last carried it when grown into an ox, without perceiving that this required any unusual exertion of strength: λαθεῖν is the 2d aor. infin. act. of λανθάνω, and is very often rendered adverbially when joined with a participle, as in the present instance.

17-19. διὰ τοῦ σταδίου μέσου, "through the middle of the race-course," i. e., along its whole length, which was one hundred and twenty-five paces, or 600 feet.—ὁ καταγωνισάμενος, "who conquered."

21-26. θεοὶ σωτῆρες, "preserving deities." Literally, "gods, preservers." One of the nouns becomes an adjective in translating—κυμάτων καὶ κινδύνου, &c., "have in their own good pleasure rescued me from billows and danger." Literally, "took me out for themselves," the force of the middle voice: κυμάτων and κινδύνου are governed by ἐκ in ἐξεῖλοντο, which is the 3d plur. 2d aor. indic. mid. of ἐξαιρέω.—τρέψαι, "I will turn me," 1st fut. mid. of τρέπω.—καὶ βαδιοῦμαι, &c., "and will go about in the country, dwelling there:" Attic future mid. for βαδίσομαι, from βαδίζω.—τὸν ἥλιον ἐπισκιάζεσθαι, "that the sun was shaded," i. e., was wont to be imperf. infin. pass. of ἐπισκιάζω.—χύριεν, "it is good news." Supply ἐστὶ Literally, "it is a fine thing."—ὅτι καὶ, &c., "since we will even," &c.—μαχοῦμεθα, 2d fut. mid. (Attic contracted fut.) of μάχομαι.—ὅφειτο, "he should see," 3d sing. 1st fut. opt. mid. of ὀπτομαι.

27-31. αὐτὸ μόνον τὸ ὄνομα, "the name itself alone."—ἐπιγέγραπται "is inscribed," 3d sing. perf. indic. pass. of ἐπιγρῶ. —διατετάραγμα- τὴν γνώμην, "I am disturbed in mind." Literally, "as to my mind," perf. indic. pass. of διαταράσσω.—γνώμην, accusative of nearer definition, where some understand κατὰ.—πεπεδημένη, "fettered."—ἐπιλέλησμαι, "I have forgotten," 1st sing. perf. indic. pass. of ἐπιλανθάνω, in a middle sense.—ὁ παρασκευασάμεν, "which I had prepared," 1st sing. 1st aor. indic. mid. of παρασκευάζω.

32-34. εἰ τοὶς ἐν οἴκῳ, &c. Two Iambic trimeters. "If we are abandoned by the riches (we once had) within our dwelling, still noble birth and generous sentiment remain."—λείμεθα, 1st plur. perf. indic. pass. of λείπω.—οὐδεμία ἐν τῶν πόλεων, &c., "no one as yet of states is safe that has put for neighbours those who will do it harm," i. e., who watch every opportunity of doing harm; and this, redoubling the watchfulness ensures at the same time the safety of the state which they wish to injure

**13**

Line 1-6. ὥς τετυγῆσθαι, &c., "so as to have its territories ravaged, its cities sacked, its private dwellings overthrown, its political institutions subverted, and its laws completely broken up." Literally, "as for its territories to be ravaged, its cities to be sacked," &c. Accusa



lives before infinitives throughout the whole sentence. What is here stated is treated as an explanation of the evils that bad neighbours would inflict on a state if they succeeded in conquering it.—τετμησθαι, perf. infin. pass. of τέμνω.—πεπορθησθαι, perf. infin. pass. of πορθέω.—γεγενῆσθαι, perf. infin. pass. of γίνομαι.—ἀνεστρέφθαι, perf. infin. pass. of ἀναστρέφω.—καταλελύσθαι, perf. infin. pass. of καταλύω.—ἄνθρωπος ὢν, "since thou art mortal."—τῆς κοινῆς τύχης, "the fortune that is incident unto all," i. e., the common nature of misfortune.—τέθαπται, "he buried," 3d sing. perf. indic. pass. of θάπτω. Observe the continued meaning implied by the perfect.

7-13. Ὁ Σαρδανάπαλλος ἐκεῖνος, "that Sardanapālus yonder."—ὁ τὸ σῶμα ἐντετριμμένος, "who (during life) was painted as to his person." Literally, "rubbed in (with colours)," χρώμασι being understood: perf. part. pass. of ἐντρίβω.—διαπεπλεγμένος, perf. part. pass. of διαπλέκω.—κατορωρυγμένος, perf. part. pass. of κατορύσσω, with the reduplication.—καὶ ἐν βασιλείῳ κατακεκλεισμένος, "and secluded in a palace," perf. part. pass. of κατακλείω.—οὐδὲν ἄλλο ἢ, "nothing else but."—ἐνδεδέσθαι, perf. infin. pass. of ἐνδέω.—τιμωρίας χάριν, "as a punishment." More literally, "for the sake of punishment:" χάριν is the accusative singular absolute; where some, however, understand κατά.—μεμιγμένην φύσιν ἀνδρὸς καὶ θηρίου, "a blended nature of man and beast," perf. part. pass. of μίγνυμι.

14-17. προσήρτηται, "is attached unto," 3d sing. perf. indic. pass. of προσαρτάω.—τοῖς δὲ ἄλλοις ζώοις, "but in the rest of animals."—προσπέλασται, 3d sing. perf. indic. pass. of προσπλάσσω.—Ῥωμαίων αἱ πολλαὶ γυναῖκες, &c., "the majority of Roman females are accustomed to wear the same sort of sandals with the men." The article changes the signification of πολλὰς, and several other adjectives. Thus πολλαὶ γυναῖκες, "many women;" but αἱ πολλαὶ γυναῖκες, "the majority of women."—Ῥωμαίων γυναῖκες. Literally, "females of the Romans."—τοῖς ἀνδράσιν, the dative of similarity, after αὐτός.—εὐθισμέναι εἰσὶν, 3d plur. perf. indic. pass. of εὐθίζω.

19-22. γυμνὸς ἀλειψόμενος, "naked and anointed," perf. part. pass. of ἀλείφω, with the reduplication.—ἀπηγγονισμένος, perf. part. pass. of ἀπαγγονίζω.—εἶθε γὰρ ἔφη, &c., "exclaimed, 'a capital sight, for would that all trees bore such fruit!'" The particle εἶθε here denotes a wish, while γὰρ refers to something that precedes and is understood. This ellipsis, involving an assent on the part of the speaker, we have endeavoured to express by the words, "a capital sight."—ἤνεγκεν, 3d sing. 2d aor. indic. act. of φέρω.—διασπαρμένοις τοῖς Πέρσαις συνεπλέκοντο, "grappled with the scattered Persians," perf. part. pass. of διασπείρω.

23-27. τὸ εἰμαρμένον, "what is fated," perf. part. pass. of μείρω. It may also be rendered as a noun, "fate."—ἐμαστίγον, "was flogging," 3d sing. imperf. indic. act. of μαστιγῶ.—εἴμαρτο, "it was fated," 3d sing. pluperf. indic. pass. of μείρω, rendered as an imperfect.—καὶ δαρῆναι. Ζήνων ἔφη. "ay, replied Zeno, and to be scourged as often as thou stolest." Literally, "and to be scourged too," 2d aor. infin. pass. of δέρω. We have endeavoured here to express, by a somewhat free version, the peculiar force of the aorist. Zeno, the founder of the Stoic sect, maintained that all things were the result of absolute necessity. The appeal of the slave is based upon this doctrine.—ἀπασιν τοῖς ἁμαρτάνουσι, "for all who offended."—ἔριστο, 3d sing. pluperf. indic. pass. of ὀρίζω, to be rendered as an imperfect.—ἡμέναι, "ignited," perf. part. pass. of ὑπτω.



**13** 28-36. ὠνόμασεν, 3d sing. 1st aor. indic. act. of ὀνομάζω.—*“whereas.”*—τῆς αὐτῆς ἡμέρας, “on the same day.” Part of time is put in the genitive.—ὤφθη, 3d sing. 1st aor. indic. pass. of ὀφθαίμαι.—ἡξιώθησαν, “were thought worthy of,” 3d plur. 1st aor. indic. pass. of ἡξιόω, and governing the genitive, like ἄξιος, from which it comes.—πᾶτριον, “an hereditary privilege,” i. e., a privilege handed down to them from their fathers.—ἡγεῖσθαι, “to stand at the head of.” More literally, “to take the lead of,” pres. infin. mid. of ἡγέομαι.—ἤκμασε, 3d sing. 1st aor. indic. act. of ἀκμάζω.—ἐπὶ, “in the time of.”—κατέβη, “descended,” i. e., was perpetuated: 3d sing. 2d aor. indic. act. of καταβαίνω.—ἐφωλόχθη, 3d sing. 1st aor. indic. pass. of φηλόω.—ἐθαυμάσθη, 3d sing. 1st aor. indic. pass. of θαυμάζω.

**14** LINE 2-6. ἐσφάγη, “was slain,” 3d sing. 2d aor. indic. pass. of σφάττω.—κατεκόπη καὶ διεφθάρη, “was cut to pieces and destroyed.” κατεκόπη is the 3d sing. 2d aor. indic. pass. of κατακόπτω.—διεφθάρη, 3d sing. 2d aor. indic. pass. of διαφθείρω.—εἰ μεθύσθῃ, “in case he were intoxicated,” i. e., whenever he was: 3d sing. 1st aor. opt. pass. of μεθύσκω.—ἐμπτύουσι τοῖς παιδίοις, “spit into the bosoms of their children.” This curious piece of superstition is still practised in Greece. (Consult Dodwell's Travels, vol. ii., p. 36).—ὥς μὴ βασκανθῶσιν, “that they may not be injured by the evil eye.” Literally, “may not be spell-bound” (Dodwell, vol. ii., p. 30, seq.).

7-11. νέος ὢν, “when young.”—ὀφθῆναι, 1st aor. infin. pass. of ὀφθαίμαι.—λόγος, “a tradition.”—ὑσθῆναι, “were rained upon,” 1st aor. infin. pass. of ὑώ.—χρυσὴν ἐπ’ αὐτοὺς, &c., “Jupiter having broken a golden cloud upon them:” ῥήξαντος, 1st aor. part. act. of ῥήγνυμι. Genitive absolute.—ἐπὶ Ἄττυος διὰ λίμον, &c., “that games were invented in the reign of Atys, in consequence of a famine.” The number of daily meals was lessened in consequence of the scarcity, and to call off the attention of the Lydians from this circumstance, games and amusements were introduced.—εὐρεθῆναι, 1st aor. infin. pass. of εὐρίσκω.

11-19. Ἀριάδην οἱ μὲν φασὶν ἀπάγξασθαι, “some say that Ariadne hung herself,” 1st aor. infin. mid. of ἀπάγγω.—ἀπολειφθεῖσαν, 1st aor. part. pass. of ἀπολείπω.—οἱ δὲ, “but others,” φασὶ understood.—κομισθεῖσαν, 1st aor. part. pass. of κομίζω.—γαμηθῆναι, 1st aor. infin. pass. of γαμέω.—τραφεῖς, “having been nurtured,” 2d aor. part. pass. of τρέφω.—καὶ μάλιστα ἐν τοῖς, &c., “and having in particular been carefully trained in gymnastic exercises.”—ἐγένετο, “became,” 3d sing. 2d aor. indic. mid. of γίνομαι.—ἐπὶ, “on account of.”—κῆξοστρακισθεὶς διὰ τοῦτο, “and having been banished for this:” for καὶ ἐξοστρακισθεὶς, 1st aor. part. pass. of ἐξοστρακίζω.—πόνου μεταλλαχθέντος, &c., “toils are pleasing, when labour is changed,” i. e., change of labour enables us to endure toils more easily, 1st aor. part. pass. of μεταλλάσσω.

20-25. ὃ μέλλεις πράττειν, “what thou art about to do.”—ἀποτυχῶν, “having failed,” 2d aor. part. act. of ἀποτυγχάνω.—γελασθήσῃ, 2d sing. 1st fut. indic. pass. of γελάω, with the Attic termination, in place of the common form γελασθήσῃ.—σκόπει, “see,” 2d sing. pres. imperat. act. of σκοπέω.—τὰς τιμὰς, “the honours which are their due.” Observe the force of the article.—μηδὲν, “in no respect.”—ὀδικοῦνται, 3d plur. 1st fut. indic. pass. of ὀδικέω.—αἰδοῦ, “respect,” 2d sing. pres. imperat. mid. of αἰδέομαι.—ἅπαντα δόκει ποιεῖν, &c., “think that thou art doing all things, as if about to escape the observation of no one.” The reference

the person being to the same person implied in *δόκει*, the pronoun does not appear before the infinitive, but is understood in the nominative, and with this nominative *λήσων* agrees.—*λήσων*, 1st fut. part. act. of *λανθάνω*.—*καὶ γὰρ εἴναι, &c.*, “for even though thou mayest have concealed it for the present, thou wilt afterward be discovered,” i. e., mayest have concealed what thou art doing: *κρύψης*, 2d sing. 1st aor. subj. act. of *κρύπτω*.—*ὀφθῇσει*, 2d sing. 1st fut. indic. pass. of *ὀπταμαι*.

28–32. *ἀποσταλαῖς*, 2d aor. part. pass. of *ἀποστέλλω*.—*ὕδρευσασθαι*, “to draw water,” 1st aor. infin. mid. of *ὕδρεύω*.—*ἠρπύγη*, “was forcibly carried off,” 3d sing. 2d aor. indic. pass. of *ἠρπάζω*.—*καταπινών*, 2d aor. part. act. of *καταπίνω*.—*ἀπεπνίγη*, 3d sing. 2d aor. indic. pass. of *ἀπεπνίγω*.—*ἐρύφη*, 3d sing. 2d aor. indic. pass. of *ρύπτω*.—*ἐκρύβη*, “hid himself,” 3d sing. 2d aor. indic. pass. of *κρύπτω*, in a middle sense.—*πυθόμενου*, “having inquired,” 2d aor. part. mid. of *πυνθάνομαι*.—*καιρὸν ἔχω μὴ ὀσθενήσας*, “I have had a fair time of it in not having been sick,” i. e., I have been lucky enough not to be sick for some time back. Observe the force of *καιρὸν*, which, besides its other meanings, has that of “a favourable,” or, “advantageous time:” *χρόνον* would have denoted mere continuance of time. The verb *ἔχω* implies here, in fact, “I have had and still have.”—*ἐλθεῖν*, 2d aor. infin. act. of *έρχομαι*.

32–37. *λέγεται τὸν Κινέαν, &c.*, “it is said that Cincas, when he perceived the spirit of the Romans, remarked unto Pyrrhus, that their senate appeared to him an assembly of kings.”—*φανείη*, 3d sing. 2d aor. opt. pass. of *φαίω*, in a middle sense. In such constructions as the present, the optative is employed to denote what is passing in the mind of the individual who speaks, or, in other words, to express his own thoughts, not those of the writer also.—*συγκρινομένων*, “being compared.” Genitive absolute.—*φανείη δὲν*, “will appear.” A softened expression instead of *φανήσεται*, and meaning strictly, “will appear in all likelihood.”

LINE 1–4. *ὁ φθονέων, &c.*, “the envious man afflicts himself as a private foe,” i. e., envy pains him who entertains it, in as great a degree as this one would seek to pain a bitter foe. Literally, “he who envies.” The first four sentences of this paragraph are from Ionic writers: and as the Ionic dialect delights in a concurrence of vowel sounds, the verbs are therefore free from contractions.—*θάρσος σὺν λόγῳ*, “courage united with wisdom.”—*τὸ δὲν μετὰ*, “that which is coupled with,” i. e., that kind of courage, which, &c.—*δοκέοντες*, “appearing.”—*οὐκ ἀληθῶς φιλέουσιν*, “do not in reality so love,” i. e., they prove their own worst enemies.—*ὁβέι*, “reflect.”—*πράττε*, “act.”

5–7. *ἐρωτηθεῖσα*, 1st aor. part. pass. of *ἐρωτάω*.—*τῶν ἄλλων*, “of all women.” Supply *γυναικῶν*. Literally, “of the rest of women,” i. e., in respect of the rest of women.—*ὅτι*, not to be translated, but equivalent merely to the inverted commas in English.—*τοῦ ἀνδρός*, “of my husband.”

8–13. *τὸν ταπεινὸν, &c.*, “makes the man of humble mind entertain lofty notions.” Literally, “makes the humble man think greatly,” i. e., proudly or loftily.—*τὸν τὰς ὀφρῦς αἶροντα*, “him that raises his eyebrows,” i. e., the supercilious man.—*ἡ συνήθεια, &c.*, “familiarity begets satiety,” i. e., a thing with which we are familiar eventually tires, and leads to a desire of change.—*οἰκοῦντες γῆν*, “while inhabiting the land, for example.”—*καὶ πλέοντες πάλιν, &c.*, “and again, while sailing on the sea, we look around for the land:” *πλέοντες* here has no contraction. The verbs *πλέω*, *πνέω*, *ῥέω*, *τρέω*, and *χέω*, do not suffer contraction, except into *ει*.—

## NOTES ON PAGES 15 AND 16.

**15** πλοονετοῦντες, "the grasping." More literally, "they who strive to gain more," i. e., by undue means.—τὸ ἐπιβουλεύειν, &c., "having plotting and envy natural unto them." The infinitive, with the neuter of the article, taken as a verbal noun. The article is to be supplied with φθονεῖν.

16-18. οἶνον γὰρ εὐροις ἄν, &c., "for couldst thou find anything more practical in its effects than wine?" The particle γὰρ refers to something going before, but here omitted.—πλουτοῦσι, "they are rich," i. e., in their own imagination.—διαπράττουσι, "they accomplish things."—νικῶσιν δίκας, "they gain lawsuits." Still referring to the influence of wine upon the imagination.

20-24. μεθύων, "while intoxicated." A falsehood of course.—ᾄδων, "by singing."—τοὺς ἤδη γεγηρακότας, &c., "those of their parents who were now advanced in years," accus. plur. perf. part. act. of γηράσκω.—ἐνέησιν, 3d plur. imperf. indic. act. of ἀναιρέω.—τὸ παλαιὸν, "anciently." The article with the neuter of the adjective taken adverbially.—ᾠκουν, 3d plur. imperf. indic. act. of οἰκέω.—τὸ παλαιὸν τειμεῖον, "the granary from of old." More literally, "the ancient granary."

25-33. ὁ μὴδὲν ἀδικῶν, "he that is guilty of no injustice." Literally, "he who is unjust in no degree."—δείται, 3d sing. pres. indic. mid of δέομαι, which governs the genitive as being a verb of want.—ναυαγεῖν μέλλων, "being about to suffer shipwreck."—ἦται, 3d sing. imperf. indic. act. of αἰτέω.—διαθήκας, "his will." Slaves were often emancipated by their masters in their wills.—τὴν Ἀχιλλέως ὠπίδα, &c., "Homer has described the shield of Achilles as bearing on it the whole heavens, and also persons cultivating the ground, and marrying, and contending at law, and carrying on warfare." The accusatives γεωργοῦντας, γαμοῦντας, &c., depend, in common with οὐρανὸν, on φέρουσαν.

**16** LINE 1-6. Ὁ Βάκχος, &c., "Bacchus is also called Lenæus from the treading of the grapes in the wine-vat."—λέγεται, "is said."—κατακλίνεσθαι τινα, "for any one to recline." The accusative with the infinitive. The ancients generally reclined at eating.—εἰ μὴ τις κεντήσειεν, "unless he had wounded." Literally, "unless he might have wounded." The pronoun τις, from its having been employed in the previous clause, becomes equivalent here merely to "he:"—κεντήσειεν is the 3d sing. 1st aor. opt. act. of κεντέω, and is the Æolic form for κεντήσαι.—ὅς τοις ἐᾶσι, &c., "not by adding to his present means, but by lapping away the greater part of his present wants," i. e., not by making more money, but by having fewer wants. More literally, "not by adding to the things that are (a-present, unto him), but by cutting around the most things of (i. e., connected with) his (present) want."—οὔσι, dat. plur. pres. part. of εἶμι.—προστιθῆις, pres. part. act. of προστίθημι.

8-10. μὴδέποτε φρονήσῃς, &c., "never think highly of thyself, and yet on the other hand (ἀλλὰ δὲ), do not despise thyself," i. e., do not think meanly of thyself.—φρονήσῃς 2d sing. 1st aor. subj. act. of φρονέω.—θῶν ἄτου μελέτην, "a preparation for death."—ἐκάλεσεν, "used to call."

11-18. πόλλ' for πολλὰ, by apostrophe.—καλά, "adorn/ages." Literally, "fine things," i. e., connected with it.—τὰ σπουδαῖα, "worthy things."—κἄν μὴ ᾖ, "even though there be not at the time:" κἄν for καὶ ἄν.—ᾗ 3d sing. pres. subj. of εἶμι.—ἀντιβροντᾶν τῷ Διὶ, "to thunder in rivalry with Jove," i. e., "to emulate the thunder of Jove." Literally, "to thunder against Jove."—καλὸν τὸ γηρῆν, &c., "to be old is good, and not to be

and is good," i. e., age and youth have each their respective advantages.—*εἰ ἡρίστηκεν*, "if he has breakfasted," 3d sing. perf. indic. act. of *ἡρίσσω*. The perfect gives more animation to the sentence, and brings the scene more before the eyes of the reader.—*ἐπὶ ξένης*, "in a foreign land." Supply *γῆς*. Literally, "upon foreign earth."—*εἰς ᾗδου*, "unto Hades." Supply *ὄμα*. Literally, "unto the mansion (or home) of Hades."

19-30. *τὸν τρόπον τοῦτον*, "in the following manner." The accusative of nearer definition, where some supply *κατὰ*.—*κύνονται*, "they lurk." Literally, "they sit," 3d plur. pres. indic. of *κάθημαι*.—*εἰς τὴν ἐκείνων χροίαν*, "into their colour," i. e., into the colour of the rocks.—*δοκοῦσιν*, "appear."—*προσνέουσιν*, not contracted. Consult note on line 12, page 16.—*ὑφυλάκτους ὄντας*, "being off their guard."—*περιβύλλουσι*, "encircle." Literally, "throw around."—*Ἰππειον Ποσειδῶνα*, "the equestrian Neptune."—*ἐπὶ Ἰσθμῷ*, "at the Isthmus of Corinth." More literally, "upon the Isthmus."—*μὴ ποτε ὁφθῆναι*, "was never seen," 1st aor. infin. pass. of *ὁπτομαι*.—*ἐρυθριῶν*, "blushing." accus. sing. neut. pres. part. act. of *ἐρυθριῶ*, and contracted from *ἐρυθριῶν*.—*οὐδὲ τὸν ἄερα εἶον*, "left not even the air," 3d plur. imperf. indic. act. of *εἶω*.

31-36. *ὅν ἐβίω χρόνον*, "as long as he lived." More literally, "during what time he lived," 3d sing. 2d aor. indic. act. of *βίω*.—*οὐδὲν ἄ.* "on nothing else but." Supply *ἄλλο*.—*ἀπέχετο*, "abstained from." More literally, "kept himself from," 3d sing. imperf. indic. mid. of *ἀπέχω*.—*ἐξερτύφλωσεν*, 3d sing. 1st aor. indic. act. of *ἐκτυφλίω*.—*τὸν οἶνον ἀπογυιῶν*, "that wine lames," pres. infin. act. of *ἀπογυιῶ*.—*βιοὶ γὰρ οὐδεὶς, &c.*, "for no one lives in the way that he prefers." More literally, "for no one lives in that way (τοῦτον τὸν τρόπον), in which way (ὅν τρόπον) he professes to live (βιοῦν)."—*προαίρειται*. Literally, "chooses in preference for himself," 3d sing. pres. indic. mid. of *προαίρω*.

LINE 2-6. *τῷ Μεγάλῳ προσαγορευθέντι*, "surnamed the Great," 17 1st aor. part. pass. of *προσαγορεύω*. The passive participle has here the same case after it as before it.—*πρὸς ὅπλα ὠρχοῦντο*, "were accustomed to dance to the clashing of arms." Compare the analogous phrase, *πρὸς αὐλοὺς ὀρχεῖσθαι*, "to dance to the music of flutes."—*ὠρχοῦντο*, 3d plur. imperf. indic. mid. of *ὀρχομαι*.—*ποιεῖσθαι Πύρρον ἡγεμόνα*, "to make Pyrrhus their leader." Literally, "to make Pyrrhus a leader for themselves," pres. infin. mid. of *ποιέω*.—*καλεῖν*. Supply *αὐτόν*.—*τῇ βασιλείᾳν αὐτῷ, &c.*, "declined the sovereignty when offered to him." More literally, "asked away for himself from the sovereignty," &c., 3d sing. 1st aor. indic. mid. of *παραίτω*.—*τὴν λιτότητα*, "the simple life which he led." Observe the force of the article.

7-10 *φίλους μὴ ταχὺ κτῶ*, "do not acquire friends hastily." More literally, "acquire not friends for thyself hastily," 2d sing. pres. imperat. mid. of *κτάομαι*, and contracted for *κτάου*.—*οὐ χαλεπῶς τὸν μέγαν, &c.*, "great wealth without difficulty, but scanty riches with toil," i. e., the whole difficulty lay in the commencement. Supply *ἐκτησάμην*, to govern the accusative *πλοῦτον*, which last is understood after *μέγαν* and *βραχὺν* respectively.—*ὅτω πειρῶ ζῆν, &c.*, "strive to live in such a way, as if thou wert about to live for both a short and a long period," i. e., be ever ready for death, whether it come in early or advanced years, and yet enjoy at the same time the rational pleasures of existence: *πειρῶ* is the 2d sing. pres. imperat. mid. of *πειράω*, and contracted for *πειράου*.

## NOTES ON PAGES 17 AND 18.

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**17** 11-14. *φύεω μεν ἔχε, &c.*, "be courteous unto all, but make use only of the best," i. e., avail thyself only of the services of the most worthy. Literally, "have thyself pleasantly unto all." After *ἔχε* supply *σεαυτόν*.—*χρῶ*, 2d sing. pres. imperat. mid. of *χρῖσθαι*, and contracted from *χράου*.—*εἰ σὺ ἐθεύσω*, "if thou hadst beheld," 2d sing. 1st aor. indic. mid. of *θεάσθαι*.—*ἐγὼ*, nominative to *ἐθσεσύμην* understood.—*ὅτι οὐκ ἂν ἐπαύσω*, "that thou wouldst not have ceased," 2d sing. 1st aor. indic. mid. of *παύω*.—*κτῦσθαι ταῖς εὐεργεσίαις*, "to acquire for one's self, by acts of kindness," pres. infin. mid. of *κτῦσθαι*.

15-19. *βούλονται*, "wish in fact."—*οἱ καλῶς ἀγωνισάμενοι, &c.*, "those of the Lacedæmonians that had contended manfully, and fallen, in battle, were crowned with garlands." Literally, "were bound with branches." The clause *καὶ ἀποθανόντες* is susceptible of another explanation, "even after having fallen," i. e., were crowned even after death, but the idea is the same.—*ἀνεδοῦντο*, 3d plur. imperf. indic. pass. of *ἀναδέω*.—*ἦντλει*, "he drew water," 3d sing. imperf. indic. act. of *ἀντλέω*.—*μεθ' ἡμέραν δὲ*, "but by day."—*ἐν τοῖς λόγοις ἐγμινύζετο*, "exercised himself in philosophic disputations," 3d sing. imperf. indic. mid. of *γυμνάζω*.

20-24. *ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ*, "in order that thou mayest not be harassed by them."—*καὶ ἐν λόγοις ἦν*, "and was in high repute." More literally, "and was in the remarks (of men)," i. e., was much spoken of by men.—*ἢ πλανηθῶσιν*, "or wander (from the hives)," 3d plur. 1st aor. subj. pass. of *πλανύω*, taken here in a middle sense.—*κροτοῦσι κρότον τιμῇ ἐμμελῇ*, "produce, by striking, a musical kind of noise," i. e., by striking brazen vessels, &c. It is very common in Greek for an intransitive verb to be followed by the accusative of a noun that expresses the abstract of the verb, or, in other words, by the accusative of a cognate noun.—*οὐ ἀκούουσai*, "on hearing which." The genitive is governed by *ἀκούω* as one of the verbs denoting the operations of the senses.—*ὑποστρέφουσα*, "gradually return." Observe the force of *ὑπό* in composition.

24-31. *τὸν ἄρχοντα*, "that a ruler." Literally, "that he who rules."—*τριῶν*, "three things." Supply *χρημάτων*. The genitive is here governed by *μνησθαι*, as a verb of remembering.—*μνησθαι*, perf. infin. pass. of *μνήσκω*, taken in a middle sense.—*ἀνθρώπων*, "over men," i. e., over those who have all the weaknesses and frailties of men.—*ἀεὶ*, "for ever."—*ὁ τεχνίτου πηρώσας, &c.*, "he that has mutilated a hand or an eye of an artisan," i. e., he that has mutilated a hand, or put out an eye, &c.—*τὰς ὀφθαλμοὺς*, "as to his eyes." More literally, "as to his seeings."—*προέλεγε*, contracted from *προέλεγε*.—*τῶν παίδων*, "of his slaves."—*μαρμαστίγῳσιν ἂν, &c.*, "thou wouldst have been flogged, if I had not been angry," 2d sing. pluperf. indic. pass. of *μαστιγῶω*, and wanting the initial augment. The full form would be *ἐμμαστίγῳσο*. Observe the potential force communicated by the particle *ἂν*. Without *ἂν* the meaning would be merely, "thou hadst been flogged."—*ὥργιζόμενῃ*, the imperfect here, with the particles *εἰ* or *ὥ*, becomes in our idiom a species of pluperfect.

**18** LINE 1-7. *τίθησιν*, "disposes."—*τί*, "in what respect?"—*εἰ μὴ βρωθεὶς πίθηκος*, "except an eaten ape," i. e., except ape's flesh, 1st aor. part. pass. of *βιβρώσκω*.—*τί χαλεπώτατον*. Supply *ἐστί*.—*τὸ γινώσκειν ἑαυτόν*, "the knowing one's self." More literally, "this thing, namely, for a man to know himself."—*πολλὰ γὰρ ὑπὸ φιλαντίας*, "for that each person, through self-love, ascribes to himself many qualities untruly." More literally, "adds many things unto himself groundlessly."—*Σόλων ταῦτα*

ἐν Πρυτανείῳ, &c., "Solon directs (the Athenians) to furnish barley bread unto those who are entertained in the Prytanæum, and on festivals to serve up wheat bread in addition." This passage alludes to one of the laws of Solon, the Athenian legislator. Hence the force of κελεύει, "directs" or "orders," i. e., in his laws. Those who had deserved well of their country were entertained in the Prytanæum, or town-hall, at Athens, at the public expense.

8-13. τέθεικεν, "has laid down," 3d sing. perf. indic. act. of τίθημι.—παρὰ σεαυτοῦ λαβέ, "receive it from thine own self," i. e., procure it by thine own exertions, 2d sing. 2d aor. imperat. act. of λαμβάνω.—εἰς τὸ στόμα τοῖς ἀποθανούσιν, "into the mouth of the dead." Literally, "into the mouth, unto (or for) those who had died:" dat. plur. 2d aor. part. act. of ἀποθνήσκω.—ῥάδιον, "it is easier." Used for a comparative (ῥάδιον), but having, in fact, μᾶλλον understood. Supply also ἐστί.—θεῖναι, "to produce." Literally, "to place," i. e., before the view, 2d aor. infin. act. of τίθημι.—ἐκθεῖναι, "to expose."

14-19. ἐξ ἀρχῆς, "originally." Literally, "from the beginning."—εὐρεῖν, 2d aor. infin. act. of εὕρισκω.—ἀλλὰ τοὺς τύπους, &c., "but only altered their forms."—πάντα, "in all things." Accusative neuter.—ἐμμεῖτο, "strove to imitate," 3d sing. imperf. indic. mid. of μιμέω.—τὸν θέντα, "who enacted."

20-28. ἤμην, Attic for ἦν.—ἐποίουν ἄν, &c., "I would do the things belonging to the nightingale," i. e., I would do what the nightingale does. Literally, "the things of the nightingale."—τὰ τοῦ κύκνου, "the things belonging to the swan." Literally, "the things of the swan."—μου τὸ ἔργον, "my employment," i. e., the task that suits my character as a rational being, and unto whom the faculty of speech has been vouchsafed.—οὐκ ἀγαθὸν πολυκοιρανίη, "a government of many is not good," i. e., a plurality of rulers. Literally, "a government of many is not a good thing." Supply χρῆμα, with which ἀγαθὸν agrees.—πολυκοιρανίη, an Ionic and poetic form for πολυκοιρανία.—ἐπίωσι, 3d plur. 2d aor. subj. act. of ἐπειμι, "to advance against."—τοῖς ἀντιτεταγμένοις, "those drawn up against them," perf. part. pass. of ἀντιτάσσω.—εἰς ᾀδου, "to Hades." Supply δῶμα, on which ᾀδου depends.—οὐκ ἴσμεν, "we know not," commonly regarded as the 1st plur. pres. indic. act. of ἴσθμι, and contracted for ἴσμεν; but, more correctly, ἴσμεν is for the earlier ἰδμεν, which last is contracted from the old form οἰδμεν, 1st plur. perf. indic. mid. of εἶδω.—αὐτὸν, "the man himself." The oblique cases of αὐτός obtain a strengthened meaning when they stand first in a clause or sentence.

29-33. ἑστηκεν, "stands." Literally, "has placed himself (i. e., by his crimes) and still remains placed," 3d sing. perf. indic. act. of ἵσθμι. Observe the continued force of the perfect, which gives it, in fact, the meaning of a present tense.—ἀνέστησαν, "men erected." Supply ἄνθρωποι, 3d plur. 1st aor. indic. act. of ἀνίστημι.—τὰς ἡμέρας τροφάς, "the domesticated productions of the earth for sustenance." Literally, "the tamed means of subsistence," i. e., tamed by the hand of culture, and brought from a wild to a domesticated state. Triptolemus taught men agriculture, &c.—ἔδωκεν, 3d sing. 1st aor. indic. act. of δίδωμι.—τῷ δὲ τὴν ἀλήθειαν, &c. The order is, τίς δὲ ὑμῶν ἰδρύσατο βωμὸν τῷ εὐρόντι τὴν ἀλήθειαν.—οἱ περιεστῶτες, &c., "they who stood around kept continually calling out," pluperf. part. act. of περιίστημι, contracted from περιεστηκότες.

LINE 1-7. οἱ με περιεστήκατε, "who stand around me." He humorously compares them to so many hungry dogs, standing around

**19** a person that is eating, and waiting, as it were, to have a bone or piece of meat thrown to them.—τὸν Κρόνον λέγουσι, &c., “they that Saturn brought over the human race, in his time, from a savage w. of life to civilized existence.” More literally, “the men of his time.”—τῶν μὴ καλῶν, “of the things that are evil.” Literally, “of the things that may not be favourable:” μὴ is the conditional or hypothetical negative, of the absolute one.—ἁπλὴν διαίταν, “a simple diet.” Ambrosia and nectar merely.—δίδου παρρησίαν, &c., “give boldness of speech to those who entertain correct sentiments.” The language of prayer. Grant that the virtuous and good may not be deterred from an open expression of their sentiments: δίδου is the 2d sing. pres. imperat. mid. of δίδωμι, contracted from δίδωσο,

8-15. δακτυλήθρας ἔχων, “having on finger-tips.” The ancients had no knives and forks in eating, but made use of their fingers.—ὡς θερμοτάτον, “as hot as possible.”—παραμυθίαν ταῖς τύχαις, “as a solace in our misfortunes.”—Σωκράτη, governed by ἐρεσθαι.—ἀποδόντα, “on his having returned.” Referring to Socrates, to whom the work in question had been lent for perusal by Euripides.—τί δοκεῖ; “what he thinks of it?”—τὸν δὲ φάναι, “and that the latter (Socrates) replied,” pres. infin. act. of φημί.—οἶμαι δὲ καὶ, &c., “and I suppose that what I did not understand were so likewise.” For a literal translation, supply as follows: οἶμαι δὲ τὰ ἀ μὴ συνῆκα καὶ γενναῖα εἶναι.—συνῆκα, 1st sing. 1st aor. indic. act. of συνῆμι.

16-24. μέτριος, “in moderation.”—ληφθεὶς, 1st aor. part. pass. of λαμβάνω.—πλείων δὲ, “but when more abundant,” i. e., when taken in greater quantities.—ἁπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφν, “the language of truth is simple.”—ἔφν, 3d sing. 2d aor. indic. act. of φύω, and equivalent here to λατῖ.—οὐδὲν θαλάσσης ἀπιστότερον, “nothing is more faithless than the sea.”—αὐτὸν πάλιν ἡφαίρεται, “it takes it away again,” 3d sing. pres. indic. mid. of ἡφαίρῃ. The middle voice implies, that it takes away for itself, i. e., merely to gratify, as it were, its own fickleness and caprice.—τὰς ψυχὰς, “the lives of men.”—καὶ τις, “and many a one.”—ἀναχθεὶς, “having set sail.” More literally, “having weighed anchor,” 1st aor. part. pass. of ἀνάγω, in a middle sense.—ἢ συγκατέδω τοῖς χρήμασιν, &c., “has either gone down along with his riches, or has been saved completely destitute:” συγκατέδω is the 3d sing. 2d aor. indic. act. of συγκατεδύναι.—χρήμασι, governed by σύν in composition.—ἀπεσώθη, 3d sing. 1st aor. indic. pass. of ἀποσώζω.

25-28. εἶλε, “took,” 3d sing. 2d aor. indic. act. of αἰρέω.—ἀπέδοτο, “he sold into slavery,” 3d sing. 2d aor. indic. mid. of ἀποδίδωμι.—Ἡρακλεῖ ἢ ἀρετῇ, &c., “his merit procured Hercules his name.” Literally, “placed his name upon Hercules.”—ἔθετο, 3d sing. 2d aor. indic. mid. of τίθημι.—ὅτι δι’ Ἡραν κλέος ἔσχευ, “because he obtained glory through Juno,” i. e., through the very persecutions which Juno inflicted upon him, but which only redounded to his glory, by affording him so many opportunities for performing illustrious enterprises. Hence Ἡρακλῆς from Ἡρα and κλέος. The etymology is fanciful but erroneous.—ἔσχευ, 3d sing. 2d aor. indic. act. of ἔχω.—ὃ μὴ κατέθου, &c., “what thou didst not put down (as belonging unto thee) do not take up,” 2d sing. 2d aor. indic. mid. of κατατίθημι. Observe the force of the middle voice.

29-34. ἦκε, “there came,” 3d sing. imperf. indic. act. of ἔκω.—τὸν Γρύλλον, the article is repeated here in Greek for emphasis’ sake, but is not translated.—τεθνῆναι, “lie dead,” perf. infin. act. of θνήσκειν, and



contracted for τεθνησκειναι. Observe the continued meaning implied by the perfect.—κακείνος, for καὶ ἐκείνος.—ὑπέθετο, "put off." More literally, "put off from himself." 3d sing. 2d aor. indic. mid. of ἀποτίθηναι.—καὶ ἐκείνο, "this also."—ὅτι νικῶν τέθνηκε, "that he has died victorious." Literally, "conquering," i. e., having slain his opponent. This opponent was no other than the celebrated Epaminondas.—τὸν λέοντα, "the Nemean lion."—ἡμφιεσατο, "arrayed himself in." More literally, "clothed himself all around with," 3d sing. 1st aor. indic. mid. of ἡμφιέννυμι. In some cases, where the simple verb is of rare occurrence, or else quite obsolete, the augment, as here, precedes the preposition.—τῷ χάσματι, "the head with its distended jaws." Literally, "the distended jaws."—κόρυθι, "as a helmet."

LINE 2-4. φύεται, "springs up." Literally, "is produced."—Θεμέλια θεμένῳ, &c., "who has placed probity and self-control as the foundation of his life." More freely, "has made probity and self-control the basis of his conduct."

5-15. κἄν θάσῃ τις, "even though one die," i. e., its possessor.—οὐκ ἀπόλλυται, "perishes not," 3d sing. pres. indic. mid. of ἀπόλλυμι.—ἥς τῷ ὕδατι, &c., "with the water of which wine does not mix." Literally, "does not mingle itself," 3d sing. pres. indic. mid. of μέγνυμι.—δύναται, "is able to effect." Supply ποιεῖν.—τοσοῦτον ἐν πολιτείαις, &c., "so much is eloquence powerful to accomplish in the movements of government." Literally, "in governments."—οὐκ ἂν δύναιο, "thou mightest not," i. e., thou couldst not well. A milder form of negation for οὐ δύνησιν.—μὴ κίμνω, "without having laboured," i. e., unless thou hast laboured, 2d aor. part. act. of κίμνω.—Ἀίγινητῶν ἐκύστῳ, "unto each one of the people of Ægina," i. e., for each one.—κώπην δὲ ἐλαύνειν δύνωνται, "but still may be able to pull an oar."—μέγα κακὸν, &c., "the not being able to endure evil is a great evil."—Τὸ Τέμπη, "the vale of Tempe."

16-25. ἐωράκαμεν, "we have seen," 1st plur. perf. indic. act. of ὁράω, with the reduplication.—θανάτῳ αἰσχροῦς ὑπὸ λυπῆς διετέθησαν, "were shamefully affected by sorrow at the death," 3d plur. 1st aor. indic. pass. of διατίθηναι.—τεχθέντα, "when born," i. e., as soon as he was born, 1st aor. part. pass. of τέκνω.—ἐν δόφῳ, "amid laurel."—ἔλαβεν, 3d sing. 2d aor. indic. act. of λαμβάνω.—οἱ ἐστιῶντες τὸν Ἀλέξανδρον, &c., "those of his friends who entertained Alexander, the son of Philip, used to gild the articles of confectionary which they intended to serve up to him," i. e., humouring in this way his pretended claim to a divine origin. Literally, "were accustomed to gild that of confectionary which was about to be served up."—Τοῦ Καρίνου γάμου ἐστιῶντος, "when Caranus celebrated his nuptials." Genitive absolute.—εὐθέως, "at the very beginning of the entertainment."—ὥρεῖ, "as a present."—παρειμένον ἐνεβρόχισεν, "caught it having become benumbed."—παρειμένον is the perf. part. pass. of παρίημι, and ἐνεβρόχισεν the 3d sing. 1st aor. indic. act. of ἐμβροχίζω.

26-33. Σοὶ μόνῳ δέδοται, &c., "unto thee alone has it been given to wear equally well both a cloak and a tattered garment," i. e., both the garb of the wealthy and the attire of a beggar. Aristippus knew how to conduct himself in every station of life.—ἐκ τῶν θεῶν, "from the gods." The force of the preposition here implies, in fact, "through the bounty of the gods;" ὑπὸ or ἀπὸ would each have been weaker.—κύλλιστα, "as the fairest gifts," to be rendered by itself at the end of the clause.—Ταῖς Μούσαις λέγονται, &c. The order is, λέγονται τῶν εὐρεσιν γραμμύτων δὲ



## NOTES ON PAGES 20 AND 21.

**Page 20** θῆναι ταῖς Μούσαις παρὰ Διός.—τοῖς ποτοῖς φαρμάκοις, "with medicinal draughts."—αἱ εἰκόνες τῶν Τρωϊκῶν θεῶν. Alluding to certain old statues or images of the gods, which Æneas was fabled to have brought with him to Italy, and which were carefully preserved in the temple of Vesta at Rome.

**21** LINE 1-3. κρεῖν τὸν εἰς κόρακας, &c., "it is better to fall among ravens than among flatterers." The meaning is, that ravens will feed upon your remains only after death, whereas flatterers (i. e., parasites) will make you their prey while still living. There is a play upon the words κόραξ and κόλαξ in the Greek, the pronunciation of the two differing but slightly, and being frequently confounded by a species of Labdacismus or τραυλισμός.—ἐμπεσεῖν, 2d aor. infin. act. of ἐμπίπτω.—ἀπέκειρεν ἡμῶν, "has taken away from us," i. e., has stripped us of: 3d sing. 1st aor. indic. act. of ἀποκείρω.—καὶ λιμοῦ φάρμακον οὐδέν, "and there is no remedy against famine."

5-7. ἐμπεπτώκαμεν, 1st plur. perf. indic. act. of ἐμπίπτω.—τί μᾶλλον ἢ, &c., "in what respect more than they among us?" ἐκεῖνοι is the nominative to ἐμπεπτώκασι understood. The full sentence would be τί μᾶλλον ἡμεῖς εἰς ἐκεῖνους ἐμπεπτώκαμεν, ἢ ἐκεῖνοι εἰς ἡμᾶς ἐμπεπτώκασι;—ὧν παρειλήφαμεν, "of whom we have heard." Literally, "of whom we have received an account." Supply λόγον after παρειλήφαμεν, which is the 1st plur. perf. indic. act. of παραλαμβάνω. The genitive ὧν is not by attraction for ὡς, but is governed by λόγον understood.

8-12. αὐτὸς πλείονας, &c., "that he took more cities than he passed days in Spain." More literally, "that he took cities more in number than (the days) which he passed in Spain." Complete the sentence as follows, πλείονας τῶν ἡμερῶν, ὧν διήγαγεν ἡμερῶν. The genitive ὧν ἡμερῶν is by attraction for ὡς ἡμερῶν.—Ὡ δαῖμον, &c., "ah destiny, that hast obtained me by lot, how evil art thou, and how dost thou afflict me, ever binding me firmly unto poverty." This is in accordance with the popular belief among the Greeks, that every individual was assigned as it were by lot to some good or evil destiny, which regulated all his existence.—εἰληχας, 2d sing. perf. indic. mid. of λαγχάνω.—καὶ λυπεῖς. Supply ὡς before λυπεῖς.—συνδέων. Supply ἐμέ.

13-22. εἰς τοῦτό τινες, &c., "some having proceeded to this degree of folly, that they have considered," &c. The genitive ἀνοίας is governed by τοῦτο. Compare the Latin *eo stultitia*.—ὑπειλήφασι, 3d plur. perf. indic. act. of ὑπολαμβάνω, for ὑπολελήφασι.—ἐὰν μνημονεύης, "if thou rememberest."—παρεληλυθότα, perf. part. act. of παρέρχομαι.—εὐρῶν, "having found," 2d aor. part. act. of εὕρισκω.—ἐρύψεν, "had thrown away," 3d sing. 1st aor. indic. act. of ῥίπτω.—ἀνῆλθεν ἐς, "went on board of." Literally, "went up into."—πυθομένου δέ τινος, "and a person having asked." Genitive absolute: 2d aor. part. mid. of πυθάνομαι.—εἶπεν, σπουδάζειν, "he said he was in a hurry." Pronoun understood before the infinitive in the nominative case.—ἐπέδραμε, "overran," 3d sing. 2d aor. indic. act. of ἐπιτρέχω.—ληλατοῦντες, "ravaging." Agreeing, in effect, with στρατιῶται, which is to be inferred from στρατιά, though not actually understood.—διέβησαν, "crossed over," 3d plur. 2d aor. indic. act. of διαβαίνω.

23-27. μακαριώτατον. Supply ἐστί.—εὐτυχοῦντα ἀποθανεῖν, "for one to die fortunate," 2d aor. infin. act. of ἀποθνήσκω.—ἐκλήθη ἀπὸ τῆς Ἑλλῆς, &c., "was so called from Helle's having died in it," i. e., having fallen into it and having lost her life amid its waters. Literally, "from Helle having died in it." The etymology here alluded to is Ἑλλας πόντος, "the

sea of Helle:" θανοῦσης is the 2d aor. part. act. of θνήσκω.—<sup>21</sup> τοῖς ἐν Σάμῳ τεθνηκότας, &c., "eulogizing (in a funeral oration), on the public tribunal, those who had fallen in Samos," i. e., from the public tribunal: τεθνηκότας is the pluperf. part. act. of θνήσκω.—γεγονέναι, "that they had become," perf. infin. mid. of γίγνομαι.

28-34. τυχὼν, "having attained to," 2d aor. part. act. of τυγχάνω, and governing the genitive.—διαλλαγείς, "having become reconciled with," 2d aor. part. pass. of διαλλάσσω.—τὸ κύλλος ἢ χρόνος ἀνῆλωσεν, &c., "either time consumes, or disease impairs, beauty." The aorists here denote what is habitual, or accustomed to take place, and are therefore rendered in English by the present.—ἀνῆλωσεν, 3d sing. 1st aor. indic. act. of ἀναλίσκω.—ἐμάρανε, 3d sing. 1st aor. indic. act. of μαραίνω.—συγγηράσκει, "grows old with us," i. e., accompanies us even in old age.—ἐπαθεν, 3d sing. 2d aor. indic. act. of πάσχω.—διότι καθ' ὑπερβολὴν, &c., "because he was friendly, to excess, towards the human race," i. e., carried his attachment to man so far as to violate his duty to Jove.—συμμίχου τεύξει θεοῦ, "thou wilt obtain the deity as an ally," i. e., thou wilt find an ally in the deity: 2d sing. 1st fut. mid. of τυγχάνω, with the Attic termination for τεύξη.

LINE 1-4. ῥῥον οἴσει τῶν ἄλλων, "will bear more easily than the rest," i. e., than the unwise, 3d sing. 1st fut. indic. act. of φέρω.—<sup>22</sup> ῥῥον, comparative of ῥόδιος, in the neuter gender and taken adverbially.—μέγιστον μὲν, καὶ θεοῦ, &c., "exemption from error is a most exalted quality, and belongs to deity alone; while to return to one's self as quickly as possible, after a fault, is the property of noble spirits." For a literal translation we must supply as follows: τὸ ἀναμάρτητον ἐστὶ μέγιστον μὲν ἔργον, καὶ ἔργον θεοῦ μόνον. In like manner supply ἔργον after γενναίων.—ἀνευτεκεῖν, 2d aor. infin. act. of ἀναφέρω.—ἤρισε, 3d sing. 1st aor. indic. act. of ἐρίζω.

5-9. κατέδραμον, "overran," 3d plur. 2d aor. indic. act. of κατατρέχω.—Θεσμοφορίων ὄντων, "the festival of Ceres being celebrated at the time." Genitive absolute.—συνηθροισμένων, "having been collected together," perf. part. pass. of συναθροίζω. Women alone were present at this festival.—ἐν τῷ ἱερῷ, "in the temple of the goddess."—βραχὺ, "a short distance." Supply διάστημα.—διᾶλθεν εἰς τὴν Μιλησίαν, "crossed over into the Milesian territory." With Μιλησίαν supply γῆν. The territory around Miletus is meant.—καὶ ἑξαπιναιῶς ἐπιδραμόν, "and having suddenly rushed upon," 2d aor. part. neut. (agreeing with μέρος) of ἐπιτρέχω.—εἶλε, 3d sing. 2d aor. indic. act. of αἰρέω.

10-14. Οἰδίποδος τὸ αὐτῆς, &c., "after Œdipus had solved her riddle."—ἀνεῖλεν, "put an end to her own existence." Supply ἐαυτήν, 3d sing. 2d aor. indic. act. of ἀναιρέω.—Ἀδμήτου μέλλοντος θανεῖν, "when Admetus was about to die."—εἶλετο, "chose." Literally, "chose for herself," or "took unto herself." 3d sing. 2d aor. indic. mid. of αἰρέω.—ὑπὲρ αὐτοῦ, "in his stead."—καὶ ὅποτε Ἡρακλῆς ἀφέλοιτο, "and that, as often as Hercules took off." It is a peculiar use of the optative, when it stands in the first part of a clause or sentence, instead of a past tense of the indicative, to signify the repetition of an action: ἀφέλοιτο is the 3d sing. 2d aor. opt. mid. of ἀφαιρέω.

15-25. κατεβρώθη, 3d sing. 1st aor. indic. pass. of καταβρώσκω.—πληγείς, "although struck." Literally, "having been struck," 2d aor. part. pass. of πλήσσω.—ἐτρώθη, 3d sing. 1st aor. indic. pass. of τιτρώσκω.

## NOTES ON PAGES 22 AND 23.

**22** —ὅθεν ἀτρωτος, &c., "whence he is said to have been invulnerable." —καθεῖρξε, "imprisoned," 3d sing. 1st aor. indic. act. of καθείρω. —πτέρυγας προσθετὰς, "artificial wings." Literally, "added wings." —ἐξέπη, "flew forth from prison," 3d sing. 2d aor. indic. act. of ἐξίπτωμι. —τελευτᾷ ἐν τῷ πελάγῃ, "ends his life in the sea," i. e., by falling into it. Supply τὸν βίον after τελευτᾷ. —ἐκλήθη, "it was called," 3d sing. 1st aor. indic. pass. of καλέω. —ὅτι ὁ πατὴρ αὐτὸν, &c., "that his father is going to sacrifice him." —ἀναβῆς, "having mounted," 2d aor. part. act. of ἀναβαίνω. —ἀφίκετο, "came," 3d sing. 2d aor. indic. mid. of ἀφίκεσθαι.

26-30. μηδέποτε μηδὲν αἰσχρὸν, &c., "never, after having done anything disgraceful, expect that thou wilt escape observation; for even though thou mayest have been unobserved by others, thou wilt be conscious of it to thyself at least," i. e., conscious of thine own conduct. The negatives in the Greek strengthen the negation; but the English idiom requires μηδὲν to be translated as τί. —λήσειν, 1st fut. infin. act. of λανθάνω. —τοὺς ἄλλους, literally, "as regards the rest." —ὅν ἐτι μίαν, ἔφη, &c., "exclaimed, 'if we shall have conquered the Romans in one battle more, we are undone.'" Literally, "as to one battle more." —νικήσωμεν, 1st plur. 1st aor. subj. act. of νικῶ. —ἀπολώλαμεν, 1st plur. perf. indic. mid. of ἀπόλλυμι, with the reduplication.

31-32. ἐκπεσὼν, "on having been driven out from." Literally, "on having fallen out from." Several active verbs, and among them πίπτω and its compounds, take, when rendered into our idiom, the force of passives. —ἀπωλόμεθα ἂν, &c., "we would have been ruined if we had not been ruined," i. e., we would never have obtained our present wealth, if we had not been previously driven into exile. Observe the potential force which ἂν imparts to the indicative ἀπωλόμεθα. —ἀπολώλεμεν, 1st plur. pluperf. indic. mid. of ἀπόλλυμι, with the reduplication.

33-36. ἡξιώθη τοῖς θεοῖς ὁμιλεῖν, "has been thought worthy of associating with the gods." —πλὴν ὅσοι, "except as many as." Complete the clause as follows, πλὴν τόσων ὅσοι. —μετεσχῆκασι κάλλους, "have had some share of beauty," 3d plur. perf. indic. act. of μετέχω. —τούτου χάριν, "on account of this." χάριν is here taken absolutely in the accusative as a kind of adverb. —μετέσχε, "partook of," 3d sing. 2d aor. indic. act. of μετέχω. —ἤρπασε, "forcibly carried off." —κοινωνοῦντα, "as a participator in the deed," i. e., as an assistant: pres. part. act. of κοινωνέω, used substantively.

**23** Lines 1-3. καὶ μεγίστην, &c., "and entertained the strongest gratitude towards him for this co-operation." More freely, "thanked him very greatly." &c. —πλεῖστον μέρος μετέσχε κάλλους, "had the largest share of beauty (of any of her sex)." More literally, "partook of beauty in the greatest degree." The genitive κάλλους is governed by μετέσχε, and μέρος is in fact the accusative of nearer definition.

5-13. τὴν πυρὸς τροφήν, "aliment for the flame." —δέσποια, "lord and master!" —τιμῶσι, "pay religious honour to." —οἱ αὐτῶν θεοὶ, referring to the animals which they worshipped. —τάφοι θεῶν, alluding to the tombs in which the embalmed bodies of the sacred animals were deposited. —τοῖς μὲν διὰ τοῦ ἡλίου πορευομένοις, "those who go through the sun," i. e., "in the sunlight:" pres. part. mid. of πορεύω. —κατ' ἀνάγκην, "of necessity." —ταῖς διὰ τῆς δόξης βαδίζουσιν, "those who move along in the midst of renown," i. e., in the enjoyment of a high reputation. —τὸ ἐσθίειν πολλά, &c., "the eating much injures the reasoning powers." Literally, "takes

## NOTES ON PAGES 23 AND 24.

away."—τὰς ψυχὰς, "the movements of the soul."—ἐμπλήσων; Page 23  
 "fills it," i. e., the soul. Verbs of filling, &c., govern the genitive.  
 —δυναστεύω, governing the genitive, as being equivalent to δυνάστης ὢν.  
 —Ἑλλήν, accus. sing. of Ἕλλη.

16-18. ξυγκύκα τὴν Ἑλλάδα, "agitated Greece to its very centre,"  
 3d sing. imperf. indic. act. of ξυγκυκάω. Observe the force of σύν in com-  
 position. Cicero translates ξυγκυκάω by the Latin verb permisceo. (Orat.  
 29.)—ἐξώρθον τὴν πόλιν καὶ ἀνίστη, "raised up the state, and placed it  
 erect," i. e., placed it on a firm basis.—ἀντιτάττετο, "arrayed himself  
 against," 3d sing. imperf. indic. mid. of ἀντιτάττω.—τῷ λοιμῷ, referring  
 to the pestilence that prevailed in Athens during a part of the Peloponne-  
 sian war. Pericles eventually died of it.

19-25. ἀπέστειλε, 3d sing. 1st aor. indic. act. of ἀποστέλλω.—θεὸν  
 αὐτὸν ψηφίσασθαι, "to decree him a god," i. e., to proclaim him a god by  
 public decree: 1st aor. infin. mid. of ψηφίζω.—ἀναλώσοντας, "to devour,"  
 1st fut. part. act. of ἀναλίσκω.—οὐ καταπλαγεῖς, "not alarmed thereat."  
 More literally, "not stricken (with terror) thereat," where φόβῳ may be  
 supplied: 2d aor. part. pass. of καταπλήσσω.—ἀπέπνιξε, 3d sing. 1st aor.  
 indic. act. of ἀποπνίγω.—περὶ Κνίδον, "near Cnidus."—εἰστιάσε, 3d sing.  
 1st aor. indic. act. of ἐστιάω.

26-33. ἤφάνισεν ἢ κατέδυσεν; "caused to disappear, or overwhelmed:"  
 ἤφάνισεν is the 3d sing. 1st aor. indic. act. of ἀφανίζω.—ὅσα, "as." Lit-  
 erally, "as many as."—Κάδμῳ βασιλείαν κατεσκεύασε, "arranged his king-  
 dom for Cadmus."—ἐν τῇ Καδμείᾳ, "in the Cadmea." The Cadmea was  
 the citadel of Thebes, fabled to have been built by Cadmus.—ἐπλευσε, 3d  
 sing. 1st aor. indic. act. of πλέω. The allusion is to the sailing of the  
 Persian fleet through the canal at Athens.—ἐπόρευσε δὲ, "and marched."  
 More literally, "caused (his army) to go," where στράτευμα is in fact  
 understood. The allusion is to the passage over the Hellespont, by means  
 of the bridge.—ζεύξας, "having thrown a bridge over." More literally,  
 "having joined (by a bridge)."

34. ἦν ἐθελήσω, "if I shall feel inclined," 1st aor. subj. act. of ἐθέλω.

LINE. 1-4. καθήσω, "I will let down," 1st sing. 1st fut. indic. act. 24  
 of καθίσμι.—ἦν ἀποκρεμασθέντες, "if, having hung yourselves  
 therefrom, ye shall strive to force me downward." Literally, "ye shall strive  
 to force me;" ἀποκρεμασθέντες is the 1st aor. part. pass. of ἀποκρεμίζω,  
 and is here used in a middle sense.—συναρτῆσας μετεωρίω, "having bound  
 together, I will raise aloft:" μετεωρίω is the contracted future for μετεωρίσω,  
 from μετεωρίζω.

6-12. τεθνήξεται, "will remain for ever in death." More literally,  
 "will die, and remain dead," 3d sing. 3d fut. pass. of θνήσκω. Observe  
 the continued meaning implied by this tense.—ἀναπτῦσα, "having flown  
 upward," 2d aor. part. act. of ἀνίπτμι.—οἰχήσεται, "will depart," i. e.,  
 will go its way.—ὡς αὖριον ἀποθανούμενοι, "as if destined to die on the  
 morrow," and therefore resolved to make the most of the little time yet  
 allowed to them: 2d fut. part. mid. of ἀποθνήσκω.—ὡς πάντα τὸν χρόνον  
 βιωσόμενοι, "as if destined to live for ever," and therefore erecting splen-  
 did mansions.—ἐκκεκμένην, "lying exposed."—ὑπέσχετο σώσειν αὐτήν,  
 "promised that he will save her," 3d sing. 2d aor. indic. mid. of ὑπισχνέο-  
 μαι.—λήψεται, 3d sing. 1st fut. indic. mid. of λαμβάνω.

13-14. τῷ Ἀλκιῷ παιδε, "the two sons of Alcæus." Alluding to the  
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## NOTES ON PAGE 24.

**Page 24** giants Otus and Ephialtes.—*δίκας ἐτίσάτην*, "suffered a just punishment." More literally, "paid just atonement."—*ἡ κλίμακα ἐπὶ τὸν οὐρανὸν*, &c., "because they had constructed a ladder (of mountains) unto the sky." With *ἧ*, for a literal translation, supply the ellipsis as follows: *τῇ αἰτίᾳ, ἧ*, "for this offence, by which they had constructed," &c. Observe the force of the middle voice in *ἐποιησάσθην*, which indicates that they had done the deed, in question, for themselves, i. e., through their own reckless presumption.

14-18. *ἦσαν*, the more common usage makes the verb in the singular when connected with the neuter plural; but as neuter plurals that refer to animate beings take plural verbs, and as statues of deities are here referred to, the Greek may tacitly convey the idea of a living spirit, as it were, pervading the very marble.—*τὰ μὲν . . . τὰ δὲ*, "some" . . . "others."—*δεῖ ἐκπληξιν*, "through a feeling of awe."—*διὰ τὸ κάλλος*, "on account of their beauty."—*ἐπηνέσθη*, 3d sing. 1st aor. indic. pass. of *ἐπαινέω*.—*μηδέποτε ἐπὶ μηδενὸς εἶπης*, &c., "never say, in the case of anything. I have lost it, but, I have parted with it." Literally, "I have given it away." Compare, as regards the double negative, the note on line 1, page 10; and as regards *ὅτι*, in this construction, the note on line 30, page 9.—*τὸ παιδίον ἀπέθανεν*; &c., "has thy child died? (say) it has been parted with. Has thy land been taken away? well then, this also has been parted with."—*ἠφθρέθη*, 3d sing. 1st aor. indic. pass. of *ἀφαιρέω*.

19-20. *τραφεῖς*, 2d aor. part. pass. of *τρέφω*.—*κυνηγὸς ἐδιδάχθη*, "was taught to be a hunter." Literally, "was taught as a hunter."—*κατεβρώθη*, 3d sing. 1st aor. indic. pass. of *καταβιβρώσκω*.—*ἐν τῷ Κιθαιρῶνι*, "on Mount Cithæron."

22-28. *οὐ δεδώρηται*, "has not given," 3d sing. perf. indic. pass. of *δωρέω*, and taken in a middle sense.—*δεδάνεικε*, 3d sing. perf. indic. act. of *δανείω*.—*διειλήφесαν αὐτὴν*, "divided it off:" 3d plur. pluperf. indic. act. of *διαλαμβάνω*, for *διειλήφесαν*, and translated as a kind of imperfect.—*καὶ τὸν ὄραφον*, &c., "and it was completely gilded as to its roof, and was elaborately adorned with costly and varied ornaments."—*ἐκπεπόνητο*, 3d sing. pluperf. indic. pass. of *ἐκπονέω*, rendered again as an imperfect.—*καὶ πρῶτοι*, "and first in order."—*εἰστήκεσαν*, "stood," 3d plur. pluperf. indic. act. of *ἵστημι*, for *εἰστήκεισαν*. Literally, "had placed themselves and remained placed."—*ἡσθημένοι*, perf. part. pass. of *ἑσθέω*.—*ἐπ' αὐτοῖς δὲ*, "and after these."—*φλόγινα ἐνδοσυνκότες*, &c., "arrayed in flame-coloured and scarlet vestments." With *φλόγινα* and *ὑσγινοβαφῇ* supply *ἐσθήματα*.—*ἐνδοσυνκότες*, perf. part. act. of *ἐνδύω*.

29-33. *γνώθι*, 2d aor. imperat. act. of *γινώσκω*.—*μὴ πολλὰ λάλει*. The particle *μὴ* in negative prayers and commands, when joined with the present, takes only the imperative; when joined with the aorist, only the subjunctive. With the present it refers to an action going on and more or less permanent; with the aorist to a momentary action.—*νοῦ*, governed by *πρό* in composition.—*μέννησο*, 2d sing. perf. imperat. pass. of *μνησάσθαι*, and taken in a middle sense. It governs the genitive.

34-36. *τὸν πλησίον*, "your neighbour."—*ἄρχε σεαυτοῦ*, "control thyself" Equivalent to *ἄρχων ἑσο σεαυτοῦ*.—*ἀπέχου*, "refrain from." Literally, "keep thyself from." The genitive *κακίας* is governed by *ἀπό* in composition.—*χρόνον φείδου*, "be sparing of time."—*δρα τὸ μέλλον*, "look out for the future."—*χρῶ*, 2d sing. pres. imperat. mid. of *χράομαι*, contracted from *χράοον*.—*λαβὼν ἀπὸδος*, "on having received a present make a return."

## NOTES ON PAGES 24 AND 25.

—*ῥαπῶ*, 2d sing. pres. imperat. mid. of *ῥαπῶ*.—*καυχῶ*, 2d sing. pres. imperat. mid. of *καυχῶ*.

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LINE 2-3. *ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχου*, "but always adhere to the good." Literally, "but always hold thyself unto the good:" 2d sing. pres. imperat. mid. of *ἔχω*, and governing the genitive, as indicating the adhering or clinging to some part of an object.—*δεῖδῃ*, 2d sing. perf. imperat. of *δεῖδω*, as from a form in *μι*.—*ἐπίορκον μὴ ἐπόμενυθι*, "swear not falsely." The adjective *ἐπίορκον*, in the neuter, is here taken adverbially.

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4-8. *Μίνως*. An extract from one of the dialogues of Lucian (Dial. Mort. 30), in which Minos, one of the judges of the lower world, pronounces sentence upon certain souls.—*ὁ μὲν λησστής, &c.*, "let this robber be cast into *Pyriphlegethon* and remain there." Or, more freely, "there to remain," perf. imperat. pass. of *ἐμβάλλω*. Observe the continued meaning indicated by the perfect.—*τὸ ἥπαρ*, "as to his liver." Accusative of nearer definition, where some supply *κατά*.—*ἀνθ' ὧν*, "because." Equivalent, in fact, to *ἀντὶ τούτου, ὅτι*, "for this, that."

10-13. *τοὺς μὲν ἄλλους ἀνθρώπους, &c.*, "that the rest of men lived to order that they might eat:" *ζῆν* is the imperfect infinitive, and hence, as a past tense, requires the following verb to be in the optative. The same remark applies to *ἐσθίειν* and *ζῶν*, which last is the 3d sing. pres. opt. of *ζάω*, Attic form for *ζῶ*.—*ὁ αὐτὸς ἡξίου, &c.*, "the same philosopher recommended, that the young," &c. More literally, "the same thought it proper that the young," 3d sing. imperf. indic. act. of *ἀξιόω*. In construing, *νέους* becomes the accusative before *κατοπτρίζεσθαι*.—*ἕξιοι γίνονται*, "they might prove worthy of it," i. e., might show forth in their lives a moral beauty in unison with, and worthy of, their external beauty.—*παιδείᾳ*, "by a good education," i. e., by the treasures of wisdom.

14-22. *πῶς ἂν μὴ γίγνοιτο ἀδίκημα*, "how there might not be any offence," i. e., how there might be no offences committed.—*εἰ ὁμοίως ἀγανακτοῖεν, &c.*, "if those who were not injured would be equally indignant with those who were injured."—*θεωροῖη*, Attic form of the optative, for *θεωροῖ*.—*εἰ, ἔφη, ὁρώη, &c.*, "replied, 'if he could see what they do who are intoxicated.'" Literally, "if he could see those who are intoxicated, what things they do." This is a common Greek construction, where, in place of the regular nominative, we have what ought to have been the nominative converted into an accusative and governed by the preceding verb, while in its place a nominative is understood. The plain Greek, in the present instance, would be *εἰ ὁρώη οἱ ποιοῦσιν οἱ μεθύοντες*.—*παρρησίας δικαίας*, "just freedom of speech." The plural implies, "on all occasions."—*τοὺς δὲ ἀρχομένους, &c.*, "and should, by every means in his power, not neglect his subjects when injured," i. e., not overlook injuries done to them.—*τοὺς ἀρχομένους*, literally, "those who are ruled over."

25-31. *διήνεγκεν*, "differed from other men." Supply *ἄλλων*. More freely, "surpassed other men," 3d sing. 2d aor. indic. act. of *διαφέρω*.—*ὅποτε μὲν αὐτὸν ὁρῶεν, &c.*, "whenever they who were then ruling directed their view towards the man himself." Observe the peculiar force of the optative, as standing here in place of a past tense of the indicative, and consult the note on line 13. page 22.—*ὅποτε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν*, "as often as they looked (away from the man himself) to his moral character," i. e., looked from the external to the internal man. Observe the force of *ἀπό* in composition.—*ὥστε καὶ εἰ τις ἄλλος, &c.*, "that if even any one else should dare to commit an offence against them, they were con-

## NOTES ON PAGES 25 AND 26.

**25** *asked that Eudoxos would prove a helper.*—τολμῶν for τολμᾷ, optative of τολμῶ.—οὐς οὐδεὶς ἄν, &c., “as no one would have dared to utter.” &c.

**33-35.** ὁ Σωκρατικός, “the Socratic,” i. e., the pupil and follower of Socrates. This epithet serves to distinguish him from Euclid, the mathematician of Alexandria.—ἀκούσας τοῦ ἀδελφοῦ λέγοντος, “having heard his brother say.” The participle here takes the place of the infinitive, and denotes more of continued action.—ἀπολοίμην. εἰ μὴ σε, &c., “may I perish, if I do not take vengeance upon thee:” ἀπολοίμην is the 1st sing. 2d aor. opt. mid. of ἀπόλλυμι, and, standing without any accompanying particle, indicates a wish. Both ἀπολοίμην and τιμωρησαίμην indicate, as aorists, quickness of action: and the more literal meaning of the clause, therefore, may be given as follows: “may I soon have perished, in case I may not have soon taken vengeance on thee.”—ἐγὼ δὲ, εἶπεν, &c., “and may I perish, replied Euclides, if I do not prevail upon thee to love me.” With ἐγὼ supply ἀπολοίμην, and, for a literal translation, render as in the previous clause.—ἡμῶς, used here for ἐμέ. The plural, by its air of generality, imparts more of moderation and forbearance to the remark of the speaker, than the singular would have done.

**35-36.** τί ἂν ἔτι ἀγαθὸν, &c., “what would there be any longer of value for us?”—τι λαμπρὸν ἐργάσασθαι, “to perform any splendid achievement.”

**26** **LINE 2-6.** ἀνακαύσεις ἂν, “thou mayest kindle up,” i. e., if thou wilt. The optative here implies possibility, depending upon the will of the party: 2d sing. 1st aor. opt. act. of ἀνακαίω, Æolic form for ἀνακαύσεις.—ἀποσβέσεις, 2d sing. 1st aor. opt. act. of ἀποσβέννυμι, Æolic form for ἀποσβέσεις.—μύλιστα ἂν εὐδοκμοίης, “thou wilt be most highly ‘thought of.’” A softened expression for the regular future, εὐδοκμοῖσσις—ὃ τοῖς ἄλλοις ἂν, &c., “which thou wouldst censure others if doing,” i. e., for the performance of which thou wouldst censure others—πρωττεύουσιν, dat. plur. pres. part. act. of πρῶττω.—εἰ ἅπαντες μιμησαίμεθα, “if we should all imitate.”—εὐθὺς ἂν ἀπολοίμεθα, “we would soon perish,” i. e., be ruined.

**9-13.** λέγει διαφέρειν, “says that he differs.” Pronoun understood before the infinitive in the nominative case. Compare note on line 24, page 14.—ἵν’ ἐσθίωσιν, “in order that they may eat.” We have now the subjunctive after a present tense (ζῶσιν); whereas, on a former occasion, we had the optative after a past tense. Compare note on line 10, page 25.—ἐπικοσμήης, the subjunctive again after a present tense (θεαίρει).—ἔαν ἁμάρτη, “if he committed an offence,” i. e., while under the influence of liquor, 2d sing. 2d aor. subj. act. of ἁμαρτάνω.

**14-16.** τὸν οἶνον ἦν πίνῃ, &c., “if one drink wine moderately, it benefits the body, and does not injure the mind.” The plainer Greek would have been, ὁ οἶνος, ἦν πίνῃ τις αὐτὸν μετρίως, ὤνησε τὸ σῶμα, &c.—ὤνησε, 3d sing. 1st aor. indic. act. of ὀνημι. Observe in ὤνησε and ἐδίδασκεν the peculiar force of the aorist, indicating what is customary, or wont to happen, and giving the tense, therefore, in our own idiom, the meaning of a present.—πρὸς ὑπερβολὴν, “to excess.”—καὶ ἤδη μεθύσκηται, “and he now intoxicated.”—αἰσχρὰ πύσχει, “he acts disgracefully.” Literally, “he suffers disgraceful things.” Both persons and things are said in Greek, “to suffer” (τάσχειν), whatever of any kind happens to them, or in whatever way they may be influenced or affected.

**17-22** ἑτάσσετο, “asked.” Literally, “asked for himself,” i. e., to  
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## NOTES ON PAGES 26 AND 27.

Page 26

justify his feelings of friendship towards Admetus.—ὅταν Ἀδμήτος μέλλῃ τελευτᾶν, “whenever Admetus may be about to die.” Equivalent to the Latin *moriturus sit*.—τοῦ θανάτου, “from the death that is impending.” Observe the force of the article. The genitive is here governed by ἀπό in composition.—ἐληται, 3d sing. 2d aor. subj. mid. of αἰρέω.—Πομπηίου καὶ Καίσαρος διαστάντων, “when Pompey and Caesar were at variance,” i. e., were in arms against each other.—ὃν φύγω, “whom I am to avoid,” i. e., which one of the two: 1st sing. 2d aor. subj. act. of φεύγω.—μὴ γινώσκων πρὸς ὃν φύγω, “without knowing (at the same time) unto whom I am to flee.” Cicero meant, by his witticism, that the one (Caesar) was too bad, and the other (Pompey) not good enough, to follow.—κἂν μὴ διώκωνται, “even though they be not pursued.”—κἂν μὴ κακῶς πρίττωσι, “even though they be not unfortunate:” κακῶς πρίττειν is “to be unfortunate” or “unsuccessful;” but κακῶς ποιεῖν, “to do an injury,” “to act badly,” &c.

25-28. μετὰ τινος μελωδίας, “in connexion with a kind of melody,” i. e., with a species of musical cadence or rhythm.—ἵνα ψυχαγαγῶνται, “in order that their souls may be influenced.”—καὶ εὐκολώτερον αὐτοῖς &c., “and that they may receive them the more easily into their remembrance,” i. e., in order that the accompanying cadence may aid the memory. παραλαμβάνωσιν refers to the boys, and αὐτοῖς to the laws. The dative τῇ μνήμῃ denotes more continuance than εἰς τὴν μνήμην would have done.—ἵνα μὴ πληγῶ. Supply ποιῶ τοῦτο: πληγῶ is the 1st sing. 2d aor. subj. pass. of πλήσσω.

29-34. χωρὶς, “independently of.” This line, and the four that follow, are iambic trimeters from Menander. To make the first complete, insert ἡμεῖς δὲ before χωρὶς.—αὐτοὶ παρ’ αὐτῶν, &c., “we, of our own selves, add others” Literally, “from our own selves.” αὐτῶν is for ἑαυτῶν, and this for ἡμῶν αὐτῶν. The reflexive pronoun ἑαυτοῦ is often put for the reflexive pronouns of the first and second persons. (Matthiae, G. G., § 489.)—ἦν πτύρῃ τις, “if one sneeze,” 3d sing. 2d aor. subj. act. of πταίρω. Sneezing, according to circumstances, was regarded as either a favourable or an unfavourable omen. Hence the custom of calling out, when a person sneezed, Ζεῦ σῶσον, “Jove preserve thee.”—ἦν εἶπῃ κακῶς, “if one utter a word of evil omen.” Literally, “if one speak badly,” i. e., in an ill-omened manner.—ἐδιδάχθη, 3d sing. 1st aor. indic. pass. of διδάσκω.

Line 2-3. πληγεῖς, “having been struck,” 2d aor. part. pass. of 27 πλήσσω.—ἐπέθανεν, 3d sing. 2d aor. indic. act. of ἀποθνήσκω.—ἐπιπλήξαντα γὰρ αὐτόν, &c., “for Hercules, having become incensed, slew him on his having chided and struck him a blow,” i. e., Linus having chided the performance of Hercules, and struck the hero a blow, was killed by the latter in return. The verb ἐπιπλήσσω has here the double meaning of chiding and striking. For Hercules, as appears from Apollodorus, from which the present passage is taken, was acquitted by Rhadamanthus, because he had received the first blow from Linus. (Consult Apollod., 2, 4, 9, and Hesych., ad loc.)

4-10. παρεγγεῖν, “to enjoin upon.”—θεοὺς, “by the gods.”—φύτον ἥμερον, “any domesticated production of the earth,” i. e., any production of earth that had experienced the benefits of human culture.—γλώττης κρατεῖν, “to exercise control over the tongue:” κρατεῖν governs the genitive here, as being equivalent, in effect, to κράτος ἔχειν.—μὴ κακολογεῖν τοῖς πλησίον, “not to speak evil against one’s neighbours.” Literally, “for



## NOTES ON PAGES 27 AND 28.

**27** <sup>the</sup> one's neighbours," i. e., to their injury.—ἀνυχοῦντι μὴ ἐκτελέειν, "not to laugh at an unfortunate person."

11-16. τὸν Ἀγήνορος. Supply υἱὸν.—ἀποσταλῆναι, 2d aor. infin. pass. of ἀποστέλλω.—πρὸς ζήτησιν, "in quest of." Literally, "for a searching after."—ἐντολὰς λαβόντα, "having received a strict command." Observe the force of the plural ἐντολὰς.—μὴ δυνάμενον δὲ ἀνευρεῖν, &c., "that not being able, however, to find her, he gave up the idea of a return to his home." More literally, "he thought away from a return," &c., the primitive meaning of γινώσκω being "to think,"—ἀνευρεῖν, 2d aor. infin. act. of ἀνευρίσκω—κατὰ, "in obedience to."—ἐνταῦθα δὲ κατοικήσαντα, &c., "that, after having settled there, he married," &c. γῆμαι is the 1st aor. infin. act. of γαμέω, for the more enlarged form γάμῃσαι.

19-23. εἰς τοὺς κρατῆρας, "into the crater." The Greek writers, in speaking of the crater of Ætna, often use the plural for the singular, to amplify, as it were, the sense.—ἐνάλασθαι, 1st aor. infin. mid. of ἐνάλλομαι.—ὅτι γεγόνοι θεός, "that he has become a god," 3d sing. perf. opt. mid. of γίνομαι.—ὕστερον δὲ γνωσθῆναι, "but that he was afterward found out."—ἀναρρίφθεις, "having been cast up," 1st aor. part. pass. of ἀναρρίπτω.—χαλκᾶς γὰρ, &c., "for he was accustomed to wear brazen ones," 3d sing. pluperf. indic. pass. of ἐθίζω, and translated as an imperfect. With χαλκᾶς supply κρήπιδας.—ὑποδεῖσθαι, pres. infin. mid. of ὑποδέω. Literally, "to bind under (his feet)."

24-27. τὸ δὲ, ὅπως τὰ παρόντα, &c., "but to advise, how present things may become better, this is the work of a sagacious adviser." More literally, "but the advising," &c. The article with the infinitive (τὸ συμβουλευεῖν) is here, as in the previous clause, equivalent to a verbal noun. In the present instance, however, this noun is in the nominative absolute, which serves to impart more force to the clause.—θεὸν μὲν νοῆσαι, "to form any conception of deity."—φράσαι, "to speak of him," i. e., to embody our conceptions, whatever they may be, in words. The infinitives νοῆσαι and φράσαι are used as verbal nouns here, although no article is expressed with them.—τὸ γὰρ ἀσώματον, &c., "for it is impossible to express what is incorporeal by means of what is corporeal."

28-33. ἀναδοθῆναι, "was produced." More literally, "was given upward," 1st aor. infin. pass. of ἀναδίδωμι.—καὶ τοὺς πρώτους ἀνθρώπους, &c., "and that the first human beings sprang from the soil of Attica." More literally, "were born from Attica:" 2d aor. infin. act. of ἀναφύω.—ἐξ ὅφως ὀδόντων. Referring to the story of Cadmus.—ἀναβλαστηκέναι, "arose." More literally, "budded" or "sprouted forth," pluperf. infin. act. of ἀναβλαστάνω.—τραφῆναι, 2d aor. infin. pass. of τρέφω.—γεγονέναι, "has ever been," perf. infin. mid. of γίνομαι.

34-36. λόγος ἐστὶ, "there is a tradition."—πρὶν μὲν ἀνθρώποις, &c., "before Apollo appeared unto men," 2d aor. infin. pass. of φαίνω, taken in a middle sense.—φανέντος δὲ τοῦ θεοῦ, &c., "but that, when the god appeared, it ran up from the depths of the sea:" ἀναδραμεῖν is the 2d aor. infin. act. of ἀνατρέχω.—στῆναι, "stood firm," i. e., remained steadfast, 2d aor. infin. act. of ἵστημι.

**28** LINK 3-5. ἀσεβείας κριθῆναι, "to have been tried for impiety," 1st aor. infin. pass. of κρίνω—ἀπολογησαμένου δὲ, "but that, Pericles having spoken in his behalf." More literally, "having made a defence for him."—πέντε ταλάντοις ζημιωθῆναι, "he was fined five talents." Literally, "in five talents." The punishment for impiety was death; so that

fine and exile was a comparatively lenient sentence, and owing en- 28  
tirely to the interference of Pericles in his behalf.

6-9. ἐπισκεπτόμενος, "paying a visit to."—ἠδύνατο, 3d sing. imperf. indic. of δύναμαι. In the three verbs, βούλομαι, δύναμαι, and μέλλω, the Attics often add the temporal to the syllabic augment. The regular form, therefore, in the present case, would be ἐδύνατο.—ὀργισθεὶς οὖν, "the other therefore, having become incensed." Referring to the foolish fellow.—καί, "that I also," contracted from καὶ ἐμὲ. When the reference in the second verb is to the same person that is implied by the preceding verb, but an emphasis is required, then the accusative of the pronoun, not the nominative, is used.—ἐλθόντι, "having come to see me."—ἀποκρινεῖσθαι, 2d fut. infin. mid. of ἀποκρίνω.

11-14. τὸν Ἑλλήσποντον ἐξεῦχθαι, "that the Hellespont had been bridged over." More literally, "had been joined," i. e., both sides of it by means of a bridge: pluperf. infin. pass. of ζεύγνυμι.—διασκάφθαι, pluperf. infin. pass. of διασκάπτω.—ἀποστήσεσθαι γὰρ, &c., "for that (if they do so) they will refrain from such disgraceful conduct as this." More literally, "will place themselves away from," &c.: 1st fut. infin. mid. of ἀφίστημι. The genitive ἀσχημοσύνης is governed by ἀπό in composition.

15-19. καὶ ζῶν ὁ φαῦλος, &c. The order is, ὁ φαῦλος κολάζεται καὶ ζῶν καὶ θανά. —χεμῶνα ἐπιόντα, "a coming storm."—οἱ περὶ τὴν Σαλαμίνα, &c., "the Athenians, while remaining near Salamis, were greatly dejected on beholding," &c., i. e., the Athenians, while remaining in their vessels near (literally "all around") the island of Salamis, after having left Attica, and before the great naval battle took place.—τὸ τέμενος τῆς Ἀθηνῆς, referring to the temple of Minerva in the Acropolis, where the Parthenon was afterward erected.—ἑσθύνουν, 3d plur. imperf. indic. act. of ἐσθύνω.

20-25. πρῶτος ποιῶν, "being the first that made."—διαβεβηκότα, "in the act of stepping forth," i. e., as if walking: perf. part. act. of διαβαίνω.—καὶ τὰς χεῖρας διατεταμένas, "and the hands (and arms) stretched out," perf. part. pass. of διατείνω.—τοῖς μὲν ὀμμοῖσι μεμυκότα, "with the eyes shut." Literally, "shut with (i. e., in the case of) the eyes."—καθεμῆνας, καὶ ταῖς πλευραῖς κεκολλημένas, "hanging down, and attached to the sides."

26-33. βασκάνον τινός, &c., "a certain envious person having looked gloomy," perf. part. act. of σκυθρωπάω.—ὁ αὐτὸς πρὸς τὸν τὰ χωρία, &c., "the same philosopher remarked to one who had eaten up his estate," i. e., who had consumed his estate in riotous living. Literally, "who had eaten up his lands."—κατεδεδοκότα, perf. part. act. of κατέδω, with the reduplication.—κατέπνε, "swallowed up," 3d sing. 2d aor. indic. act. of καταπίνω.—σὺ δὲ. Supply κατέπνεις.—νομιμώτατα, "in perfect unison with the laws." The neuter plural of the adjective, accusative case, taken adverbially.—καὶ κάλιστα δικαιοσύνης, &c., "and after having been most observant of rectitude." Literally, "having cared very greatly about just conduct."—πεφροντικότα, accus. sing. perf. part. act. of φροντίζω.—ἀποδεδείχθαι, "was appointed." Literally, "was shone forth," i. e., was designated: pluperf. infin. pass. of ἀποδείκνυμι, translated as an imperfect.—ἄχρι γένηται, &c., "until they have become forty days old." Literally, "(children) of forty days."—ἐγρηγορότα, "while awake," perf. part. mid. of ἐγείρω, with the reduplication.—ὑπνοῦντα δὲ ἀμφοτέρω, "but while sleeping do both." Supply ποιεῖ.

34-35. ἀμαρτάνοντι, "when committing an error," i. e., in military affairs.

## NOTES ON PAGES 28, 29, AND 31.

**Page 28** —τοῦ δὲ φήσαντος, &c., "and the latter having declared that he will not do this again." Pronoun understood before the infinitive in the nominative case.—οὐκ ἔστιν, "it is not permitted."

**29** LINE 1-9. εἰς ἀγῶνα. Referring to a contest in abusive language and mutual invective.—τοῦ νικῶντός ἐστι κρείττων, "is better of than he who conquers." Because he disgraces himself in a less degree than the other.—τερπνότερον εἶναι, &c. The order is as follows: τὸν βίον ἐν ᾧ στερπνότερον εἶναι τοῦ (βίου) ἐν ἀγροῖς.—οἶον μὲν ἐστι, "how pleasing it is." Literally, "what a thing it is."—λήϊα, "fields of grain."—οἶον δὲ θέαμα, &c., "and what a sight the heifers are, as they gambol about, and draw milk (from their mothers' udders)."—ἐμοὶ γὰρ, "to me indeed."—μηδὲν εἶναι πρὸς, &c., "to be nothing in comparison with the pleasure derived from these objects."

11-14. κατὰ τὴν Αἴτνην, "on Ætna."—ἐπελθεῖν ἐπὶ, "went over," 2d aor. infin. act. of ἐπέρχομαι.—τῆς οἰκουμένης, "of the habitable world." Supply γῆς.—τῶν δ' ἀνθρώπων, &c. The order is, εὐεργετηθεῖσαι δὲ τοῖς τῶν ἀνθρώπων προσδεξαμένους μάλιστα ταύτην, "and that she benefited those of the human race who received her most kindly." Literally, "who received this (goddess)."—ἀντιδωρησαμένην, "having bestowed upon them in return," i. e., in return for their kind reception of her.

15-18. τοῦ Κρόνου κατεσθίουτος, "when Saturn was devouring."—κλαπείς, "having been secretly carried off," 2d aor. part. pass. of κλέπτω.—καὶ ἐς τὴν Κρήτην ἐκτεθείς, "and having been taken to Crete and exposed there." Observe the peculiar construction in ἐς τὴν Κρήτην, which requires a new verb in English. ἐκτεθείς is the 1st aor. part. pass. of ἐκτίθηναι.—τακέντος αὐτῷ τοῦ κηροῦ, "the wax having melted for him." Daedalus had made wings for his son, and had secured the feathers in their places with wax, in order that he might fly along with him over the sea. The youth, however, approached too near the sun in his flight, and the wax in consequence melted. τακέντος is the 2d aor. part. pass. of τήκω.—καὶ τῶν πτερῶν περιβρέντων, "and the feathers having fallen out in every direction." Literally, "having flowed out all around," 2d aor. part. pass. of περιβρέω.

## FABLES.

**31** LINE 2-5. ἥλικός ἂν ἦν θόρυβος, &c., "how great an uproar there would be were I doing this!" Observe the potential force which the particle ἂν gives to the indicative. Without ἂν the meaning would be, "how great an uproar there was."—ἐπὶ τὸ διὰ παντός, &c. The order is, ἐπὶ τὸ τί κτεῖν ἓνα (σκύμνον) διὰ παντός (χρόνου), "on account of her bringing forth only one whelp during all her lifetime."—ἓνα, ἀλλὰ λέοντα, "I bring forth only one, it is true, but then I bring forth a lion." Supply τίκτω, which is to be supplied also with λέοντα.

6-8. ἐκαθέσθη, "had seated itself," 1st aor. indic. pass. of καθέζεσθαι, and taken here in a middle sense.—καὶ ἤϊλει, "and began to buzz." Literally, "began to play upon the pipe," i. e., to wind its little horn: 3d sing. imperf. indic. act. of σύλλέω.—εἶπε δὲ, "at length he said."—εἰ βαρῶ σου τὸν τένοντα, "if I press heavily upon the tendon of thy neck."—ἤλθε, 3d sing.

## NOTES ON PAGES 31 AND 32.

2d aor. indic. act. of *έρχομαι*.—*ἔγνων*, 1st sing. 2d aor. indic. act. of *γινώσκω*.—*μελήσει μοι*, "will it be a care to me," i. e., will I at all care, 1st fut. of *μέλει*.

Page  
**31**

10-12. *εὐρών*, 2d aor. part. act. of *εὐρίσκω*.—*κεπηγότα*, "stiffened," perf. part. mid. of *πήγνυμι*.—*ὑπὸ κόλπου κατέθετο*, "deposited it in his bosom." More literally, "put it down beneath his bosom."—*θερμανθεὶς*, "having become warmed," 1st aor. part. pass. of *θερμαίνω*.—*ἀναλαβὼν*, "having resumed."—*ἐπληξε*, 3d sing. 1st aor. indic. act. of *πλήσσω*. In Laërtius's fables (2, 3), the serpent adroitly defends himself against the charge of ingratitude, by asserting that the peasant merely took him up, when stiffened with cold, in order to make use of his skin.

14-15. *βότρυας πεπεῖρους κρεμαμένους*, "clusters of grapes hanging ripe:" *κρεμαμένους*, part. part. pass. of *κρεμάννυμι*, with an intransitive meaning. The attachment of foxes to grapes is alluded to by Nicander (*Alex.*, 185) and Oppian (*Cyneg.*, 3, 458).—*ἐπειρῶτο*, "kept trying for some time." Literally, "kept trying for himself," 3d sing. imperf. indic. mid. of *πειρώ*. Observe the continued action indicated by the imperfect.—*πολλὰ δὲ καμύσσει*, "having toiled much, however." *πολλὰ*, the neuter plural of the adjective, is here taken adverbially: *καμύσσει* is the 2d aor. part. act. of *κάμνω*.—*καὶ μὴ δυνήθεισα*, "and not having been able," 1st aor. part. pass. of *δύναμαι*.—*παραμνθουμένη*, "striving to console," pres. part. mid. of *παραμνθέομαι*.—*δμφακες ἔτι εἰσίν*, "they are still unripe." The fox means, that he only leaves them now, because they are not yet worth taking and that he will come again when they are ripe, and then carry them off.

Lines 1-3. *ἐπὶ τινος δώματος ἐστὼς*, "standing upon a certain building," i. e., upon the roof: *ἐστὼς* is the perf. part. act. of *ίστημι*, contracted from *ἐστηκώς*.—*παριόντα*, "passing by."—*ὦ οὗτος, &c.*, "what a creature this is! why thou dost not revile me, but the place where thou art does." The phrase *ὦ οὗτος* is commonly, but erroneously, rendered, "oh thou," or, "hark you there." Its true force is the one just given by us, and it is to be viewed as applied, not so much to the individual with whom we are speaking, as to persons supposed to be standing by; and then by a sudden turn the discourse is again directed to the person previously addressed. (Consult the *Index Græcitas* to De Furia's edition of *Æsop.* s. v. *οὗτος*.)

**32**

4-7. *πνιγῆναι*, "of being drowned." Literally, "of being suffocated, i. e., by the waters."—*ἐμέμφετο τῷ παιδί, &c.*, "began to blame the boy for his rashness." More literally, "began to make his rashness a source of blame unto the boy."—*ἀλλὰ νῦν, &c.*, "(what thou sayest is all right enough), but do just now assist me, and find fault with me afterward when I am once saved." The particle *ἀλλὰ*, in the beginning of a sentence, shows that one acquiesces in what another says, but still wishes to call his attention to some other matter besides.

9-12. *ἐπιστραφεὶς*, "having turned upon him," 2d aor. part. pass. of *ἐπιστρέφω*, in a middle sense.—*εἰς τὰ ὀπίσω ἔφυγεν*, "fled back." Literally, "fled to the places behind." Supply *χώρια*.—*ὦ κακὴ κεφαλὴ*, "oh thou cowardly fellow!" *κεφαλὴ* is here used for the entire person, like *caput* in Latin.—*οὐτινος οὐδὲ τὸν, &c.*, "not even whose roar thou didst endure," i. e., when thou couldst not even endure its roar.—*ὑπήνεγκας*, 2d sing. 1st aor. indic. act. of *ὑποφέρω*.

13-17. *ναὸν*. The reference is to some temple placed on the public road. These were frequently used as asylums, or places of shelter, by

## NOTES ON PAGES 32 AND 33.

**32** persons when pursued.—προσκαλούμενοι, "calling to." Genitive absolute.—τῷ θεῷ, "unto the god," i. e., of the temple.—ἀλλ' αἰρετώτερόν, &c., "well, it is better for me," &c. Literally, "what thou sayest is very likely, but still it is better," &c.—θυσίαν εἶναι, "that I be a sacrifice." Supply ἐμέ before εἶναι in construing.—διαφθαῖναι, 2d aor. infin. pass. of διαφθείρω.

18-21. δορὺν λέοντος ἐπενδύθεις, "having put on a lion's skin," 1st aor. part. pass. of ἐπενδύω, and taken in a middle sense.—καὶ φυγὴ μὲν ἦν, &c., "and there was a scampering of men," &c. The old English term "scampering" best expresses the quiet humour of the original.—βιαίότερον, "more strongly than usual."—ἐπιδραμόντες, 2d aor. part. act. of ἐπιτρέχω.

24-27. τίκτουσαν, "which laid." Literally, "laying."—τέτταρι, 3d sing. 1st fut. mid. of τίκτω.—δις τῆς ἡμέρας, "twice a day." Part of time (i. e., time when) is put in the genitive.—ἡδύνατο, 3d sing. imperf. indic. of δύναμαι. Consult, as regards the augment, the note on line 6, page 28.

**33** LINE 1-3. τῶν ὀρνίθων βουλομένων, genitive absolute.—ἐαυτὸν ἡξίου χειροτονεῖν, "thought himself worthy an electing," i. e., worthy to be elected. The active (χειροτονεῖν) is not employed here for the passive, as some maintain. The fault lies in their translating it into English by a passive voice, for which there is no necessity here whatever. The infinitive appears in this passage in its primitive character of a verbal noun. (Compare *Harris's Hermes*, 1, 8.)—τούτου, referring to the peacock.—τῶν ἄλλων, referring to the other birds, and the genitive absolute.—ὑπολαβὼν, "having taken up the conversation," i. e., having broken in upon the remarks of the other birds.—ἀλλ' εἰ, "ay, but if," i. e., "thou makest a fine-looking king, 'tis true, but if," &c.

## ANECDOTES OF PHILOSOPHERS.

6-11. ἐμαστίγουν, "was flogging," imperf. of μαστιγῶ.—εἴμαρτο, "was fated," pluperf. pass. of μείρομαι. The slave, in his excuse, endeavoured to shelter himself under the doctrine of immutable destiny, which formed so conspicuous a part of the philosophy of his master, the Stoic Zeno.—καὶ δαρῆναι ἔφη, "ay, replied Zeno, and to be scourged as often as thou mightst steal." Observe the force of the aorist in δαρῆναι, which is the 2d aor. infin. pass. of δέρω, and is governed by εἴμαρτο understood.—πρὸς τὸ φλυαροῦν μεράκιον, "unto the prating youth." The article is here employed to indicate a well-known story.—ἔχομεν, the present tense here calls for subjunctives in the two verbs that follow.—συνεβόρῃκεν, perf. of συβρέω. A singular verb with the neuter plural.

11-16. Ἀντιγόνην πέμψαντος, "when Antigonus had sent."—κληθεῖς, from καλέω.—κακείνων, for καὶ ἐκείνων.—ἐπιδείκνυσθαι, "to show off," pres. infin. mid. Literally, "to show for themselves," i. e., through an impulse of vanity.—αὐτὸς ἔσιγα, "remained himself silent."—ζητούντων, "asking." Literally, "seeking to know."—τί ἀπαγγεῖλωσι, "what word they are to bring back," 1st aor. subj. act. of ἀπαγγέλλω. The subjunctive is employed after questions that imply doubt.—τοῦτ' αὐτὸ, "mention unto him the very thing." More literally, "carry back, as intelligence, this same thing." Supply ἀπαγγείλατε.

## NOTES ON PAGES 33 AND 34.

19-27. οὐ τὸν τρόπον, &c., "*I compassionated, not the manner (of behaving), but the man.*" There is in the Greek an intentional similarity of sound between τρόπον and ἄνθρωπον, which we have endeavoured to imitate in English.—ἐφασκεν, "*he used often to say.*" Observe the frequentative force in φάσκω.—εὕρηκέναι, "*had discovered,*" pluperf. infin. act. of εὕρισκω.—πρὸς τὸν καυχώμενον, "*to the one that boasted.*" The article is again employed as referring to a well-known story.—ὥς εἴη, "*that he was.*" The optative is here employed, as the subjunctive often is in Latin, to indicate the opinion merely of the person who speaks, not that also of the one who relates the story.—τοὺς προέχοντας διώκοντες, "*while pursuing those who go on before,*" i. e., who outstrip them in the race after wisdom.—τοὺς ὑστεροῦντας, "*those who lag behind.*"—πῶς ἂν τοῖς φίλοις προσφεροίμεθα, "*how we should act towards our friends.*" More literally, "*how we should bear ourselves towards our friends.*" Observe the force of the middle voice.—ὥς, "*in the same way as.*" Supply οὕτως before ὥς.

LINE 1-2. ἐνοχλούμενος, "*being annoyed.*"—κοπτόμενος, "*tired out.*" The literal meaning of this verb, in the present passage, has reference to something that comes frequently in contact with us, and disturbs more or less our equanimity, or our quietude of body. In Xenophon's treatise *De Re Equestri* (1, 4, and 8, 8), it is employed to indicate the jolting of a horse, and the consequent tiring out of the rider. (Compare *Schneider and Weiske, ad loc.*) In Athenæus (7, p. 290, b.), it has the meaning of *to stun*, or *deafen* one, as it were, by constant talking. (Compare *Casaubon, ad loc.*, and *Pierson, ad Mær.*, p. 74.)

3-5. πολλάκις αὐτοῦ λέγοντος, "*the talkative fellow frequently saying.*" Genitive absolute.—οὐ θαυμαστόν δ τι λέγω; "*is not what I tell thee surprising?*" Supply τοῦτό ἐστι after θαυμαστόν.—ἀλλ' εἰ "*but that.*" Equivalent to ἀλλ' ὅτι.—σὲ ὑπομένει, "*endures thee,*" i. e., does not run away.

6-8. θρασυνόμενον, "*conducting himself arrogantly,*" pres. part. mid. of θρασύνω.—οὐ παύσει, "*wilt thou not cease?*" 2d sing. 1st fut. mid. of παύω, with the Attic termination for παύση.—δι' ὃν μέγα φρονεῖν ἀξιοῖς, "*through whom thou claimest to think highly of thyself,*" i. e., through whom as the author of thy being. If he had not begotten thee, where wouldst thou have now been with thy fancied superiority to thine own parent? Be thankful to him for thy very existence.

9-10. ἐπιστάντος Ξενοκράτους, "*while Xenocrates was standing by.*" Xenocrates was one of his followers.—ἐγὼ γὰρ ὀργίζομαι, "*for I at present am angry,*" and therefore unfit to punish with judgment and discretion, or with any real advantage to the offender.

11-14. ἡ Ξανθίπη, "*that Xanthippe of thine.*"—λοιδοροῦσα, "*when she abuses one.*"—βοώντων, "*when they cackle.*"—ἀνέχει, 2d sing. pres. indic. mid. of ἀνέχω, with the Attic termination, for the common form ἀνέχῃ.—ἡ Ξανθίπη, "*Xanthippe.*" The article here, with the proper name, is not to be translated.—μυρίων μεταβολῶν, &c., "*that, although innumerable changes had befallen the state and them,*" i. e., the state and their own family. The pronoun αὐτοὺς refers to herself, her husband, and her children.—κατασχονσῶν, 2d aor. part. act. of κατέχω.—ἐν πάσαις ὁμοιον, &c., "*she had beheld the countenance of Socrates wearing the same expression amid all,*" i. e., amid all these changes. With πάσαις supply μεταβολαῖς.

16-21. κακὸν εἶναι τὸ ζῆν, "*that to live is an evil.*" More freely, "*that*

**34** life is an evil."—ἀλλὰ τὸ κακῶς ζῆν, "but to live badly." More freely, "but a bad life."—ὁ Σινωπεὺς, "the Sinopian." More freely, "of Sinope." This city, the native place of Diogenes, was situate in Paphlagonia, on the coast of the Euxine.—ὁ Κύν ἐπικαλούμενος, "who was nicknamed the Dog." More literally, "who was called," &c. This appellation was given him in allusion to his cynical and snarling manner.—εἰς πάντα, "for every purpose." Literally, "for all things"—βακτηρίᾳ ἐπηρείσαστο ὑσθενήσας, "having become enfeebled by sickness, on one occasion, he supported himself on a staff." Observe the force of the aorist participle ὑσθενήσας.—ἐπηρείσαστο, 3d sing. 1st aor. indic. mid. of ἐπερείδω.—ἐπειτὰ μέντοι "subsequently, however."—ἐνθα, "in which."

23-31. καὶ βραδύνοντος, "and the other being dilatory." Supply ἐκείνου, as referring to the person whom Diogenes had desired to provide a hut for him.—πίθον τινὰ ἔσχεν οἰκίαν, "he occupied a kind of tub for a dwelling." More freely, "he made use of a kind of tub," &c.—τὴν πατρίδα, referring to Sinope.—τὴν μετ' αὐτοῦ διατριβὴν, "the staying with him," i. e., to stay with him.—ἀπέδρα, "ran away," 3d sing. 2d aor. indic. act. of ἀποδιδρύσκω.—ἔφη, "Diogenes replied."—Μάνους, governed by δεῖσθαι understood.—πίνον, pres. part. act. neut. gender of πίνω.—ἐξέβριψε τῆς πήρας, &c., "he flung his cup out of his wallet."—ἐξέβαλε δὲ καὶ, &c., "he threw out also his dish."—ἐπειδὴ κατέαξε τὸ σκεῦος, &c., "after he had broken his platter, receiving his allowance of lentils in a hollowed loaf of bread."—κατέαξε is the 3d sing. 1st aor. indic. act. of κατεύγνυμι. This is one of the verbs in which the syllabic augment has maintained itself before a vowel

**35** LINE 2-7. ὅτε ἄλούς, &c., "when, having been captured, and being exposed to sale:" ἄλούς is the 2d aor. part. act. of ἀλίσκω. The 2d aor. and perf. act. of this verb are taken in a passive sense. Diogenes, in his old age, sailed to the island of Ægina, but, upon his passage, was taken by pirates, who carried him into Crete, and there exposed him to sale in the slave-market.—τί οἶδε ποιεῖν, "what he knows how to do."—κῆρυκα, "the crier," who officiated at auctions, proclaiming the nature of the article offered for sale, the prices bid, &c.—κῆρυσσε εἰ τις ἐθέλει, "make proclamation, whether any one wishes," i. e., cry out, and ask whether, &c.—δεῖν πείθεσθαι αὐτῷ, &c., "that the latter would have to obey him, even though he were a slave," i. e., that Xenocrates would have to obey Diogenes. More literally, "that it was incumbent to obey him," &c.—εἰ καὶ εἰη, the uncertainty implied by the optative amounts here to a tacit denial that Diogenes was in reality a slave. A philosophic spirit is ever free.—καὶ γὰρ λατρός, &c., "for that, even if a physician or a pilot be a slave, we ought to obey him." Literally, "it was incumbent to obey him." πείθεσθαι is the passive for the middle.

9-15. μὴδὲν εἰσὶτω κακόν, "let nothing evil enter," 3d sing. pres. imperat. act. of εἰσεμι.—ὁ οὖν κύριος τῆς οἰκίας, &c., "where then, asked he, might the master of the house enter?" Observe the force of ὅν with the optative.—λουόμεναι, "are bathing." Middle voice.—τῷ δὲ. Supply πυνθαμένῳ.—εἰ πολὺς ὀχλός. Supply λούται.—ὡμολόγησεν, "he answered in the affirmative."—καὶ Διογένης, "even Diogenes."—δεῖ ἀριστᾶν, "one ought to breakfast." Literally, "it behooves one to breakfast." Supply τινὰ after δεῖ.—ὅταν ἔχη, "when thou hast anything," i. e., to breakfast upon. More freely, "when thou canst."

16-17. Πλάτωνος ὀρισμένου, &c., "Plato having given as a definition, 'man is,'" &c., having defined man to be. &c.: 1st aor. part. mid. of ὀρίζω.



...καὶ ἐδοκιμοῦντος, "and gaining applause for this."—τίλας, <sup>sup</sup> 35  
 "Diogenes, having plucked," 1st aor. part. act. of τίλλω.—εἰσηνεγ-  
 γεν, 3d sing. 2d aor. indic. act. of εἰσφέρω.

19-20. ἄσωτον ᾗτει μνᾶν, "asked a spendthrift for a mina." We have here the imperfect of αἰτέω, a verb of asking, with a double accusative.—μνᾶν. The mina was not a coin, but a sum of money, and equivalent in our currency to seventeen dollars, fifty-nine cents.—τοῦ δὲ, referring to the spendthrift.—τριώβολα, "a triobolon," i. e., three oboli. This was a piece of money equal in our currency to eight cents, seven mills.

23-24 Ἀττικὸς τις, "a certain native of Attica." Genitive absolute.—διότι Λακεδαιμονίους, &c., "because, though praising the Lacedaemonians (more than any other nation), he does not," &c.—οὐδὲ γὰρ ἰατρός, &c., "naturally enough, replied he, for neither does a physician, being one whose business it is to produce health, take up his residence among those who are healthy." More literally, "being qualified to produce health." The genitive υγιείας is governed by the verbal adjective. The particle γὰρ refers to something understood, and which is supposed to precede. We have supplied the ellipsis by the words, "naturally enough." This may also be done by such expressions as, "no wonder," "be not surprised," &c.

25-28. τὴν μετάβασιν αὐτοῦ, "his own change of residence." Diogenes used to reside alternately at Athens and Corinth.—ταῖς τοῦ βασιλέως, &c., "to the abiding of the (Persian) king, in the spring at Susa," &c. Literally, "to the abidings," the plural indicating the frequent change of residence. The article ταῖς agrees with διατριβαῖς, at the end of the sentence.—τοῦ βασιλέως, this is a very common way of designating the Persian monarch, on the part of the Greek writers. Sometimes the expression ὁ μέγας βασιλεὺς, "the great king," is employed.—ἐαρος, the genitive of time.—χειμῶνος. The Persian king resided in winter at Babylon, on account of its being warmer there; and during summer in the cool and mountainous country of Media, the capital of which was Ecbatana.

30-31. ἀγωνιῶ, ἔφη, &c., "remarked, I am very much afraid lest I have done some evil." More literally, "I am in an earnest struggle (with myself)," 1st sing. pres. indic. act. of ἀγωνιάω, contracted form.—εἰργασμαι, perf. indic. of ἐργάζομαι.—τί αὐτῷ περιέγυονεν, "what advantage has accrued to him." More literally, "what has resulted to him over and above," i. e., over and above what he might have obtained from other and ordinary sources.

LINE 1-5. τοὺς ὄνους ἵππους ψηφίσασθαι, "to vote their asses <sup>36</sup>  
 (to be) horses," i. e., to declare, by a public decree, that their asses were horses.—ἄλογον δὲ ἡγουμένων, "but they thinking this strange (advice)." Genitive absolute. The full sentence, supplying the ellipsis, is, ἄλογον δὲ αὐτῶν ἡγουμένων τοῦτο.—ἀλλὰ μὴν καὶ στρατηγοὶ, &c., "and yet, replies he, generals who have learned nothing (of military matters), but have been merely voted into office, are created by you." Ten generals were annually chosen at Athens by the votes of the people. They attended to all matters appertaining to war, together with certain state concerns.—εἰς κόρακας. Consult note on line 1, page 21.—ἐμπεσεῖν, 2d aor. infin. act. of ἐμπίπτω.—ἀποθανόντος, "of one when dead," 2d aor. part. act. of ἀποθνήσκω.—ζώντος, "of one while still living."

9-13. τί πλέον ἔχουσιν οἱ φιλόσοφοι, "in what respect philosophers are better off (than other men)."—Literally, "what philosophers have more



<sup>Sup</sup>  
36 (than others).”—ὁμοίως βιώσομεν, “we (philosophers) will live in the same manner as before,” i. e., in the same manner as we did when the laws were in existence.—τίνι, “in what.”—ἄγνωστα τόπον, “a strange place,” i. e., a place where both are utter strangers. Literally, “an unknown place.”—καὶ εἰσεῖ, “and thou wilt know,” 2d sing. 1st fut. mid. of εἶδω, with the Attic termination for the common form εἶσθι.—ὥπερ, “in the same way as.” More literally, “in the way in which.” The full form of expression would be, ἐν ἐκείνῳ τῷ τρόπῳ, ἐν ᾧπερ τρόπῳ.—ἱπποὶ. Supply διαφέρουσι.—τίνα ἐστὶν, “what are the things.”—οἷς, “those which.”

17–21. τί, “in what.” Governed, according to some, by κατὰ understood.—αὐτοῦ ὁ υἱός, “his son,” referring to the son of the speaker—καὶ εἰ μὴδὲν, &c., “why, even if in nothing else, in the theatre at least he will not sit a stone upon a stone.” The seats in the ancient theatres were of stone.—καθεδήσεται, 3d sing. 1st fut. mid. of καθέζομαι.—συνίσταντός τινος, &c., “a certain person placing his son with him,” i. e., for instruction.—ἤτησε, “Aristippus asked,” 3d sing. 1st aor. indic. act. of αἰτέω.—δραχμῶς. The drachma was equal to seventeen cents, six mills, of our currency. Hence five hundred drachmas would be equivalent to eighty-eight dollars.—τοσούτου, “for so much,” i. e., for that price. The genitive of price. For some valuable remarks on the price of slaves at Athens, consult Boeckh's *Public Economy of Athens*, vol. i., p. 92, seqq.—πρίω, ἔφη, &c., “buy, replied the philosopher, and then thou wilt have two,” i. e., thy uneducated son and the purchased slave : 2d sing. pres. imperat. of πρίαμαι, contracted from πρίασο, (intermediate form, πρίαο).—Supply ἀνδράποδα with δύο.

22–27. ἐν ὁδῷ, “on a journey.”—τὸ πλεον, “the greater part.” Supply μέρος.—οἱ μὲν, “the former,” referring to philosophers.—ὧν δέονται. The full form is τὰ ὧν δέονται.

28–35. ταῦτα προσφέρεισθαι, “to put up with these things,” pointing to the vegetables. Literally, “to bring thyself to these things.”—οὐκ ἂν ἐθεράπευες, &c., “thou wouldst not be an attendant at the courts of tyrants.” Observe the force which ἂν imparts to the indicative. The αὐλὰς was properly an open space before a dwelling, forming a kind of court. Hence θεραπεύειν τὰς αὐλὰς is the same in effect as ἐρχεσθαι ἐπὶ τὰς θύρας. (Consult Casaub. ad Diog. Laert., 2, 68.)—οὐκ ἂν λάχανα ἐπλυνες, “wouldst not now be washing vegetables.”—αὐτῷ συνέβη, “it happened unto him.”—οὐ γὰρ περὶ ὁμοίας, &c., “naturally enough, replied he, for we are not each of us concerned about a life of the same kind,” i. e., we, philosophers, and you the unlearned. The term ἑκαστοὶ refers to these two classes of persons. As respects the elliptical force of γὰρ in this passage, consult note on line 24, page 35.

37 LINE 1–13. ἐκλαυσεν, 1st aor. indic. act. of κλαίω.—οὐδὲν προδόνου, “no good.”—δι' αὐτὸ γάρ, &c., “(thou art right), for on this very account indeed do I weep.” The particle γάρ again points to something understood, which we have expressed by the words, “thou art right.”—διαίτη, governed by χρώμενος.—οὐδὲν οὐδέποτε, “anything at any time.” The negatives here strengthen the negation in Greek, but require the affirmative in English.—πρὸς ἡδονήν, “with a view to pleasure.”—εἰ ἡδὲν ἀποδυνήσκοι, “whether he could die willingly.”—ἡσμένως ἀπαλλάττομαι, “I gladly depart (from life).” Supply τοῦ βίου. Literally, “I gladly send myself away from,” &c.—καταληφθεὶς, from καταλαμβάνω.—κατ' ὀλίγον εἰς ὕπνον, &c., “falling gradually into sleep, used to lie thus”

More literally, "used to lie, slipping by little (and little) into sleep." 37  
 —αὐτὸν ἤρετο, "asked him," i. e., as he lay thus, and while sleep was stealing upon him.—τί πράττοι, "what he was doing." Literally, "what he might be doing."—τῷ ἀδελφῷ, referring to Death, who is beautifully alluded to as the brother of Sleep.

15-21. ἀφῆκεν, "allowed him to pass unpunished." Literally, "sent him away (unpunished)," 1st aor. indic. act. of ἀφίημι.—τιμωρίας, governed by ἀμείνων.—τὸ μὲν, "the former," referring to συγγνώμη, but agreeing with πρᾶγμα understood.—ἐστὶ, "is the characteristic."—περὶ Μαντινέαν, "at Mantinea." More literally, "in the neighbourhood of Mantinea." The preposition περὶ is often used in this way, with the accusative, where a place is pointed out generally.—ἔπασσε, 2d aor. indic. act. of πίπτω.—τηνικαῦτα, "about that same time." The adverb must not, of course, be rendered here too strongly, since Xenophon was at this time residing at Corinth, a considerable distance from the field of battle.—θύειν ἐστεμμένον, "was sacrificing, with a garland around his brow." The ancients were accustomed to wear garlands when sacrificing. (Consult Kühn, ad *Æl. V. H.*, 3, 3).—ἐστεμμένον, perf. part. pass. of στέφω.—ἀποστεφανώσασθαι, "that he took off his garland." Literally, "that he uncrowned himself." Observe the force of the middle.

22-24. ὅτι γενναίως, "that he died bravely." Supply ἀπέθανε.—ἐπιθέσθαι, 2d aor. infin. mid. of ἐπιτίθημι. Observe the force of the middle here, implying that he placed the garland again "upon his brow."—ἀλλὰ γὰρ εἶπεῖν, &c., "but remarked (why ought I to weep), for I knew that I had begotten him a mortal." The same as, ἀλλὰ εἶπειν, τί με δεῖ δακρύειν, ᾗδεῖν γὰρ, &c. The particle γὰρ is again used in its elliptical sense.—γεγεννηκώς. Observe the use of the nominative, the reference being to the same person that is implied in ᾗδεῖν. The participle also takes the place of the infinitive here, the idea of continuance being involved; as if he had said, "I knew myself all along as being one that had begotten him a mortal." Consult note on line 10, page 11.

25-27. Πολυκράτους. Polycrætes, tyrant of Samos, is meant. Anacreon was residing at his court when the circumstance alluded to in the text occurred.—πέντε τάλαντα. The ordinary Attic talent of silver was equal to one thousand and fifty-five dollars, sixty cents, of our currency. The sum received by the poet was equivalent, therefore, to five thousand two hundred and seventy-eight dollars.—ὡς ἐφρόντισεν, &c., "after he had thought upon them for two nights," i. e., during two nights. The genitive of time is often to be rendered by "during," "within," "in the space of." (*Matth.*, G. G., § 377.)—ἥτις ἀναγκάζει ἀγρυπνεῖν, "which compels one to go without sleep."

LINE 2-8. ἐκρίνετο ἀσεβείας, "was put to trial for profanation" 38  
 in a certain play." Æschylus had laid himself open to a charge of profanation, by too boldly introducing on the stage something connected with the mysteries of Eleusis.—ἐτοίμων ὄντων, "being ready," i. e., in case he were condemned: and so certain did his condemnation appear, that they had already taken up stones to hurl at him.—βάλλειν αὐτὸν λίθοις, "to stone him to death." Literally, "to strike him with stones." Stoning to death was the punishment for profanation and impiety.—ἐρημον τῆς χειρός, "deprived of the hand." An adjective of deprivation, governing the genitive.—ἔτυχε ἀριστεύων, "happened to have distinguished himself." The clause more freely rendered would run as follows: "now it happened

38 that this Ameinias had distinguished himself," &c.—καὶ πρῶτος Ἀθηναίων, &c., "and was the first of the Athenians that gained the prize of valour (on that occasion)," i. e., was first in order of the Athenians who gained prizes for valour at the battle of Salamis; or, in other words, gained the first prize. (Compare Perizon, ad *Æl. V. H.*, 5. 19.—τοῦ ἀνδρὸς τὸ πύθος, "what had befallen the men." Alluding to the loss of his hand.—ἐπεμνήσθησαν, from ἐπομνήσκω.—ἀφῆκαν, "acquitted." Literally, "sent away," or "discharged from custody."

9-13. παραδοθείς, "having been committed," i. e., having been sent.—διὰ τὸ φανλίζειν, "on account of his disparaging."—ἐπειτα, "thereupon." This is inserted to give more force to the concluding member of the sentence.—μέχρι τινός, "for some time." Supply χρόνον.—καὶ δὴ σύ; "whither, pray, (art) thou (going)?" Supply ἔρχει, and observe also the force of the particle δὴ, which is analogous here to the Latin *tandem*.

15-18. παρανοίας κρινόμενος, "being accused of dotage," i. e., of mental imbecility, the result of advanced age, and of consequent unfitness to manage his affairs. The object of this false charge was to deprive the poet of the management of his property. The affection which Sophocles entertained for a grandchild by a second wife, had excited the jealousy of Iophon, and led to this unnatural suit.—ἀνέγνω, 2d aor. indic. act. of ἀναγιγνώσκω.—Οἰδίπουν τὸν ἐπὶ Κολωνῷ, "the Œdipus at Colonus." Supply ὄντα after τον, for a literal translation, "the Œdipus, who is at Colonus." The Œdipus at Colonus is one of the seven remaining tragedies of Sophocles. According to some authorities, Sophocles read, on this occasion, the beautiful chorus only, in which he celebrates the loveliness of his native borough of Colonus.—ὅπως τὸν νοῦν ὑγιαίνειν, "how sound he (still) was in mind," i. e., how vigorous his mental powers still were.—ὥς, "so that."—καταψηφίσασθαι δὲ τοῦ υἱοῦ, &c., "and adjudged his son to be insane." More literally, "adjudged insanity against his son," i. e., decided that the son, not the father, was wandering in intellect.

19-24. ἑπτὰ πρὸς τοῖς, &c., "after having lived ninety-seven years." Literally, "seven years in addition to ninety." As regards the employment of the article with ἐννενήκοντα, consult note on line 5, page 8.—κατ' ἐκεῖτο ἡρεμῶν, "lay resting."—αὐτῷ, "for him," i. e., Philemon.—ὤρμησε μὲν εἰς γέλωτα, "burst into a laugh." More literally, "rushed into laughter."—εἰπὼν, "having told him."—προσδοῦναι τῷ ὄνῳ ἀκράτου ῥοφεῖν, "to give the ass some undiluted wine also to sup up." Literally, "to give in addition to the ass," &c. The genitive ἀκράτου, having reference to a part, is exactly analogous to the English expression "some undiluted wine." The verb ῥοφεῖν alludes to the peculiar mode of drinking on the part of the ass, horse, &c. With ἀκράτου supply οἶνον. Undiluted wine was drunk after eating figs, as healthier than mixed wine, or water, would have been after such food. (Consult the commentators ad *Val. Max.*, 9, 12, ext.)

25-27. τὸν Κῶον, "the Coan," i. e., the native of the island of Cos.—τὸ σῶμα, "as to his body." The accusative of nearer definition, where some supply κατὰ.—ἀνατραπήναι, "to be overturned," 2d aor. infin. pass. of ἀνατρέπω.—ἐκ πύσης προφάσεως, "from any cause."—μολιβδόου πεποιημένα, "made of lead." The genitive of the material.—φασί, "they say." Equivalent to the Latin *dicunt* or *narrant*.

31-36. τίνος σοὶ μεταδῶ, &c., "of what one of the things that are mine

shall I make thee a partaker?" The verb μεταδίδωμι takes the Page  
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genitive here along with the dative, the reference being to a part.—  
οὐ βούλει, "of whatsoever one thou wishest." More literally, "of that  
one, of which thou wishest to make me a partaker." Supply μοι μεταδύναι.  
—σχολεύσειν αὐτῷ, "to be a pupil of his." More literally, "to enjoy  
(learned) leisure with him."—διττοὺς μισθοὺς, "a double fee."—ἐνα μὲν,  
"I ask one fee." Supply μισθὸν αἰτῶ.—σιγᾶν. Supply μύθους.

LINE 1-5. ἀναγνοὺς, "after having read it," 2d aor. part. act. of 39  
ἀναγιγνώσκω.—ἦκε, "came," imperf. indic. act. of ἵκω.—τὸ μὲν  
πρῶτον, &c., "that, to him going over it the first time."—ἄπρακτον, "in-  
efficient," i. e., not calculated to accomplish what was intended.—τί οὖν,  
&c., "what then? art thou not going to speak it (only) once before the  
judges?" As regards the use of ἐπὶ in the sense of "before," with the  
genitive case, consult *Matthiae*, G. G., § 584, (η).

7-11. παῖδες ὄντες, "while yet young." Literally, "being (as yet) boys."  
—ἡρώτων. Observe here the force of the imperfect, the tense implying that  
the sons put this question to their father, each for himself, and at different  
times. The aorist, ἡρώτησαν, on the contrary, would merely indicate the  
fact of such a question's having been put, without any particular reference  
to person or time.—τίνι καταλείψει, "to whom he intends to leave."—ὅς ἂν  
ἡμῶν ἔχῃ, "to whosoever of you may have." Observe the force which ἂν  
here imparts to the pronoun, although construed with the verb (ἂν ἔχῃ).—  
χαριέντως ὁ βασιλεὺς, &c., "pleasantly did King Archelaus, when a talk-  
ative barber had," &c. The monarch here alluded to was King of Mac-  
edonia, and contemporary with the poet Euripides, who ended his days in his  
dominions—πῶς σε κείρω; "how shall I trim thee?" Literally, "how  
am I to trim thee?" κείρω being the subjunctive mood. The barber of  
antiquity trimmed the beard, cut the hair, and pared the nails. (Consult  
*Böttiger*, *Sabina*, vol. ii., p. 59.) To translate κείρω in the present pas-  
sage, by the English verb "to shave," would be therefore quite erroneous.

12-14. ὁ νεώτερος Διονύσιος, "Dionysius the younger." The son of  
Dionysius the elder, and tyrant of Syracuse. He affected to be a great  
patron of the learned. (Consult *Menage*, *ad Diog. Laert.*, 2, 61.)—πολ-  
λοὺς τρέφειν σοφιστὰς. "that he maintained many learned men." By σο-  
φιστὰς are here meant the learned generally, including poets, philosophers,  
rhetoricians, &c. (Consult *Wyttenbach*, *ad loc.*—*Plut. Apophth. Reg. et*  
*Duc.*, p. 176; C.)—θαυμάζων, "because he admired." Observe the em-  
ployment of the nominative, as agreeing with the nominative of the pronoun  
understood before τρέφειν.—βουλόμενος, "because he wished."

15-20. στρατόπεδον, "that an encampment."—ὁ Ἀλεξάνδρου πατὴρ.  
Referring still to the same monarch.—Ἀθηναίους μακαρίζειν, "that he con-  
sidered the Athenians a happy people," i. e., a lucky race.—εἰ καθ' ἕκαστον  
ἐνιαυτὸν, &c., "since they find every year ten generals to choose." Lit-  
erally, "to choose for themselves," αἰετίζεσθαι being the middle voice. The  
Athenians chose ten generals annually. Their duties were partly military,  
partly civil.—αὐτὸς γὰρ εὗρηκέναι "for that he himself had found." Ob-  
serve the nominative with the infinitive, as referring back to the speaker.

22-23. τοὺς μέλλοντας, ἔφη, &c., "replied, 'I love most those who are  
going to betray to me, and I hate most those who have already betrayed  
to me.'" With προδιδόναι and προδοσκότας, respectively, supply μοι.  
Philip alludes to the traitors among the nations with whom he at various  
times carried on war; and the whole answer is in full accordance with the  
cold and selfish character of the Macedonian king. All his love, such as

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it is, is based upon self-interest. The persons for whom he has most regard are the traitors in his pay, as long as their plans of treachery, for his benefit, remain to be consummated; for they are during this period his most valuable instruments. When, however, they have executed their task, and have betrayed unto him whatever was to be betrayed, he flings them aside as so many worthless tools, and despises them as much as he prized them before this.

24-29. τὸν τῆς τραγῳδίας ὑποκριτὴν, "the actor in tragedy." More freely, "the tragic actor."—τί θαυμάζοι, &c., "what one he admired of the (tragic) events treated of by Æschylus," &c. Literally, "what one he might admire."—ὁ δ', "but what."—Φίλιππον, "namely, Philip." In apposition with ὁ that precedes.—καὶ τρισκαίδεκατον θεὸν ἐπικληθέντα, "and styled a thirteenth god," i. e., saluted with the title of the thirteenth god. The greater deities were twelve in number, viz., Jupiter, Juno, Minerva, Vesta, Ceres, Neptune, Venus, Vulcan, Mars, Mercury, Apollo, and Diana.—τῇ ἑξῆς, "on the following day, however." Supply ἡμέρα.—ἐπισφάγντα, 2d aor. part. pass. of ἐπισφάττω. Philip was slain by a young man named Pausanias, who had been outraged by a friend of the monarch's, and had been unable to procure redress from the latter.—καὶ ἐρριμμένον, "and a thing of little account," perf. part. pass. of ῥίπτω. We must be careful not to give ἐρριμμένον here its literal meaning, "cast forth," but rather its figurative one, making it have the same peculiar force in this passage that *projectus* often has in Latin; as, for example, in Livy (2, 27), "*projectum consulare imperium*."

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LINE 1-8. εὐτυχημάτων, "pieces of good fortune."—καιρὸν, used here as denoting a particular time.—ὅτι τετθρίπκῳ νενίκηκεν Ὀλύμπια, "that he has conquered with a four-horse chariot at the Olympic games." After Ὀλύμπια supply ἀγωνίσματα, which is not, however, governed by νενίκηκεν, but is the accusative of nearer definition, where some understand κατά.—ἐνίκησε, "had overcome," the aorist rendered as a pluperfect.—ὦ δαίμον, "oh fortune."—τούτοις ἀντίθεος, "set off against these."—φθονεῖν πέφυκεν, "is wont to envy." Consult, as regards the curious doctrine of which this forms a part, the remarks of *Bachr.* ad *Herod.*, 7, 10.—ἡ Τύχη, "this goddess." Literally, "Fortune." To be rendered freely, as δαίμον has preoccupied the literal meaning, and Τύχη is merely brought in as explanatory of it.

9-11. ἐπαρθεὶς δὲ τῇ εὐπραγίᾳ, "elated thereupon with his success," 1st aor. part. pass. of ἐπαίρω.—δεῖν αὐτὸν ὑπομνήσκεσθαι, "that it was right for him to be reminded."—τινὶ παιδί, "a certain slave."

14-19. καταπλάγη, 2d aor. indic. pass. of καταπλήσσω.—τὸν βίον, "with the mode of life" Accusative of nearer definition.—αὐτοῦ μνηστών, "recalling him to mind."—εἰ μὴ ἦμην, "if I were not."—ἂν ἦμην, "I would like to be." Equivalent to ἂν εἶναι ἠθελόν. Literally, "I would be."—εἰκόνας αὐτοῦ δημιουργεῖν, "to make statues of him." According to Pliny (7, 38), Alexander ordered, that Apelles alone should represent him on canvass, Pyrgoteles in marble, and Lysippus in bronze. Other writers, however, make mention merely of Apelles and Lysippus. (*Cic. Ep. Div.*, 5, 12.—*Horat. Epist.*, 2, 1, 239.) The term δημιουργεῖν, therefore, in our text, is equivalent, in the present instance, to the English verb "to cast."—κατεμήνυε τῷ χαλκῷ, &c., "represented in bronze his peculiar character." Literally, "by the bronze." The meaning of ἡθος in this passage may be gathered from the following remark of Pliny (35,

36) respecting the Theban painter Aristides: "is omnium primus animam pinxit, et sensus hominum expressit, quos vocant Græci ἦδη."—καὶ συνεξέφερε τῇ μορφῇ, &c., "and brought out to view his martial spirit together with his form," i. e., blended them together in the same statue, giving each at the same time its distinctive character.

19-21. τὴν ἀποστροφὴν τοῦ τραχήλου, "the bend of his neck." Plutarch elsewhere informs us (*Vit. Alex.*, c. 4), that the monarch's neck had a slight bend, or turn, towards the left. Visconti, by a reference to remains of ancient sculpture, arrives at the conclusion, that the muscle on the left side of the neck was considerably enlarged in a lateral direction, which would have, of course, the effect of shortening it, and would consequently give the head a kind of bend towards the left shoulder. (*Icon. Gr.*, 2, 2, p. 68, not.)—τῶν ὀμμάτων τὴν ὑγρότητα, "the humid brightness of his eyes." This was esteemed a great beauty by the ancient Greeks, and was assigned, as a striking characteristic, to their goddess Venus, the ideal type of female loveliness. It partook more or less, at the same time, of a soft and languishing expression, and, according to Winckelmann, was produced by a slight elevation of the lower eyelid. Compare *Walker's Analysis of Female Beauty*, p. 362, and also the remarks of Visconti (*Icon. Gr. l. c.*), who thinks that some bright substance was inserted into the bronze in order to form the pupil of the eye.—οὐ διεφύλαττον, &c., "did not preserve his manly and lion-like expression of countenance."

22-25. περὶ κόσμων ἀπειρίας, "(discoursing) about an infinity of worlds."—εἰ ὄντων, "since, although there are."—ἐνός, agreeing with κόσμου understood.

26-34. τὸν Λάγου, "the son of Lagos." The Ptolemy here alluded to was the founder, after Alexander, of the Greek empire in Egypt. Supply υἱὸν.—καταπλουτίζοντα, "in enriching."—Ἀντίγονος, one of the generals of Alexander, and sovereign for a time of a large portion of Asia.—μακαρίζουσιν αὐτὸν, "who called him a happy man." More literally, "who felicitated him."—τοῦτ' ἐπὶ τὸ ῥάκος, "this rag here," pointing at the same time to it. The Attic form τοῦτ' for τοῦτο, is emphatic and indicative of gesture.—τὸ διάδημα. From the term ῥάκος, which precedes, the "diadem," in this case, would seem to have been, not a crown, but a species of bandeau, adorned probably with golden ornaments and precious stones. (Compare the remarks of *Böttiger, Sabina*, vol. i., p. 132.)—τί δέδοικας, &c., "of what art thou afraid? (is it) lest thou alone mayest not hear the trumpet?" i. e., the trumpet which is to give the signal for breaking up and marching.

LINE 1-5. θεώμενος τραγῳδόν, "on beholding a tragic actor (perform)." The play to which he was listening was the *Troades* of Euripides. (*Plut. Vit. Pelop.*, c. 29.)—ἐμπαθέστερον διετέθη, &c., "was disposed towards compassion in a more feeling manner (than was at all usual for him)."—ἀπιὼν ὤχετο, "he quickly departed." The verb οἴχομαι is used with a participle to express quickness of movement.—δεινὸν εἶναι, "that it is bad (for the continuance of his power)."—τοσούτους ἀποσφάζας πολέτας. The idea implied is, that all this was done without any compunctious feelings on his part.—Ἑκάβης καὶ Πολυξένης. Hecuba and Polyxena, mother and daughter, are two of the characters in the play of *Hecuba*.

6-13. ἔρχε, equivalent to ἀρχων ἦν, and therefore requiring the genitive—καὶ οὐδὲν ἐν εἴῃ, &c., "and there would be no one of the things that grow upon the earth." Supply φυγμένων.—μὴ τοῦ ἡλίου ἐπιλάμποντος, "if the sun did not shine on it." The particle μὴ, not οὐ, is here employed,

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41 as being a conditional negative.—*κίνδυνος πάντα, &c.*, “*there is danger of all things being wrapped in one general conflagration, and destroyed.*” Literally, “*that all things, having been burned together, be destroyed.*” A participle and verb, in Greek, are often best rendered into English by two verbs.—*οὐκ ἂν ἀνύσχοιντο*, “*they would not be likely to endure for an instant.*” Observe the peculiar force of the aorist (2d aor. opt. mid. of *ἀνέχω*) in denoting instantaneous action. The optative with *ἂν* is used here as a milder expression, instead of *ἀνέξονται*.

14–16. *ἐν πότοις ἐκυλινδεῖτο*, “*was accustomed to indulge in convivial parties,*” i. e., in drinking bouts. The primitive meaning of *κυλινδεῖσθαι* in the middle voice, “*to roll one’s self about,*” connects the figurative meaning, here employed, with that of the English verb “*to wallow.*”—*οὐα ἔτι ἦν*, “*it was no longer possible.*” *ἦν* is here used for *ἔξην*, and has *δύναμις* or *ἐξουσία* understood.

20–25. *ἐβούλετ’ ἂν εἶναι*, “*he would wish to be.*”—*ἤθελες*. Supply *ἐν*.—*ἐν Ὀλυμπίῳσιν*. Supply *ἀγωνίσμασι*.—*ὁ κηρύσσων*. A herald announced, at the games, the name of each conqueror, the names of his parents, and also the city and state that gave him birth. Dio Chrysostom (*Or.* 2, p. 2, B) attributes the reply in the text to Alexander the Great.—*τὴν βαστήριαν*. A staff was the badge of authority with the Spartan generals. Compare the remarks of *Casaubon*, *ad Theophrast. Char.*, c. 5, and of *Hudson and Duker*, *ad Thucyd.*, 8, 84.—*πάταξον μὲν, ἀκουσον δέ*. The force of the aorists, in this admirable reply, is worthy of notice. To an English reader, however, their peculiar import is best conveyed by a paraphrase: “*strike as soon as thou wilt: hear me, however, before thou strikest, though it be only for a moment.*”—*Ἦιδει δὲ*, “*for he knew.*” *Ἦιδει* is to be pronounced as if written *ῆιδει*, the *ι* being placed *by the side* of capitals, but *under* other letters.

26–28. *Σεριφίου τινός*, “*a certain Seriphian,*” i. e., a native of the island of Seriphus.—*δι’ αὐτὸν*, “*on account of himself,*” i. e., through any merits of his own.—*ἀλλ’ οὐτ’ ἂν ἐγὼ, &c.*, “*and yet, neither would I be ever illustrious were I a Seriphian, nor wouldst thou, wert thou an Athenian,*” i. e., because Seriphus is so contemptible an island, that it can never bestow any kind of reputation on those who are born in it; while, on the other hand, thou art so contemptible a character, that even wert thou an Athenian, the glory of Athens, great as it is, could never bring thee into any notice. We have here a bitter sarcasm against both the man and his native island. Seriphus and its inhabitants were held in very low estimation by the ancients. The island was poor and rocky, and became, under the Roman sway, a place of exile. (Consult *Strabo*, 10, p. 746.—*Isocr. Aegin.*, p. 386.—*Hardouin*, *ad Plin.*, 4, 22.—*Juv. Sat.*, 6, 564.)—*οὔτε σὺ*. Supply *ἂν ἐγένον ἐνδοξος*.

30–31. *ἐξαιτούμενόν*. “*asking for his own advantage.*” Observe the force of the middle.—*ᾄδοντα παρὰ μέλος*, “*if he sang contrary to melody,*” i. e., by the side of melody; not as it were in the same direct path, or line with it. The Lyric poets at first were accustomed to chant their own compositions, accompanying themselves on the lyre.

42 Lines 2–4. *αἷς ὑποτρέχουσι χειραζόμενοι*. “*under which persons overtaken by a storm run for shelter.*” The plane-tree (*Platanus Orientalis* of Linnæus) is remarkable for the breadth of its leaves, and hence forms a very convenient shelter.—*γενομένης δὲ εὐδίας*, “*but when it is fair weather.*” More literally, “*when fair weather has taken place.*”—*εἰλασ-*



σιν καὶ κολοῦνται, "pluck their leaves and mutilate them." The full expression, in Greek, would be, *τίλλουσιν αὐτῶν τὰ φύλλα, καὶ κολοῦνται αὐτὰς*.

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5-13. *ἐνα τρίβωνα*, "one old cloak" (Consult *Perizon*, ad *Æl. V. H.*, 5, 5.)—*εἰς γραφεῖον*, "to a fuller's shop." As the ancients generally wore white garments, the fuller's aid was of course requisite for cleaning them.—*αὐτὸς*, "he himself." There is a pleasing antithesis here. He himself staid at home, while his cloak went abroad to the fuller's.—*καὶ κεφαλὴν οὐκ ἔχει!* "and yet it has no head!"—*ἔλεγε*, "he recommended."—*τῆς ἀγορᾶς*. The "market-place," as we are accustomed to translate the term *ἀγορά*, was the place of public resort, where all business, whether of a public or private nature, was transacted. Some cities had more than one *ἀγορά*. Athens, for example, had several. (Compare *Kuinoel*, ad *Act. Apost.*, 17, 17.)—*πρότερον πρὶν ἢ*, "before that." In a literal translation, *πρότερον* qualifies *ἀπαλλάττεσθαι*, in the sense of "sooner." Thus, "not sooner to depart before that," &c.—*προσπορίσαι*, "he had added." The particle *πρὶν* takes the infinitive with future actions. (*Matthiæ*, G. G., § 522, 2.)—*μήτε ῥαδίως ἐντυχεῖν*, &c., "that he had not easily met with another, either knowing more," &c. The adverb *ῥαδίως* has here the same force that *facile* often has in Latin. (Consult *Wyttenbach*, ad *loc.*—*Plut. de rect. aud. rat.*, p. 39, B.)

15-19. *διαβληθέντος αὐτῷ*, "having been accused unto him," 1st aor. part. pass. of *διαβίλλω*.—*ὡς βλασφημήσαντος αὐτὸν*, "as having calumniated him."—*τὸ στράτευμα*, "that the army (of every commander)." Observe the force of the article.—*συντετάχθαι*, "to be marshalled," perf. infin. pass. of *συντάσσω*. The idea of continuance is involved in the perfect here, though not expressed in the translation. It is not a mere marshalling, but an abiding in that state.—*θώρακα*, "as a corselet."

21-25. *ἐν τῷ λοιμῷ*. Referring to the great pestilence, or plague, that ravaged Athens during the Peloponnesian war, and to which he himself eventually fell a victim.—*ἀνδρείοτατα*, "in a most manly manner." The neuter plural of the adjective, accusative case, taken adverbially.—*εὐθυμότερον*, "with more resignation." Literally, "with more cheerfulness." The neuter singular of the adjective, accusative case, taken adverbially.—*εἰτα οὐκ ἀγαπᾷς*, &c., "art thou not content, then. *Thudippus*, to die in company with *Phocion*?" As regards the peculiar force of *ἀγαπᾷω* in this passage, consult *Viger*, *Id.* 4, 1. Literally, "art thou not content, then, dying with *Phocion*?" or, "dying, then, with *Phocion*, dost thou not like it?"

27-29. *μὴ ἐρωτᾷν*. Observe the use of the conditional or dependant negative *μὴ*. The idea involved is, whenever such an occasion might present itself. On the other hand, *οὐκ ἐρωτᾷν* would have referred to some particular or definite occasion.—*ὅσοι*, "as many as." Supply *τόσοι*.

LINE 1-5. *τοὺς κακοὺς*, "cowards."—*κόποντος*, "annoying" 43 Compare note on line 1, page 34.—*καὶ δὲ*, "and in particular." Literally, "and now." These two particles are here employed to usher in a specification of what was more generally asserted in the previous part of the sentence.—*ὃ*, "he that is." Supply *ὢν*.—*ἡμαθεῖς ἀποκαλοῦντος*, "stigmatizing as unlearned."

9-12. *Μὴ τοῖς θεοῖς*, "by the gods!" The particle *μὰ* neither affirms nor denies. When an affirmation is to be expressed, the particle *ναί*, in Attic *νῆ*, is prefixed: when a negation, the negative *οὐ*, *οὐκ*, &c. Frequently, however, neither of these particles appears, but the affirmation or



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negation is discovered from what follows immediately after.—ἐλαφροῖσι τοιαύτην. Supply πόλιν.—τοὺς νόμους, "his laws."—τοῖς ἐλίγας λέγουσιν, "to those who say few things." Alluding to the brevity with which the Spartans were wont to express themselves.

14-16. ἀλλὰ μὴν ἡμεῖς, &c., "in very truth we have often chased you," &c. Literally, "but certainly," as if the full sentence had been as follows: "thou canst not deny what I am going to say; on the contrary (ἀλλὰ), thou must certainly (μὴν) confess, that we have often," &c.—ὑμᾶς, governed by ἐδιώξαμεν understood.—ἀπὸ τοῦ Εὐρώτα. The Cephissus and Eurotas were two rivers, the former near Athens, the latter near Sparta.—Εὐρώτα, Doric genitive of Εὐρώτας.

17-21. σοφιστοῦ τινος, "a certain sophist." The allusion appears to be in strictness to "a rhetorician," and in this way perhaps the term σοφιστοῦ ought here to be rendered. On the confusion prevailing in the use of the word σοφιστής among the ancient writers, consult the remarks of Wyttenbach, *ad Plut. de am. mult.*, p. 96, A.—τίς γὰρ αὐτὸν ψέγει; "(who read), for who finds any fault with him?" We have here another instance of the elliptical use of the particle γάρ. Supply διὰ τί ἀναγιγνώσκειν μέλλεις;—κιθαρωδὸν, "a citharædus." The κιθαρωδός played and sang, the κιθαριστής merely played. (*Ammon. de Diff. voc. s. v. κίθαρις*. Compare *Bæhr, ad Herod.*, 1, 24.)—ὦ λῶστε, "my very good friend." Ironical. Analogous to our English phrase, "my good sir," and to the Latin, *o bone!*—τοῖς ἀγαθοῖς ἀνδράσιν, "for brave men."—ἐπαινῆς, the subjunctive stands here, as the future ἔσται precedes.

22-24. αὐτοῦ. The reference is still to Archidamus.—οὐκ ἐδέξατο, "he did not receive it." i. e., he refused to receive it. The present for the daughters was to pass through the hands of their father.—φοβοῦμαι μὴ περιθέμεναι, &c., "I am afraid, lest my girls, having arrayed themselves in this, may appear ugly in my eyes." There is a double meaning in the term αἰσχροί here. The young princesses will appear ugly to their father, from the contrast with the beauty of the garment; and they will also appear ugly in a moral sense, from their having arrayed themselves in such idle and foolish finery.

25-27. καταπελτικὸν βέλος, "a javelin intended for a catapult." More literally, "a javelin suitable for a catapult." Strictly speaking, the catapult was an engine for discharging large and heavy iron javelins; and the ballista one for hurling ponderous stones. About Cæsar's time a less accurate mode of speaking began to arise, and we then read of catapultæ for hurling stones as well as javelins. (Consult *Lipsius, Poliorcet.* 3, dial. 2.)—ἀπόλλωλεν ἀνδρὸς ἀρετά, "manly valour is ruined." More freely, "is no longer of avail," 3d sing. perf. indic. mid. of ἀπόλλυμι, with the Attic reduplication.—ἀρετά, Doric for ἀρετή. The Spartans used the Doric dialect.

28-36. ἀκοῦσαι τοῦ τὴν, &c., "to listen to a person who imitated the nightingale." Literally, "to listen to him who imitated," &c.—παρητήσατο, "excused himself." More literally, "begged off for himself."—αὐτῆς, "the bird herself."—κατηγοροῦσιν Ἀγησιλάου, "blame Agesilaus." More literally, "speak against Agesilaus." The genitive is governed by κατὰ in composition.—ὡς ταῖς συνεχέσει, &c., "as having rendered the Thebans, by his continued and frequent incursions," &c. The two epithets here are not by any means synonymous. The first conveys the idea of incursions between each of which only a short interval occurs, and the second of such

as are short and rapid in themselves.—ἀντιπάλους, "a match."—Page  
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τετρωμένον, perf. part. pass. of τιτρώσκω.—καλὰ τὰ διδασκάλια  
ἐπολαμβάνεις, "thou art receiving a fine tuition-fee." More literally, "thou  
art receiving thy tuition-fee fine (of its kind)."—Observe the position of  
the article, the force of which is most apparent in the literal rendering.

LINE 1-7. ἀνὴρ Κεῖος, "a Cean man," i. e., a native of the 44  
Island of Ceos.—τὰ μὲν ἄλλα ἀλαζών, "in other respects vain of  
his personal appearance." The true meaning of ἀλαζών, in this passage, is  
generally misunderstood, and the term is erroneously rendered, "a boaster."  
Its proper force, however, is rendered fully apparent by what follows imme-  
diately after: ἦδεῖτο δὲ ἐπὶ τῷ γήρῳ, "he was ashamed, however, of his old  
age," i. e., this operated as a serious drawback upon his vanity.—ἀφανίζειν,  
"to hide."—παρελθὼν οὖν, "having come thereupon into the public assem-  
bly."—ὕπὲρ ὧν καὶ ἀφίκετο, "on account of which he had even come." The  
conjunction is often used in this emphatic manner after the relative.—τί ὁ  
ἄν οὗτος, &c., "noise, what could this man utter worthy of reliance." The  
particle δέ, in a literal translation, has here the meaning of "but," and  
points to a protasis, or previous clause, understood: as if Archidamus  
had said, "all that we have just heard is very fair in words indeed, but  
what certainty have we that it is true?"—ἐπὶ τῇ ψυχῇ, alluding to the wish  
to conceal his gray hairs, which prompted him to have recourse to the dye.  
The practice of dying the hair was regarded as disgraceful, not only by the  
Spartans, but also by most of the other Greeks. (Junius, *de coma*, c. 7.)

8-11. Κλεομένης, the contemporary of Darius Hystaspis. (*Perizon., ad  
Æl. V. H.*, 18. 19.)—κατὰ τὸν ἐπιχώριον τρόπον, "after the manner of  
his country," i. e., with Laconic brevity and point.—λέγοντα, "since he  
told."—τῶν Εἰλώτων, "of the Helots." The Helots were the slaves of  
the Spartans, and cultivated the ground.—ὥς χρὴ γεωργεῖν, "how one ought  
to cultivate the ground." The reference is to Hesiod's poem on husbandry,  
entitled Ἔργα καὶ Ἡμέραι, or "Works and Days." Dio Chrysostom (10,  
2) makes Alexander the Great to have drawn a somewhat similar parallel  
between these two ancient poets.

12-17. πηρωθεὶς ὀφθαλμῶν τὸν ἑτερον, "having been deprived of one of  
his eyes." Plutarch (*Vit. Lysurg.*, c. 11) informs us, that this happened  
during a tumult occasioned by the opposition of the rich to the code of  
Lysurgus; and the individual, who deprived the lawgiver of an eye, was  
Alcander, a young man hasty in his resentments, though not otherwise ill-  
disposed.—τὸν νεανίσκον, referring to Alcander.—τιμωρήσαιο, the opta-  
tive, inasmuch as a past participle, παραλαβὼν, precedes.—τούτου, "from  
this," i. e., from inflicting punishment upon the young man.—ἀπόφηνας  
ἄνδρα ὑγαθόν, "having made him a good man." Literally, "having  
shown him (away from his former character) as a good man."—τὸ θέατρον,  
where the people were accustomed to assemble for public business.—μέντοι,  
"as you may well remember." The particle is here employed in a strongly  
affirmative sense, which is best expressed by a paraphrase.

21-23. πεντακόσια τάλαντα χρυσίου. The Attic talent of gold was  
equal to ten thousand five hundred and fifty-five dollars, ninety-three cents,  
of our currency. The whole sum received, therefore, by Pausanias, would  
amount to more than five millions of dollars. This part of the story, how-  
ever, is very probably an exaggeration.—ἐμελλε προδιδόναι τὴν Σπάρτην,  
"was going to betray Sparta to him." More freely, "meditated the be-  
traval of Sparta."—τῶν ἐπιστολῶν, referring to the letters between Pau-

## NOTES ON PAGES 44 AND 45.

**44** sanias and Xerxes.—τοῦ προειρημένου, “of the before-mentioned individual,” referring to Pausanias.—περὶ τῶν συμβεβηκότων, “of the things that had taken place,” i. e., of the intercepting of the letters, and the consequent exposure of his son.—τὸν υἱὸν μέχρι τοῦ ναοῦ. &c., “joined in pursuing his son as far as the temple of the Chalcian Minerva.” Observe the force of σύν in composition. More literally, “pursued his son together with (the rest).”—τῆς χαλκιοίκου Ἀθηνῶς. Literally, “of Minerva of the brazen abode.” The temple in question derived its name, very probably, from its being covered within with plates of brass. Compare the account which Sir W. Gell gives of the treasury of Atreus, at Mycenæ. (*Argolis*, p. 33.)—τοῦ τεμένους, “of the sacred structure.” The term τέμενος is generally applied to the sacred precincts of a temple, which is also its primitive signification.—ἐμφρούξας, from ἐμφρούσσω.—καὶ λιμῇ τὸν προδύτην ἀνείλεν, “and destroyed the traitor by starvation.” 2d aor. indic. act. of ἀναιρέω. This was the only mode of reducing Pausanias, as the temple enjoyed the privilege of an asylum, and could not, of course, be forcibly entered.—ὑπὲρ τοὺς ὄρους ἔρριπεν. A traitor could not be buried in his native land.—ὄρους, accus. plur. of ὄρος, ου, “a frontier,” &c.

30–34. δηχθεῖς, 1st aor. part. pass. of δάκνω.—ὡς οὐδὲν ἐστίν. “how there is nothing.”—τολμῶν ἀμύνασθαι, “by daring to defend itself,” i. e., whenever it is attacked. Observe the force of the aorist—οἱ σὺν αὐτῷ τριακόσιοι. Consisting of Spartans and Thespians, especially the former.—μαντεύμενον. Megistias, the diviner, had, from an inspection of the entrails, before the dawn of the third day, predicted destruction as then about to come upon the Greeks.—ἐν Πύλαις, “at Thermopylae.” The Greeks called any narrow pass by the name of πύλαι (“gates”). The first part of the name, Thermopylae is derived from the circumstance of there being warm saline springs in a part of the pass. Hence αἱ θερμαὶ πύλαι, “the warm gates,” or “pass.” Herodotus (7, 201) informs us, that they who lived in the vicinity of the pass called it merely Πύλαι, but that the rest of the Greeks styled it Θερμοπύλαι. The allusion in the text is to the famous battle of Thermopylae, where Leonidas and his little band withstood for so long a time the immense host of Xerxes.

**45** LINE 1–5. τῶν βαρβάρων, referring to the Persians at Thermopylae. The Greeks called all foreign nations “barbarians.” The term is, in general, equivalent to the English word “foreigner.”—οὐδὲ ἐστίν, “it is not even possible.” ἐστίν is equivalent here to ἐξεστίν. In strictness, however, there is an ellipsis of δύναμις or ἐξουσία.—χαρίεν. Supply χρεῖς ἐσται.—εἰ, “since.”—ἐπιτίθεσθαι. The reference is still to the battle of Thermopylae.—ἀριστοποιεῖσθαι, “that they should take their morning meal.” Supply αὐτοῖς before the infinitive.—ὡς ἐν ᾧδον δειπνοποιεσθαι, “since they would take their evening repast in the shades.” Literally, “as being about to take,” &c. Observe the construction, the participle agreeing in the accusative with αὐτοῖς, understood before ἀριστοποιεῖσθαι, where one would expect δειπνοποιεσσομένοις in the dative, as agreeing with στρατιώταις, and nothing understood with ἀριστοποιεῖσθαι.

6–13. μητέρες. In the text of Ælian, whence this extract is taken, μητέρες is a nominative absolute, the reading of the next line being αὐταὶ γὰρ, in place of αὐταὶ. The present lection, however, obviates the necessity of such a construction.—αὐταὶ ἀφικόμεναι, “having come in person,” i. e., to the field of battle.—τὰ τε ἐμπροσθεν, &c. Supply οὐρα with both ἐμπροσθεν and ὀπίσθεν respectively.—τὰ ἐναντία, “those in front,” i. e., on the breast. Literally, “the opposite ones.”—γαστρίμηναι, “with

a proud air."—*εἰ δὲ ἑτέρως εἶχον, &c.*, "but if the case were otherwise with their wounds," i. e., if the wounds on the back were more numerous. Literally, "but if they had themselves otherwise with respect to their wounds." With *εἶχον*, for a literal translation, supply *εἰς τοὺς*.—*ὥς ἐνι μάλιστα*, "as much as possible." In this form of expression, *ἐνι* stands for *ἐνεστί*, which is itself idiomatic, and takes the place, as such, of the imperfect.—*λαθεῖν*, "to escape observation."—*καταλιποῦσαι τοὺς νεκροὺς, &c.*, "having left the dead (for others) to inter in the public cemetery." Jacobs supplies *ὥστε* with *θάψαι*, but for this there is no necessity whatever.—*ἢ*, "or else."

17-20. *ὑπομνησθήσει*, "thou wilt be reminded," 2d sing. 1st fut. indic. pass. of *ὑπομνήσκω*, with the Attic termination.—*ἢ ταύταν ἢ ἐπὶ ταύτῃ*, "either this, or upon this." More literally, "either bring back this, or be brought back slain upon this." Supply *φέρει* with *ταύταν*, and *φέρου* with *ἐπὶ ταύτῃ*. The forms *ταύταν* and *ταύτῃ* are Doric for *ταύτην* and *ταύτῃ*, the Doric dialect having been spoken by the Lacedæmonians.—It was esteemed most disgraceful to leave or throw away one's shield on the field of battle. Hence the highest testimonial of valour was to bear away the dead or wounded from the battle-field on their own shields.

21-22. *ὥς μόναι, &c.* The particle *ὥς* is not to be translated here, but is equivalent merely to the inverted commas in English.—*μόναι γὰρ*, "(naturally enough), for we alone," &c. *γὰρ* points here to something that precedes and is understood, which we have supplied by the words "naturally enough." Compare note on line 24, page 35.

25-33. *τῶν ἐξ Ἀμφιπόλεως*, "of the inhabitants of Amphipolis." Brasidas fell in defending this city against the Athenians, during the Peloponnesian war.—*μὴ λέγετε*, "say not so." Supply *τοῦτο*.—*πέντε ὄντας*, "being five in number."—*τί ὑποθήσοιτο*, "what would result," i. e., the result.—*κυδομένης ἀπήγγειλε*, "announced on her having inquired of him." With *κυδομένης*, the genitive absolute, supply *αὐτῆς*. The inquiry made by the Spartan mother was a general one, "how goes the day?" The person to whom this was directed, answered it by a special reference to her own sons, conceiving her to be most interested in the fate of these.

LINE 1-4. *ἀλλ' οὐ τοῦτο, &c.*, "vile slave, replied she, why I did not ask about this, but how my country fares." Observe the force of the initial *ἀλλὰ*.—*φῆσαντος*. Supply *αὐτοῦ*.—*ὅτι νικᾷ*, "she is victorious." *ὅτι* here is equivalent merely to the inverted commas in English.—*ἄσμένῃ τοίνυν, &c.*, "gladly, then, do I hear even the death of my sons." Literally, "do I receive," &c. *ἄσμένῃ* is here equivalent to *ἄσμένως*.

5-13. *τρωθεῖς*, from *τιτρώσκω*.—*αἰσχυνομένῳ δ' αὐτῷ, &c.*, "to him thereupon, ashamed of his ridiculous plight, his mother said."—*μᾶλλον γαρηθῆναι*, "to rejoice rather." The adverb *μᾶλλον* sometimes appears along with the comparative in Greek. (*Matthiæ*, G. G., § 458.)—*σεμνυμένης*, "priding herself."—*Ἰωνικῆς*. The Ionians were remarkable for effeminacy and love of display.—*κοσμιωτάτους*, "most orderly in deportment."—*ἐπαίρεσθαι*. Supply *δεῖν*.

15-20. *Ἀρισταγόρου τοῦ Μιλησίου, &c.*, "when Aristagoras, the Milesian, was urging him," &c. *αὐτὸν* refers to Cleomenes.—*πρὸς βασιλέα*, "against the King of Persia." Consult note on line 27, page 35. The reference is to Darius Hystaspis.—*ὑπισχνουμένου*, "promising at the same time."—*καὶ ὅσῳ ἂν τέλεγε, &c.*, "and adding more, the more the other opposed the step." More literally, "the more the other spoke against the

## NOTES ON PAGES 46 AND 47.

**46** <sup>sup</sup>measure." The full form of expression in Greek would be, *ἡ πλείονα ἐκεῖνος ἀντέλεγε, τόσῳ πλείονα προστιθέντος*.—*τὸ ξενάλιον*, "this naughty stranger." The language of a child, Gorgo being at the time about eight or nine years of age, as Herodotus informs us (5, 51).—*τύχιον*, "quickly." Apparently the comparative for the positive; but in reality the true and strict comparative, as will appear from a paraphrase; "more quickly than you appear to be now doing."—*τὸν Ἀρισταγόραν*, "this same Aristagoras." The article here denotes renewed mention.—*ἐποδοῦμενον*, "getting his sandals put on." Literally, "getting sandalled if we may coin the term.

**22-30.** *ὁ Ζεῦξις*, "the celebrated Zeuxis."—*ὁμολογῶ ἐν πολλῷ χρόνῳ γράφειν*, "I acknowledge that I am a long time in painting." Literally, "that I paint in a long time." Observe the absence of the pronoun before the infinitive, the reference being to the same person indicated by *ὁμολογῶ*.—*καὶ γὰρ εἰς πολὺν*, "and no wonder, since I paint for a long time," i. e., for after ages. The point of the reply is best preserved, if we translate the previous clause literally, "that I paint in a long time," to which for a long time will stand opposed.—*οἱ Ἐφοροί*, "the Ephori." Spartan magistrates, who watched over the constitution of the state, and had the superintendence also of public morals. They were five in number, and their power, in some respects, was superior to that of the kings.—*τὸ λοιπὸν*, "for the time to come." Supply *χρόνου*.—*φέρειν γὰρ αὐτοῖς τὸ εἶδος*, "for that his appearance, and the condition of his frame, carried with them disgrace to both Lacedæmon and its laws."

**31-32.** *ληφθεὶς*, from *λαμβάνω*.—*καὶ συσταθεὶς αὐτῷ*, "and having been brought before him," from *συνίστημι*.—*ἐκείνου παρὰ πότον, &c.*, "the latter growing arrogant over his cups, and asking," &c. The participle *συννομένου*, as here employed, is an instance of what the grammarians term *Zeugma*, and includes, in effect, the words *καὶ λέγοντος*, or *ἐρωτῶντος*.

**47** **LINE 1-3.** *ἡ εὐγένεια καὶ ὑπεροχὴ*, "the lofty sentiments and the superiority."—*Ἀθηναίων*. This and the other genitive, *Μακεδόνων*, are governed by *ἐστρατήγει*, which is equivalent, in fact, to *στρατηγὸς ἦν*.—*Χάρης*, the general of the Athenians in the battle of Chæronea. His ignorance and incapacity mainly contributed to the loss of the day.

**4-5.** *ὁ τῶν μελῶν ποιητὴς*, "the Lyric poet." Literally, "the maker of Lyric pieces"—*βασιλέως*. Pausanias was only a general, and the guardian of Plistarchus, then a minor, who died before he came to the throne, and who was succeeded by Plistoanax, the son of Pausanias. This last-mentioned individual, therefore, is only called "king" by courtesy, as being of the royal family, and cousin to Plistarchus; unless we prefer translating the term *βασιλεύς* by "regent," which perhaps would be more correct. This same title of *βασιλεύς* is applied to Pausanias, however, by other writers also; as, for example, by Thucydides (1, 107), Plutarch (*Comel. ad Apollon.*, p. 182, ed. Steph.), Suidas (*s. v. Πανσανίας*), and the scholians to Aristophanes (*Equit.*, 84).

**6-13.** *καὶ κελεύοντος μετὰ χλευασμοῦ*, "and bidding the other, with an air of scornful derision."—*συνεὶς*, "Simonides, having perceived."—*ὁ γεγνόμενος, &c.*, "who was one of the thirty tyrants," &c. Literally, "who had become," &c.—*εὐδαιμονιζόμενος*, "being felicitated."—*εἰς τίνα καιρὸν*, "for what occasion."—*καταστρεβλωθεὶς*, "having been put to the rack." This addition to the story is untrue. Ælian makes him to have drunk

namely merely, and says nothing of the torture. (Consult Wyttenbach, *ad loc.* *Plut. Consol., ad Apoll.*, 105, B.)

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15-20. *ἐν τισιν ἀπεγνωσμέναις θεοαπειρίαις*, "in some desperate cases," perf. part. pass. of ἀπογιγνώσκω.—ἐπεκλήθη, from ἐπικαλέω.—φορτικῶς ταύτην, &c., "making use of this same title in a burdensome manner," i. e., in a manner so annoying to others, that they could with difficulty endure it.—καὶ δὴ τολμήσαντος, "and having even had the assurance." The true force of καὶ δὴ is most apparent in a paraphrase: "and having now carried his vanity so far, as even to dare."—Μενεκράτης Ζεὺς, &c., "Menecrates, Jove, to Agesilaus the king, greeting." An imitation of the form usually observed in the beginning of letters. The infinitive χαίρειν, in such a case as the present, is said, by the writers on ellipsis, to be governed by εὐχομαι or εὐχεται understood. The more correct doctrine, however, was first given by Schoetgen, and afterward confirmed by Schaeffer (*ad Bos. Ellips.*, s. v. εὐχεσθαι), according to which, the form χαίρειν in letters, and other forms of a similar kind, are infinitives, put absolutely for imperatives.—ὀψιάνειν, "a sound mind." Literally, "health," meaning to imply, that a disordered frame had produced a corresponding aberration of intellect, and wishing him therefore health both of body and mind, but more particularly the latter. (Compare Gierig, *ad Plut., Lac. Apophth.*, p. 213.) As regards the construction of ὑγιαίνειν, consult the previous note.

21-25. *εἰς τοσοῦτον ῥύπον*, "to such a degree of conceit."—ἐαυτὸν ὀνομάζειν Δία. This is Ælian's account (*V. H.*, 12, 51). According to Plutarch's version of the story, as given in the preceding passage, the title in question was bestowed upon him by others.—ὁ Φίλιππος, "the celebrated Philip." The article is here emphatic. The father of Alexander the Great is meant.—καὶ δὴ καὶ, "and in particular."—ἐπὶ θοίνῃν, "to a banquet."—ἰδίᾳ, "by itself."—παρέθηκε, "placed before him." This is rendered according to modern customs. The literal meaning is, "placed beside him," the guests anciently reclining lengthwise on couches placed around the table.—καὶ ἐθυμῖτο αὐτῷ, "and burned incense unto him." The middle voice here implies that it was done for the king's secret amusement. As, however, the previous tenour of the story makes this apparent enough already, it is very probable that the true reading is that given by the Sluiken MS., namely, καὶ ἐθυμῖτο αὐτός, οἱ δὲ λοιποὶ, &c., making ἐθυμῖτο passive. By another, but less elegant construction, ἐθυμῖτο in our text may be taken impersonally: "incense was burned unto him."

27-30. *τὰ μὲν πρῶτα*, "at first." Accusative plural taken adverbially.—κατὰ μικρόν, "by degrees." Literally, "by little (and little)."—καὶ ἠλέγχετο, "and he felt convinced." Middle voice.—καὶ ταῦτα, "and that too."—ἀπὺν ὤχετο, "he departed abruptly." οἶχομαι with a participle denotes haste, or abruptness of movement.—ὕβρισθαι, "that he had been insulted," pluperf. infin. pass. of ὑβρίζω.—ἐμμελῶς πάννυ ἐκκαλίψαντος, "having very neatly exposed." The adjective ἐμμελής, whence ἐμμελῶς is derived, is sometimes employed by the Greek writers to indicate a neat and graceful turn of wit. Hence the peculiar force of the adverb in the present passage. Compare the remarks of Ruhnken (*ad Longin.*, p. 261), as cited by Heindorf (*ad Plat. Theaet.* p. 79).

32-34. *παράδοξον ἐνόησε μανίαν*, "laboured under a strange kind of madness." More literally, "was afflicted with." The intransitive verb νοσέω takes the accusative μανίαν, the latter being regarded as a species of cognate noun, not indeed in form, but in its general reference to malady

**47** —τὸ αὐτὸ, "the city." Athens is here meant, to which the term αὐτὸν is often thus applied by way of excellence or distinction.—καὶ κατελθὼν εἰς τὸν Πειραιᾶ, "and having gone down to the Piræus." The Piræus was the main one of the three harbours of Athens. The names of the other two were Munychia and Phalërum.—ἐνταῦθα οἰκῶν. The Piræus was a town, as it were, of itself, and thickly inhabited. It was connected with Athens by what were called the Long Walls.—τὰ καταίροντα ἐν αὐτῷ, "which entered and came to anchor in it." Observe the additional idea implied by ἐν αὐτῷ. To enter a harbour, with the intention of remaining only a short time, is expressed in Greek by καταίρειν εἰς λιμένα, and so the phrase is used by Dionysius of Halicarnassus (*A. R.*, I, 53), when speaking of the short visit paid by the fleet of Æneas to the harbour named by the Trojans Misenum. But καταίρειν ἐν λιμένι, is to enter a harbour and remain there some time, for the purpose of unloading, &c. As regards the true force of καταίρω, consult the remarks of Hemsterhuis, *ad Luc. Jud. Voc.*, 1.

35–36. καὶ ἀπεγράφετο αὐτὰ, "and he kept a register of them." Literally, "he wrote them off for himself."—αὐτὸν πάλιν, "again anew."—τοὺς περισσωζομένοις, "at those which were saved from shipwreck." Equivalent to τοῖς σωζομένοις ὥστε περιεῖναι.

**48** LINE. 1–5. συνοικῶν τῷ ἄρρωσθήματι τούτῳ, "holding communion with this malady," i. e., labouring under it. The verb συνοικῶ is often joined, in a similar way, with κακῷ, λύπῃ, φόβῳ, and the like. Compare the remarks of Jacobs, *ad Achill. Tat.*, p. 433.—ἐναχθεῖς, "having sailed," from ἀνάγω, the passive for the middle.—οὕτως, "upon this." Equivalent to the Latin *huc facto*.—ἐμέμνητο δὲ πολλάκις, &c., "he often, however, called to mind the life led by him in his insane state." More literally, "his stay in madness:" ἐμέμνητο is the pluperf. indic. pass. of μνησκω, in a middle sense.

7–12. εὐημερήσαντα ἰδὼν, &c., "when he saw Alcibiades (on one occasion), after having gained his point, and in the act of being escorted home, with great honour, from the public assembly." εὐημερήσαντα may be more literally rendered, "having had a fortunate day of it," i. e., with the people. The primitive meaning of the verb εὐημερέω has reference, according to Phrynichus, to serenity of sky; and it is then, by an elegant figure, applied to private and public affairs. (Compare *Ellendt, Lex. Soph.*, s. v.)—ὥσπερ πλώθει τοὺς ἄλλους. Supply παρελθεῖν καὶ ἐκκλίνειν.—εὐ γὰρ ποιεῖς αὐτόν, &c., "thou dost well indeed, my son, in (thus) increasing thy popularity." Literally, "in increasing thyself," i. e., thy influence with the people.—αὐξεῖ, "thou art (at the same time) increasing," i. e., thou wilt, one day or other, be the cause of.—ἅπασιν τούτοις, referring to the crowd that formed his escort.

14–19. ἐπὶ τῷ εἶναι, "for being."—καὶ μὲν, "why in truth."—ἄρχεται, "begins," i. e., to be conspicuous.—ψάλτης Ἀντιγόνῳ ἐπεδείκνυτο, "a harper was giving a specimen of his skill to Antigonus." More literally, "was showing himself off." ἐπεδείκνυτο is the imperf. pass. in a middle sense. As regards the force of ἐπιδείκνυμι, in the middle, in relation to those who give a specimen of their skill in any department, such as music, oratory, &c., consult the remarks of Fischer, in the *Index to Theophrastus*, s. v.—τὴν νῆτῃν ἐπίσφιγξον, "tighten the lower string:" ἐπίσφιγξον refers literally to a grasping, and consequent tightening, of the string. In the Greek musical scale, the two extremes were the νῆτῃ and the ὑπερῇ, or lowest and highest strings, the former



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yielding the sharpest, the latter the gravest tone. We must bear in mind, however, that, in the musical nomenclature of the Greeks, the terms "highest" and "lowest," as applied to the strings of an instrument, had reference merely to their position, not to their tone, being thus directly opposed to the modern way of speaking in musical matters. (*Plut., Plat. Quest.*, p. 1008.)—*μὴ γένοιτό σοι, &c.*, "may it never turn out so badly for thee, oh king, as to know these things more accurately than I do," i. e., never may so great a misfortune befall thee, as that thou shouldst become a more skilful musician than I am, for thou canst only become such by laying aside the crown and descending to the walks of private life.

20-26. τῶν ἄλλων, "of all."—ἐν συνόδῳ, "in company," i. e., while mixing in society.—ἡ Πυθαγορικὴ φιλόσοφος, "the female Pythagorean."—παλαιὰ οὖσα, "although bald."—προὔθηκε, contracted for προέθηκε—ἑμείνων, "better (than the rest)."

## NATURAL HISTORY.

28-30. τὸ πλάτος, "of the breadth." Accusative of nearer definition. *ἐν ἑκείνῳ*. The sheep here referred to belong to the class *cvis laticaudata* of naturalists, having the tail long and swelled out at the sides by an accumulation of fat in the cellular tissue. This singular modification is the result, according to Buffon, of a great abundance of nourishment. Travellers inform us, that, in some parts of Eastern Africa, the tails of the sheep are so long as to prove actually burdensome to the animal, and to require to be supported on a kind of moveable framework, or small carriage. (*Dict. d'Hist. Nat.*, vol. xi., p. 268.)—σπιθαμῆς καὶ παλαιστῆς, "of a span and four fingers' length." The unit of linear measure adopted by the Greeks, was the foot (ποῦς), of which the δάκτυλος, or finger's breadth, was one sixteenth, and the παλαιστή, or palm, one fourth. The σπιθαμή, or span, equalled twelve δάκτυλοι, and is defined by Hesychius to be the distance from the extremity of the thumb to that of the little finger, when the hand is opened with the view of grasping or measuring any object. (*Wurm, de Pond.*, &c., p. 90.)—καὶ ἐνίοι συμβύλλουσι, &c., "and some strike their ears, as they hang down, against one another," i. e., and in some, the ears, as they hang down, are brought into contact by the movements of the animal. Long ears, hanging laterally, are one of the types of the *capra agagrus*, or wild goat, that inhabits the mountains of Caucasus, and the large chain which traverses Persia and Candahar, and joins the Himalayan range. The *capra agagrus* is the parent source of the domestic goat, and, among these, of the species described in the text.

Like 1-4. κεράστην κριδόν. The elephant's antipathy to the ram rests on the authority of no other writer but Ælian, from whose *History of Animals* the extract in the text is made (l, 39. Compare *Schneider, ad loc.*).—χοίρου βοήν, "the cry of the hog." Seneca (*de Ira*, 2, 12) corroborates the remark of Ælian: "*elephantes porcina vox terret.*" (Compare *Plut., de Sol. Am.*, p. 981.)—φασί, "they say." Supply ἄνθρωποι.—σὺν Πύρρῳ τῷ Ἠπειρώτῃ, "with Pyrrhus the Epirot." i. e., in the army of Pyrrhus, king of Epirus. This monarch was invited over by the Tarentines to aid them against the Romans.—ἡ νίκη, &c. The story here told is false, for two reasons. I. There were only two battles between the



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**49** Romans and Pyrrhus, in both of which, according to Plutarch, the former were defeated (*Vit. Pyrrh.*, c. 17, 21): and, II. The Romans only saw elephants for the first time, in the army of Pyrrhus, in Lucania, and were so ignorant of their true nature and character, as actually to call them "*Lucanian oxen*," the ox being the largest animal with which they had up to this time been acquainted. (*Plin.*, 8, 6.) It would certainly require some previous knowledge of the habits of the elephant to enable one to understand its peculiar antipathies.

5-11. λαμβάνει γὰρ, &c. The order is, μόνον γὰρ τῶν ζῴων λαμβάνει, &c., "*for it alone of animals takes*," &c.—καὶ εἰς τὸ στόμα, &c. Hence the Greek name often applied to the trunk, namely, προβοσκίς (*proboscis*), or "*fore-feeder*," from πρό and βόσκω.—θαυμαστὸν ὅσον, "*to a surprising degree*." Literally, "*it is surprising how much*." Supply ἐστὶ after θαυμαστὸν, and compare the Latin *immane quantum*.

12-13. ἐτη πλείω τῶν διακοσίων, "*more than two hundred years*." Literally, "*more years than two hundred*." The genitive is required here by the comparative πλείω, and the article τῶν marks the sum, but is not translated. Other accounts, still more marvellous, are given by some of the ancient writers respecting the age of the elephant. Onesicritus, for example, as quoted by Strabo (15, p. 705, *Cas.*), makes this animal live three hundred years. Some few, according to him, even reach five hundred years. He also informs us, that the elephant is strongest in its two hundredth year!—Aristotle makes the period of gestation, in the case of the elephant, to be two years: which is very near the truth, the correct time being twenty months. (*G. Cuvier, ad Plin.*, 8, 10.)—τῶν Διόσκωρων, the genitive again, with the comparative.

15-17. διανιστάμενοι, "*standing upright*." The force of δέ cannot well be expressed here in a translation, except in one bordering on paraphrase. It implies a distending of the legs, and, consequently, an enlargement of the base, in order to gain more strength, and it shows, at the same time, the instinct of the animal.—καὶ νεῖν. Strabo, from whom this is taken, has νεῖν τε κάλλιστα. Pliny (8, 10) denies that the elephant can swim; but this, of course, is erroneous. (Compare *Cuvier, ad loc.*)

18-20. πολλῶν ἐλεφάντων προδιδασκομένων, &c., "*when a large number of elephants were getting drilled to place themselves in certain bold postures, and to go again and again through complicated movements*." Literally, "*many elephants getting taught beforehand*," &c., i. e., before exhibiting in public.—ἀνακυκλεῖν. Reiske is wrong in making ἀνακυκλεῖν κινήσεις refer to circular movements ("*gyros*"). The verb is merely used here by Plutarch in its secondary meaning of "*to repeat*," or "*to go over the same thing again and again*." (Compare *Plut., Consol., ad Ap.*, p. 106, and *Lucian, Nigrin.*, 6.)

21-22. ἀκούων κακῶς ἐκάστοτε, "*being scolded on every occasion*," i. e., at every drilling. More literally, "*being called hard names*," i. e., block-head, dunce, &c. The primitive meaning of the phrase would be, "*hearing himself spoken ill of*."—ὥφθη νυκτὸς, &c., "*was seen at night practising his lessons alone, of his own accord, by the light of the moon*." The pronoun αὐτός is here equivalent to μόνος. Compare *Heeyne, ad Il.*, 8, 99, and *Valckenaer, ad Eurip., Phæn.*, 1245. On many occasions αὐτός and μόνος both appear, and Homer (*Od.*, 14, 450) joins αὐτός and οἷος.

23-24. ὑπὸ τῶν παιδαρίων, "*by the boys*," i. e., the schoolboys in the streets.—τοῖς γραφείοις, "*with their styles*." The style (*stylus*) was

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of iron, and was used for writing on waxen tablets, plates of brass or lead, leaves of trees, &c. It was, in fact, a kind of iron pencil, sharp at one end and round or flat at the other. The round or flat end was used for smoothing over the wax anew, previous to writing; or, in other words, for obliterating what had been previously written.

26-28. ἐπίδοξος ἦν ἀποτυμπανίσαι, "was thought to be about to destroy him." The literal meaning of ἀποτυμπανίζω is "to kill, or injure severely, by beating." In the present case it has reference to a dashing on the ground, which it was thought the boy would experience from the elephant. This same verb is sometimes employed with the general signification of "to kill in any way." Compare the remarks of Casaubon, *ad Athen.*, 4, p. 154, c.—ἀτρέμα πρὸς τὴν γῆν, &c., "he quietly placed him down again on the ground," i. e., he put him down again on his feet, the verb indicating a placing down firmly or securely.—ἀρκοῦσαν ἡγούμενος δίκην, &c., "thinking it a sufficient punishment for one of such an age to be frightened," i. e., for a boy. A grown up person would have been handled more severely.

30-34. ἄλλα τε θαυμάσια, &c., "they relate both many other wonderful things, and (especially) those which concern their crossing of rivers."—ἐκιδούς ἑαυτὸν, "having intrusted himself to the stream." Supply τῷ ποταμῷ.—οἱ δὲ ἐστῶτες ἀποθεωροῦσιν, "while the rest, standing on the bank, observe his movements from it." The compound ἀποθεωροῦσιν is equivalent here to ἀπὸ τῆς γῆς θεωροῦσιν.—ὥς, ὃν ἐκεῖνος ὑπεραίρη, &c., "(thinking) that if he, by his large size, overtop the stream, there is a great abundance of security unto the larger ones, as regards their confiding in the river," i. e., the larger ones may confide securely in their ability to cross. We have here the particle ὥς with the accusative absolute, and, in order to seize the full sense of this concise mode of expression, we must in translating insert some word or words.

LINE 1-8. ἀναβάντες, "the hunters having mounted." Supply 50 θηραταί.—καὶ ἀνδρείων, "and courageous ones."—διώκουσι, "pursue the wild elephants." Supply τοὺς ἀγρίους.—τύπτειν, "to keep striking them," i. e., the wild elephants. Supply αὐτοῦς.—τούτοις, referring to the tame elephants, and governed by προστάττουσι.—ἐπιπηδήσας, "having leaped on (the back of one of the wild ones)." Supply ἄγριον.—ἐπιβεβηκός, from ἐπιβαίνω.—οἱ μὲν, οἱ δ' οὐ, "some are gentle, others are not." The full sentence would be, οἱ μὲν πραεῖς εἰσιν, οἱ δ' οὐ πραεῖς εἰσιν.—τῶν ἐξαγριουμένων, "of the very fierce ones."

10-17. ἀπὸ τοῦ συμβεβηκότος, "from its peculiarity." Literally, "from what has occurred to it," i. e., in its peculiar formation. So also, τὰ συμβεβηκότα signify "the attributes" of a thing.—τὴν δὲ χροάν πυξοειδῇ. Strabo, on the contrary (16, p. 774, *ed. Cas.*), asserts that their colour resembles that of the elephant. He refers evidently to the Indian rhinoceros (Cuvier, *ad Plin.*, 8, 29.)—φέρει κέρα. There are two grand classes of the rhinoceros; those, namely, with two horns, and those with but one. The two-horned rhinoceros is a native of Africa and also of Sumatra; the single-horned one is found in India and Java.—τῷ προειρημένῳ θηρίῳ, referring to the elephant.

23-26. ὁ καλούμενος ἱππος, "what is called the river-horse." Supply ποτάμιος after ἱππος. The ancient writers are very inaccurate in their description of the hippopotamus, and, what is very little to their credit, appear to have taken no pains to correct the errors in question, even when the means for so doing were afforded them. It is surprising, in particular,

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**Page 50** that Pliny's account should be so inaccurate, as several of these animals had been exhibited at Rome.—*δίχηλος, παραπλησίως τοῖς βοσσι*. This is incorrect. Abdollatiff describes the animal as having its foot divided, like that of a camel, into four parts, each furnished with a hoof, and the drawing given by Wilkinson (vol. iii., p. 71) from an Egyptian painting confirms this. Compare also *Cuvier, ad Plin.*, 8, 39, who thinks that the ancient naturalists, in some parts of their description, confounded the hippopotamus with the gnou.—*τῶν ἀγρίων ὕων*, "*than those of wild boars.*"—*τρεις ἐξ ἀμφοτέρων, &c.* This is incorrect. The hippopotamus has four cutting-teeth in each jaw, those in the lower jaw straight, and pointing forward nearly horizontally, the two middle ones being the longest. The canine teeth, or tusks, are four in number, those in the upper jaw short, those in the lower jaw very long and obliquely truncated.—*ὦτα*. The ears of the animal are small, pointed, and lined with fine short hairs.—*κέρκον*. The tail of the animal is not like that of the horse, but is, on the contrary, short, slightly compressed, and almost bare.—*φωνήν*. Some modern travellers, also, compare the cry of the animal to the neighing of a horse. Others, however, more correctly represent it as a very loud noise, between the bellowing of an ox and the roaring of an elephant.—*ἵππῳ παρεμφερῇ*, "*somewhat like those of a horse.*"

**28-32.** *τὸ δ' ὅλον κύτος τοῦ σώματος*, "*while the whole cavity of the body.*"—*ἐλέφαντι*, "*to that of an elephant.*" In figure, the hippopotamus more closely resembles an unwieldy ox than any other animal.—*ισχυρότατον*. The natives of Africa, at the present day, convert the hide, which is very thick, into shields. Pliny (8, 39) states, that it was employed for a similar purpose by the ancient inhabitants of the country, and also for helmets, being quite impenetrable after having been steeped in water.—*κερυνέμεται τὸν τε σίτον, &c.* Although the hippopotamus is an inhabitant of the waters, his food is entirely of a vegetable character, and in searching for this he commits wide devastation through all the adjoining country. On the banks of the Nile, he often defeats the hopes of the husbandman; whole fields of grain and sugarcane being destroyed, not only to satisfy his appetite, but also trampled down by his great weight.

**51** **LINE 1-5.** *ἴδιον ἔχουσι, &c.*, "*have, as peculiar to themselves, beyond all other animals, what is called,*" &c.—*διαφέρουσι δέ, &c.* The distinction here mentioned is perfectly correct. The single-hump camel is commonly called the dromedary —*δέκα μῆνας*. The correct time is twelve months —*ἐν μόνον*, "*one at a birth.*" Modern naturalists coincide in the truth of this remark.—*πεντήκοντα ἔτη*. The camel attains the full exercise of its functions within four or five years, and the duration of its life is from forty to fifty.

**7-10.** *Κυνοκέφαλοι*. The Cynocephali of the ancients were a species of large baboon, with elongated, dog-like head, flat and compressed cheeks, projecting and strong teeth, and a forehead depressed below the level of the superior margins of the orbits. Notwithstanding this close approximation to the shape of the dog's head, the form and position of the eyes, combined with the similarity of the arms and hands, give to these creatures a resemblance to humanity as striking as it is disgusting.—*ταῖς δὲ φωναῖς, &c.*, "*while, in their cries, they emit human mutterings.*" The words *ταῖς φωναῖς* are merely inserted in order to make an antithesis with *ταῖς σωμασιν*.—*ἀγριώτατα δὲ ταῦτα, &c.* The whole aspect of the animal, answering to the ancient cynocephalus, impresses the beholder with an idea of great physical strength, united with a temper at once incorrigibly vicious

and brutally ferocious. The baboon is capable of being ruled only by the severest treatment.

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11-15. *κροκόττας*. Artemidorus (*Strab.*, 16, p. 774, *Cas.*), Diodorus Siculus (3, 35), and Agatharchides (*ap. Phot. cod.*, 250, c. 39), agree in making the *κροκόττας* to be produced from the wolf and dog, and in representing it as more ferocious than either of these animals. But the coupling of the wolf and dog, though easy, and often effected in menageries, at the present day, produces no durable species. It is more probable, therefore, that the *κροκόττας* answers to the hyena, since the latter has very strong teeth, and breaks bones with the greatest ease. The earliest passage respecting the *κροκόττας* is found in Ctesias (*Indic.*, c. 32), and the description there given is almost the same with that by which the Oriental writers designate the hyena. (*Cuvier, ad Plin.*, 8, 30.)—13. πάντων, "all animals." Supply ζών.—πάν ὁσίων μέγεθος, "all the largest bones." Literally, "every large size of bones." Equivalent to πάντα καὶ τὰ μέγιστα ὄσθια.—τὸ καταποθὲν, "what is swallowed," from καταπίνω, 1st aor. part. pass.

16-22. παγέντα, 2d aor. part. pass. of πηγνυμι.—ὑπάγουσα. Supply ἡ ἀλώπηξ.—παραβύλλει, "applies."—κὰν μὲν αἰσθῆται, &c., "and if she perceive, by the sound, the stream flowing near under the ice?" αἰσθῆται is the 2d aor. subj. mid. of αἰσθάνομαι. Observe also the force of ὑπό in the compound verb ὑποφέρω.—μὴ γεγονέναι, &c., "that the ice is not thick." More literally, "that the freezing has not been through any depth."—κὰν ἐὰν τις, "and if one permit her," i. e., if no one prevent.—τῷ δὲ μὴ φοβεῖν, &c., "while, on the other hand, taking courage from the stream's not making any noise, she crosses over." More freely, "while, on the other hand, if the stream make no noise under the ice, she crosses over boldly."—διηλθέν. Observe the force of the aorist, as referring to what is usual or habitual, and requiring to be rendered, therefore, by the English present.

25-27. ὅταν αἰσθωνται βαρεῖς ὄντες, "whenever they perceive themselves to be incommoded." More literally, "to be heavy," i. e., in their movements. Observe the nominative after αἰσθωνται, as referring to the same person that is implied by the verb.—τῷ λανθάνειν, "by concealment." Literally, "by the lying concealed."—τῷ φεύγειν, "in flight," i. e., in their means of escape.

LINE 1-10. *χερσαίων*. This epithet is added for distinction' sake, the marine echini being what naturalists call the sea-egg. Hence, *χερσαῖος ἐχίνος* means, literally, "a land echinus," i. e., "a hedge hog."—πάννυ γλαφυρὺ ἐστί, "is very pretty."—μετοπώρου, genitive of time.—περικυλισθεῖς, "having rolled himself into a ball." Passive for the middle.—ἀναλαμβάνει, "he takes them up," i. e., the grapes. Supply αὐτὰς, as referring back to ῥύγας.—καὶ λαμβάνειν, &c., "and to take them from him, dividing them among one another." More freely, "in order to divide them," &c. Observe the force of the middle voice in *ταμιευόμενοις*. The whole story here related is untrue. Equally untrue is the account, that they ascend fruit-trees, and come down with apples, pears, &c., stuck upon their bristles.—τὸ δὲ κοιταῖον, &c. This is also untrue.—τὴν κατ' ἀνεμον, "the one that faces the wind." Supply οὖσαν ὀπήν.

12-14. πεφονευμένον, "of a murdered person." Literally, "of one who had been murdered:" pluperf. part. pass. of φονεύω.—ἡμέραν ἐκείνην, &c., "that he (the dog) was remaining for this the third day without food, by the side (of the corpse), and had not left it for an instant." Observe the continued action indicated by the imperfect infinitive, παραμένειν, the force

**52** of παρά in composition, and the force of the assist in ἐπὶ τοῖς — ἐκέλευσε θύψαι, "he gave orders to inter."—μεθ' αὐτοῦ, "along with him," i. e., in charge of one of his attendants.

15-22. ἐξέτασις, "an inspection."—καὶ πάροδος, &c., "and a passing in review, the king being seated at the time," i. e., a marching-review before the king, who was seated.—καθημένον, genitive absolute.—παριόντος, "passing by," i. e., marching by in review.—ἐξέδραμε, "he rushed forth." Observe the quickness of action indicated by the aorist: 2d aor. indic. act. of ἐκτρέχει.—καθυλύκει, "kept barking at them." Observe the continued action indicated by the imperfect, and the force, likewise, of κατέ in composition.—ὥστε μὴ μόνον, &c. The order of construction is, ὥστε τοὺς ἀνθρώπους γενέσθαι δι' ὑποψίας μὴ μόνον ἐκείνῳ, ἀλλὰ καὶ πῦσι τοῖς παροῦσι, "so that the men straightway became suspected, not only by him," i. e., not only by Pyrrhus, &c. The preposition διὰ forms various periphrases with εἶναι, γίνεσθαι, ἔχειν, &c. Thus, διὰ φόβου εἶναι, "to be afraid;" δι' ὑποψίας γίνεσθαι, "to be suspected," &c. These all arise from the primitive meaning "through."—μικρῶν τινῶν, &c., "some slight circumstantial proofs having been added." More literally, "some slight proofs having reference to appearance (merely)," i. e., looking like guilt, but not actually fixing the charge on them.

24-33. Λυσίμαχος, one of the successors of Alexander, who lost his life in the battle with Seleucus.—αὐτὸς αὐτὸν ἐπέβριψε, "he, of his own accord, threw himself on the pile." Supply τῇ πυρρᾷ after ἐπέβριψε.—τὰ δ' αὐτὰ καὶ τὸν Ἀστὸν, &c., "they say that the (dog) Astus also did the same thing."—καὶ περὶ τὸ κλινίδιον, &c., "and moving anxiously around the bier, as the body was getting carried forth," i. e., on the way from the house to the funeral pile. Supply τοῦ νεκροῦ after ἐκφερομένον.—συγκατέκειντο, from συγκατακαίω.—τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν, "that the best of the Indian dogs." Literally, "that the best dog of the Indian ones."—καὶ περὶορᾶν, "and took no notice of them." Literally, "looked around (at other objects)."

**53** LINE 1-7. καὶ φανερόν εἶναι, &c., "and evidently regarded it as a fit antagonist for himself." Literally, "and was evident as making it an antagonist of his own." Observe the force of the middle in ποιοῦμενον, the idea conveyed by which is more fully implied in αὐτοῦ. The adjective φανερόν is masculine here, agreeing with τὸν κύνα understood, and not neuter.—ὃ ἤδη γέρων, "that is now old," i. e., when now old. Supply ὢν after γέρων.—τὴν γένεσιν λαβεῖν, "took its origin."—κακοῦ κόρακος κακὸν ὦν. Equivalent to our own saying, "evil child of an evil parent." (Consult the remarks of Erasmus on this adage, *Chil.*, l. c. 9, col. 295.)

10-14. κατασθίειν. The pelican first stores up its prey in its gular pouch, from which it is gradually transferred into the oesophagus, as the process of digestion goes on. This gular pouch is a kind of sac, fitted to the lower mandible, and formed of the dilated skin of the throat.—στροθοκάμηλοι. The latter part of the Greek name for the ostrich (-κάμηλος) refers to the striking resemblance, in many parts of external form, which this bird bears to the camel. (Consult Kirby, vol. ii., p. 458.)—πεφρικνίας θριξὶ λεπταῖς, "all rough with small hairs." This is incorrect. The head of the ostrich has only a few scattered hairs.

16-22. ὑπάρχον, agreeing with ζῶν understood.—ρύγχος ἔχει, &c., "it has a beak of very small size, and gathered to a point:" συνηγμένον is

the perf. part. pass. of συνάγω. The account here given is not very accurate. The beak of the ostrich is small, straight, and depressed towards the end, which is rounded off.—ἐπτέρωται δὲ ταρσοῖς, &c., “it is furnished, moreover, with soft and downy pinions.” More literally, “it is winged, moreover, with,” &c.—διχῆλοις, “two-toed.”—διὰ δὲ τὸ βάρος, &c. The difficulty lies in the shortness of its wings, which unfit it for flying.—κατὰ τῆς γῆς, &c., “it moves swiftly on tip-toe along the ground.” The true force of ἀρροβατεῖ, in this passage, has been mistaken by some of the commentators. Diodorus Siculus, from whom the present extract is taken, explains the meaning of the verb very clearly in another part of his work (3, 27): μικρὸν ἄκροις ποσὶ τῆς γῆς ἐπιψαύειν.—τοῖς ποσὶ τοὺς ὑποκίπτοντας, &c., “it hurls against its pursuers, by means of its feet, as if from a sling, the stones that lie beneath it (in its course), with so good an aim.” Observe here the peculiar meaning of ὑποκίπτοντας, and compare the following passage of Strabo (6, 2, 5), where it is similarly used: τῇ γὰρ Καρχηδονίᾳ τούτων μάλιστα ὑποκίπτόντων τῶν μερῶν, μακροὶ καὶ συνεχεῖς αἱ πόλεμοι γινόμενοι, τὰ πολλὰ κατέφθειραν.

25-29. πρὸ τοῦ τεμένους, &c., “fronting on the public place, which they call the forum of the Greeks:” τέμενος is most commonly employed to indicate a spot of ground set apart for some religious purpose, and consecrated to some divinity. Here, however, the allusion is a general one.—Ἑλλήνων ἀγορὰν. The allusion, in all probability, is to what was termed the Græcostasis, a public structure at Rome, in the forum, not far from the Curia Hostilia. It was the place where the Grecian and other ambassadors took their station, if coming from friendly states, while waiting for an audience with the senate, or for an answer to their applications, after they had been admitted to an audience. It appears to have been a kind of portico, or arcade, richly adorned, and having public walks connected with it. (Compare the remarks of Minutoli, in Sallengre's *Nov. Thes. Antiq. Rom.*, vol. i., col. 167, &c.)—θαυμαστόν τι χρῆμα, &c., “a wonderful thing of a talkative magpie.” The literal translation, as here given, is much more playful and striking than a free one would be. The Greek in the text is a periphrasis for κίτταν θαυμασίως πολύφωνον, “a wonderfully talkative magpie.”—αὐτὴν ἐθίζουσα, “accustoming itself to do this.”

LINE 2-6. ἐκαί, “in that neighbourhood.”—ἐτυχε ἐκκομίζόμενος, “happened to be carried out for interment,” i. e., in order to be burned on the funeral pile, &c.—ὑπὸ σάλπιγγι πολλῶν, “to the sound of many trumpets.” At the funerals of the wealthier and nobler Romans both trumpeters and pipers (*tibicines*) were employed. The instruments used on these occasions were larger than ordinary, and emitted a grave and mournful sound. (Consult Rosini, *Antiq. Rom.*, p. 441.)—ὥσπερ εἰώθε. It was customary for funeral processions to halt from time to time in the public places through which their route lay, especially in the fora.—ἐνδὲς-τριψαν, “remained there.” Observe the force of ἐν in composition.—ἄφθογγος καὶ ἀναυδός, “without a note, and completely silent.” Literally, “noteless and voiceless.”

8-14. ὑποφίαι δὲ φαρμάκων, &c., “there were suspicions, moreover, of magic arts against those in the same line of business,” i. e., some suspected that the rival barbers had bewitched the magpie.—ἐκπλῆξαι τὴν ἀκοὴν, “had deafened it.” Literally, “had struck out its hearing.”—συγκατασθέννυμι, pluperf. infin. pass. of συγκατασθέννυμι.—ὅθις ἀφήκεν, &c., “it again sent forth, no one of those its accustomed and former imitations, but the

## NOTES ON PAGES 54 AND 55.

Sup

**54** notes of the trumpets, uttering them together with the very turns (in the music), and going over all the variations of tune," i. e., observing all the modulations and all the changes — *περιόδοις*. A period, in musical language, is any melodious portion of a tune which ends with a cadence, and carries with it a complete musical sense. Hence, in popular language, it may be designated "a turn."

15-17. *ὥς ἂν ὠν, &c.*, "since the animal lays eggs similar to those of a goose, and since the young one, when born, increases," &c. Literally, "and since the one that is born." Observe here the construction of *ὥς* with the genitive absolute, to which we have already more than once referred; and also the use of the particle *ἂν* with reference to a thing that is certain. According to Hermann, this usage, of which he cites several examples, arose from a negligent way of speaking in ordinary life: "*περὶ αὐτῶν ὥς ἂν, quidam negligentia in vitæ communis usu, etiam de re certa dictum sit, in qua omittendum erat ἂν.*" (*Opusc.*, vol. iv., p. 185)

18-21. *τὸ μὲν γὰρ δέρμα, &c.* The body of the crocodile, above and below, and the entire length of the tail, are covered with square scales or plates; most of those on the back having ridges or spines of various lengths: the flanks are only protected by small round scales.—*καὶ τῇ σκληροτάτῃ διαφέρον, "and surpassing in hardness,"* i. e., of surpassing hardness.—*ἐξ ἀμφοτέρων τῶν μερῶν, "in either jaw."* Literally, "from either part (of the head)," i. e., in the upper and under jaw.—*δύο δὲ οἱ χαυλιόδοντες, "and two of these projecting,"* i. e., like those of the elephant or hog. (*Larcher, ad Herod.*, 2, 68). Herodotus, in his description of the crocodile (given in the extract immediately after this, § 25), makes all the teeth to be "projecting," a remark that would apply with more correctness to the greater part of the teeth in the upper jaw, since, when the two jaws are closed, these are actually seen to project downward. (Compare *Bachr, ad Herod.*, l. c.)

24-26. *πλήθος δ' αὐτῶν, &c.* The crocodile of Egypt is no longer found, except in the upper parts of that country, where the heat is greatest, and the population least numerous.—*ὥς ἂν πολυγόνων, &c.*, "since they are both prolific animals," &c. Compare the remarks respecting *ὥς ἂν*, in the note on line 15.

30-34. *ἀλλ' ὁμως, &c.*, "but yet (numerous though they are) nature has furnished a great source of aid against this number's increasing to the injury of men." Literally, "growing against men."—*ἰχνεύμων*. The ichneumon is called in Egypt and the adjacent countries, at the present day, by the name of *Pharaoh's rat* — *παραπλήσιος ὦν μικρῷ κυνί*. The Egyptian ichneumon is larger than a cat, but formed like the weasel. It is of a gray colour, and has a long tail, terminated by a black tuft. It is very common in the northern parts of Egypt, between the Mediterranean and Siout.—*συντρίβων*. The ichneumon digs the crocodile-eggs out of the sand, and sucks them.—*ὁ κροκόδειλος*. We come now to the description given by Herodotus. The previous one was by Diodorus Siculus.

**55** LINE 1-2. *ὀφθαλμοὺς μὲν ὑδός*. The eyes of the crocodile are small compared with the size of the body, although they are more like those of a cat than of a hog. (*Bachr, ad Herod.*, 2, 68.)—*καὶ χαυλιόδοντας*. Compare the note on line 19, page 54.—*κατὰ λόγον τοῦ σώματος, "in proportion to its body,"* i. e., proportioned in size to that of the body.—*γλῶσσαν δὲ μόνον, &c.*, "and it alone of animals has not a tongue from nature." Literally, "it alone of animals does not cause a tongue to



grow." This is an error on the part of the ancient writers, and the error is still perpetuated in popular belief. The crocodile has a tongue like the rest of animals, but it is connected by a rough skin with the lower jaw; and not being extensible, nor easily seen at first view, since it completely fills the cavity of the jaw, between the two rows of teeth, it has been supposed to have no actual existence.

3-6. οὐδὲ τὴν κάτω κινεῖ γνάθον, "neither does it move its lower jaw." This is another and very common error. The truth is, the lower jaw alone is moved, and not the upper. The lower jaw extends farther back than the skull, so that the neck must be somewhat bent when it is opened. The appearance thus produced has led to the very common error of believing that the crocodile moves its upper jaw, which is incapable of motion, except with the rest of the body.—τυφλὸν δὲ ἐν ὕδατι. This is not correct; unless Herodotus mean by τυφλός here, "dim-sighted," or "comparatively weak of sight," i. e., when compared with its keenness of vision on the land.

7-12. τὸν περὶ Βόσπορον, &c., "which is in the vicinity of the Cimmerian Bosphorus." There were two rivers named Hypanis by the ancients. The one here meant is the modern *Kuban*, which rises in the chain of Caucasus, and falls into the *Sea of Azof*, a little distance above the Cimmerian Bosphorus, or *Strait of Jenicali*. The other Hypanis is the modern *Bog*.—καὶ ἅμα συνομένῳ, "and just as it goes down." Supply ἡλίῳ. Literally, "and together with (the sun) going down." The dative here depends on ἅμα.—Ἐφήμερον. The term is recognised also in modern zoology. The name *Ephemera* is now given to a genus of insects, which live but a few hours after becoming perfect. They appear generally a short time before sunset, flying about in the most singular manner, and descending like gnats in immense swarms. They are found in the greatest numbers in Carniola, and are used there for manure, the country-people thinking they have been unsuccessful if each does not procure twenty cart-loads of them for that purpose. In America they are rarely seen in such quantities as in Europe, and in no part of our country, indeed, are they so abundant as to be remarkable.

13-20. τὰ, "are the doings," i. e., is the practice. Supply πράγματα ἐστὶ.—καὶ τὰ, "as well as those."—ἐκεῖναι μὲν γὰρ, "for the former."—ὑπὲρ τοῦ μὴ παραφέρεισθαι, "in order not to be carried out of their course." More literally, "carried away from (their route)."—δεδοικότες, from δέιδω.—ὅταν ὑπερβύλλωσι τὸν Ταῦρον, "whenever they pass over the (range of) Mount Taurus," i. e., in their migratory flights.—ὅλον ἐπιστομάζοντες, &c., "muzzling, as it were, and curbing (by these means) their chattering, and loquacious propensity."—ὅπως λάθωσι, "in order that they may escape observation," i. e., the observation of the eagles.—Both the stories here given are gravely repeated in substance by *Ælian, Hist. An.*, 5, 13, and 29.

21-23. τῆς νάρκης. The account here given relates to the torpedo, a genus of fishes belonging to the family of the rays. The electrical apparatus, which has rendered this fish so remarkable, consists of small membranous tubes, disposed like honeycomb, and divided by horizontal partitions into small cells, which are filled with a mucous substance. This conformation is analogous, in many respects, to the galvanic pile. The electrical eel (*gymnotus electricus*) of the fresh waters of South America possesses the same power with the torpedo, but in a still more extraordinary degree.—θιγόντας, 2d aor. part. act. of θίγγω.—βαρύτερα νερκώδη, "a numbing heaviness," i. e., a numb and heavy feeling.



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24-27. *παῖραν αὐτῆς ἐκπλέον λαμβανόντες*, "obtaining an acquaintance with it, from trial, in a more extensive degree (than others)." Literally, "obtaining a trial of it," &c., i. e., an experimental acquaintance with it.—*ἂν ἐκπέσῃ ζῶσα*, "that if it be brought alive from the water (unto the land)." Supply τοῦ ὕδατος after ἐκπέσῃ. Literally, "that if it fall out (from the water) alive."—*κατασκεδαννίντες ὕδωρ ἕνωθεν*, &c., "on their pouring water down upon it from above, they feel the (torpid) affection running up along the hand," &c. Observe the nominative with the infinitive, the reference being to the same persons.—*διὰ τοῦ ὕδατος τρεπομένου*, &c., "through the agency of the water, changed in its nature and previously acted upon itself," i. e., and itself previously acted upon by the numbing power of the fish. The explanation of this phenomenon is perfectly easy for modern science: the water acts as a conductor of the electric power.

28-31. *ὁ πιννοτήρας*, "the pinnoteras." This is a minute species of crab, found in the shell of the *πίννα*, or *pearl-muscle*, and supposed by the ancients to act as a watch or guard for the latter. Hence its Greek name, from *πίννα*, and *τηρέω*, "to preserve," or "keep," and hence also its other Greek appellation of *πιννοφύλαξ*, from *πίννα*, and *φύλαξ*, "a guard," or "watch."—*καρκινῶδες*, "of the crab species." Literally, "crab-like."—*καὶ τῇ πίννῃ σύνεστι*, "and associates with the pinna." The *πίννα* is a species of bivalved shellfish, of the muscle kind, and is the same with our *pearl-muscle*. Cuvier, in a dissertation on the crabs, &c., mentioned by the ancients, has examined all the passages relative to the *pinnoteras*, and its watching for the safety of the *pinna*, and regards the whole story as a pure invention. He informs us, also, that several other crustaceous animals have the same habit as the *pinnoteras*, of lodging in the shells of bivalved shellfish. (*Guerin, Dict. d'Hist. Nat., s. v. Pinnothere*, vol. xiii., p. 606.)—It will be observed, that we have adopted in the text the forms *πιννοτήρας* and *πίννα*, as more correct than *πιννοτήρας* and *πίνα*. Jacobs inadvertently gives the erroneous forms from the text of Reiske.

*πυλωρεῖ τὴν κόγχην*, "acts as gatekeeper to the shellfish, sitting down in front of it," i. e., keeps watch over the muscle, taking up its post in front.—*ἔων ἀνεωγμένην καὶ διακεχηνυῖαν*, "allowing it to remain open and gaping." Supply αὐτὴν εἶναι after ἔων.—*ἀνεωγμένην*, perf. part. pass. of *ανοίγω*.—*διακεχηνυῖαν*, perf. part. mid. of *διαχαίνω*.—*προσπέσῃ*, "may come in contact with them."

56 LINE 1-2. *παρεισῆλθεν*, "passes to the side and enters." The aorist here denotes what is habitually the case, and is therefore translated by the English present. Observe also the force of the prepositions in composition, especially *παρά*.—*συνέκλεισε*, "closes." The aorist again refers to what is habitual.—*ἐντὸς ἔρκους*, "within the enclosure (of the shell)."

4-10. *σύνεστιν*, "keeps company with."—*ὅπως οὐκ ἐνοχληθήσεται*, &c., 3d sing. 1st fut. indic. pass. of *ἐνέχω*. The conjunction *ὅπως*, like *ἵνα*, *ὥς*, &c., is joined either with the future indicative or with the subjunctive. In such constructions the future expresses, as in the present instance, a state that continues, or else something that will occur at an indefinite future time. On the contrary, the subjunctive indicates a transient state, occurring in particular cases, and then completely concluded.—*ἔπεται γὰρ αὐτῷ*, &c. The whole account is purely fabulous.—*παραγόμενον*, "being led along." Equivalent in effect to *καὶ παράγεται*.—*τῷ χάσματι*, "with his distended jaws."—*διέφθαρται*, from *διαφθείρω*.—*πᾶν ἐμβεβυδιαμένον*, "being completely ingulfed."

11-16. *ἐκεῖνο δὲ γινώσκον, &c.*, "but, knowing that other one, 56  
*it takes it up in its mouth, just as (a vessel takes up) an anchor*  
*and stows it away) within."* With *ἐκεῖνο* supply, for a literal translation,  
*ζῶον*. The reference is to the pilot-fish.—*ἐγκαθεύδει γὰρ αὐτῷ*, "for the  
*pilot-fish sleeps within him,"* i. e., in the mouth of the whale.—*καὶ τὸ κῆτος*  
*ἑστηκεν, &c.*, "and the whale, while the pilot-fish is reposing, remains sta-  
*tionary, and lies (as it were) at anchor."* With *ἀναπαυομένου* supply *ἡγε-*  
*μόνος*.—*ἢ*, "or else."—*καὶ πολλὰ διεφθάρη*, "and many whales are (in  
 this way) destroyed." The aorist again refers to what is accustomed to  
 happen.—*καθάπερ ἀκυβέρνητα*, "like vessels without a pilot." Supply  
*πλοῖα*.—*ἐξενεχθέντα*, from *ἐκφέρω*.

18-29. *τῶν γεννωμένων*, "of its offspring." Literally, "of those pro-  
 duced (by it)."—*πλησίον*, "near it." The turtles always, at a certain  
 season, visit the shore, for the purpose of depositing their eggs in the sand.  
 —*τὸ λειότατον καὶ μαλακώτατον*. Supply *μέρος*.—*ὅταν δὲ καταχώσῃ, &c.*,  
 "and whenever it has buried them up and hidden them securely from view."  
 —*τὴν θήλειαν*. Supply *χελὼνην*.—*τρεπομένην*, "being turned over."—  
*ἐναπολείπειν*, "leaves on the spot."—*ἐν τοσαύταις*. Supply *ἡμέραις*.—  
*γνωρίσασα*, "having recognised."—*ὥς οὐδεὶς χρυσοῦ, &c.*, "as no one  
 does a deposit of gold," i. e., each turtle recognises the spot where its eggs  
 are buried, with even more accuracy than one does a sum of gold buried in  
 the earth.

LINE 1-2. *ἡ λίθος*. The grammarians lay down the rule, that 57  
*ὁ λίθος* refers to any ordinary stone, whereas *ἡ λίθος* indicates a  
 precious stone, and also any of the higher class of stones used for polishing,  
 or for special architectural purposes. This, however, admits of so many  
 exceptions, that the better distinction would appear to be as follows:  
 namely, *ἡ λίθος* is the more poetic form, whereas *ὁ λίθος* is the more  
 common Attic prose form. (Compare *Jacobs, Anth. Pal.*, p. 137.)—*Εὐ-*  
*ριπίδης*. In a fragment of his *Ceneus*, given by Suidas (*s. v. Ἡρακλείη*  
*λίθος*).—*μαγνήτιν*. We must not confound this with the *μαγνήτις*, or  
*λίθος μαγνήτης*, mentioned by the Greek physicians. This last appears to  
 have been a kind of talc or steatite, containing in large proportion the earth  
 called magnesia; a name of which we may thus trace the origin, since both  
 the loadstone and the mineral used in medicine were called "magnetic  
 stone," from their being both found in a country named Magnesia. (Con-  
 sult *Moore's Anc. Mineralogy*, p. 114, *seqq.*)—*Ἡρακλείαν*, "the Heracleian  
 (stone)." This is mistranslated by Bembo, Dutens, and others, "the stone  
 of Hercules," or "the Herculean stone," as if it were so termed from its  
 power over iron. It derives its true name, however, from the city of He-  
 raclea, in Lydia, where probably it was found in greater abundance than  
 elsewhere. (*Salmas., Ex. Plin.*, 2, 1102.—*Sydenham, ad Plat. Ion.*, § 5.)

8-10. *ὄγει*, "attracts." Literally, "draws (unto itself)."—*ὥστε δύνασ-*  
*θαι, &c.*, "so that they are able to do the very same thing as the stone."  
 Literally, "so as to be able to do," &c.—*ταῦτόν*, for *τὸ αὐτόν*, and this  
 for *τὸ αὐτό*.—*ἡ λίθος*. Supply *ποιεῖ*.—*ὄγειν*, "namely, to attract."—*ἐξ*  
*ἀλλήλων ἡρτῆται*, "hangs connected one with another." More literally,  
 "is connected from one another." Observe the continued force implied  
 by the perfect, *ἡρτῆται* being the perfect passive of *ἀρτάνω*.—*ἀνήρτηται*,  
 "is imparted by this suspension." More literally, "is connected through-  
 out."—*ὅττω νιτρῶδές ἐστι*, "is so saturated with nitre." The "nitre"  
 (*νίτρον*, *nitrum*) of the ancients is our nitrate of potash. (Compare *An-*  
*cientes. Mém. sur la Vallée des lacs de Natron.—Décade Egyptienne*, vol.  
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## NOTES ON PAGES 57 AND 58.

**57** <sup>Page</sup> il., p. 98, *seqq.*)—*κἄν πλεῖω χρόνον, &c.*, "and if one allow them (to remain) in the water a longer time than ordinary, they fall to pieces." *κἄν* is for *καὶ ἐὰν*.—*έύσθ*. Supply *αὐτὰ εἶναι*.—*διαπίπτει*. Supply *αὐτὰ* in the nominative. A neuter plural with a singular verb.

## MYTHOLOGY.

11-12. *τὰ ἔξω*, "without." Literally, "as to the parts that are without." Complete the clause as follows: *κατὰ τὰ μέρη ὅντα ἔξω.—ὑπερβάντι δὲ καὶ ἐπὶ, &c.*, "to one, however, having passed over, and come upon its opposite side." Literally, "upon its back," i. e., upon the convex part, the concave portion facing us being regarded as the front. The literal reference in *ὑπερβάντι* is to a passing around the edge of this concave part, and thus entering heaven, or, in other words, ascending the convex portion of the sky. All this shows, of course, the rude notions of an early age.

14-19. *εἰσίουσι δὲ, &c.*, "moreover, for him, on entering, the Hours first have their habitations," i. e., immediately, on one's entrance into the skies, he meets with the dwelling-place of the Hours. The idea is borrowed from Homer (*Il.*, 5, 749, and 8, 398). In the Homeric mythology, the Hours presided over the changes of time, seasons, days, years, &c., and hence, with peculiar propriety, are called the keepers of the portals of heaven.—*ἀπύσης τέχνης*, "of every work of art," i. e., of works of art of all kinds.—*μετὰ δὲ*, "and after this."—*πάντως περικαλλῇ*, "altogether very beautiful (of their kind)."

20-27. *οἱ δὲ θεοὶ, &c.* The order is, *οἱ δὲ θεοὶ εὐχόμενοι, καθήμενοι παρὰ Ζηνί*. These words are borrowed from Homer (*Il.*, 4, 1), and hence we have the poetic form *Ζηνί*, instead of *Διί*.—*ὑβριστὰὶ καὶ λάλοι*, "insolent and loquacious." The first of these terms applies to Ixion, the second to Tantalus. Ixion was punished for forgetting the respect that was due to Juno; and Tantalus for divulging to mortals the secrets of the gods.—*ἀλλὰ τὴν ἀμβροσίαν παρατίθενται*, "but cause ambrosia to be served up before them." Literally, "to be placed by their side," referring to the ancient mode of reclining at table, and having the food in this way by one's side. Observe the use of the article with *ἀμβροσίαν* and *νέκταρος*, as implying renewed mention.—*καὶ τοῦ νέκταρος μεθύσκονται*, "and inebriate themselves with nectar." The genitive is here employed as referring to a part.

**58** LINE 1-6. *αὐτῇ κνίσσῃ ἀνηνεγμένον*, "carried up along with the sacrifice." The expression *αὐτῇ κνίσσῃ* is equivalent here to *σὺν τῇ κνίσσῃ*.—*ἀνηνεγμένον*, perf. part. pass. of *ἀναφέρω*.—*θυσίας ἄλλοι ἄλλας, &c.*, "some bring one kind of sacrifice, others another, unto the gods."—*βοῶν*, governed by *προσάγει* understood.—*ὁ δὲ τις*, "and some other." Equivalent to *alius quis*. (*Dindorf, ad Aristoph. Av.*, 1444.)—*ἰλύσκειται*, "seeks to propitiate."—*φιλήσας, &c.* Hence the Latin verb *adoro*, "to adore," applying the hand to the lips literally (*ad* and *os*). This appears to have been a very ancient form of showing respect to the Deity. Mention is made of it in *Job*, 31, 27, with reference to the sun and moon. (Consult *Böttiger, Kunst-Mythol.*, p. 52.)

7-18. *οἱ πλάσται, "artists."*—*εὐχίδα ἀνεζωομένην*, "girl with a breast-

ῥῆτος: αἰτία is the accusative of nearer definition: ἀνεξωσμένην is from ἀναζώννυμι.—βασιλικήν, "of queen-like mien."—διαβεβή-  
κότα τοῖς ποσὶν, "stepping forth with his feet," i. e., with distended feet: perf. part. act. of διαβαίνω.—τέχνην τινὰ, "some vocation."—ἄλλοι δὲ ἄλλα, &c., "and others attend to other callings of a like nature."

21-31. καὶ τὰς προσαγορευόμενας ὥρας, "and the so-called Hours." Consult note on line 14, page 57.—τῶν εὐρεθέντων ὑπ' αὐτοῦ, &c., "the full knowledge of the things invented and perfected by him, and the honours attendant upon the invention." Observe the force of the plural in ἐπιστή-  
μας.—καὶ τὴν ἄλλην ἐπιμέλειαν, &c., "and the other care that is still even at the present day exercised at marriages, in conjunction with the sacrifices," &c., i. e., and all those other matters that are carefully attended to at marriages, in relation to the sacrifices, &c.

33-36. καὶ τὸ κατάρχειν εὐεργεσίας, "and to be the first to do an act of kindness." Literally, "and the beginning an act of kindness."—ὑμείβεσ-  
θαι ταῖς προσηκούσαις χάρισι, "to requite with suitable thanks."—Εἰσι-  
θυσίαν δὲ λαβεῖν. Supply μυθολογοῦσι.—τὰς τικτούσας, agreeing with γυναικας understood.—κακοπαθοῦσιν, agreeing with γυναικῶν understood.

LIKE 1-10. διὸ καὶ. Supply μυθολογοῦσιν.—ἐν τοῖς τοιοῦτοις, 59  
"in such cases."—τροφάς τινάς, "certain kinds of sustenance."—  
τὴν ἐκώνυμον τύξιν, &c., "an employment, as well as a regulation of life,  
corresponding to her name." The names of the Hours, given immediately  
after, explain what is here meant. These names are Εὐνομία, Δίκη, and  
Εἰρήνη, or Wisdom of Legislation, Right, and Peace.

11-19. τὴν τε τῶν ἐλαιῶν, &c., "the having imparted unto men the  
domesticating and planting of olives, and the mode of operating upon this  
same fruit," i. e., and the manner of extracting oil from it.—ἐτι δὲ πολλὰ  
τῶν, &c., "and, moreover, the having taught unto men many of the things  
connected with the other branches of (human) knowledge."—τὴν κατασκευὴν,  
"the forming."—τὴν συντελουμένην μουσικὴν, "the melody that is pro-  
duced."—τῶν φιλοτέχνων ἔργων, "of the labours that favour the advance-  
ment of the arts."—ἀφ' ὧν, "from all which."—προσαγορεύεσθαι, governed  
by μυθολογοῦσι understood.

20-27. δοθῆναι, governed by μυθολογοῦσι understood.—τοῦ πατρὸς, re-  
ferring to Jupiter.—καὶ τὴν τῶν ἐπῶν σύνθεσιν, &c., "and the arrangement  
of words that is called poetry."—περὶ, "relating to," i. e., accustomed to  
be bestowed upon.—καὶ τῶν ἄλλων ὅσα, &c., "and of as many other  
things as admit of being worked through the agency of fire." Literally,  
"as receive their working through the fire." Supply as follows: καὶ  
εὐρετὴν γενέσθαι τόσων τῶν ἄλλων ὅσα, &c.—τὴν ἐν ταῖς μάχαις, &c.,  
"the energetic striving of battles." Literally, "in battles."

31-35. κατ' αὐτὴν, "belonging to it."—διὰ τῆς μαντικῆς τέχνης γινόμε-  
νην, "that is exercised by means of divination." The reference is to those  
internal maladies, which were regarded as the effect of the anger of the gods,  
and the remedies for which could only be obtained, as was thought, by con-  
sulting the gods through the medium of oracles.—συνέβαινε θεραπείας,  
&c., "it happened that the sick obtained a cure."—τὰ περὶ τὴν τοξείαν,  
"the things that related to archery." A periphrasis for τὴν τοξείαν.

LINE 1-4. εἰς ἰατρικὴν, "appertaining to the healing art." Sup- 60  
ply τέχνην.—προβιβῆσαι τὴν τέχνην ἐπὶ τοσοῦτον, "advanced the  
healing art to such a degree."

6-9. τὰς γινόμενας, "which take place."—ἐκ τῆς ἐμπορίας, "arising  
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from traffic."—καὶ τὸ λάθρα, &c., "and the appropriating secretly to one's self the property of others." Mercury, besides his other varied attributes, was regarded as the god of theft.

10-13. καὶ τὴν ἀπὸ τῆς χελώνης, &c., "and that he devised the lyre from the shell of the tortoise." Mercury is said to have caught the idea of, and to have formed, the first lyre from the shell of a tortoise. Hence the terms χέλυς and testudo denote both the shell of a tortoise and a lyre, a usage introduced also into English poetry.—καὶ τοῦ πολλοῦς, &c., "and of the treasuring up many of the productions of autumn:" πολλοῦς τῶν καρπῶν is here equivalent to πολλοῦς καρπεύς.

15-26. Ἡσίόδος. The quotation in the text is from Hesiod's Theogony, v. 77, seqq.—σφῶν, poetic form for σφῶν, from σφεῖς, and equivalent here to αὐτῶν. In scanning this hexameter line, σφῶν and ἀπασῶν must be pronounced as if written σφω and ἀπασων.—ὁ πολὺς ὄμιλος, "the numerous throng."—ἰδιώτας, "the unlearned." Compare the scholium cited by Cognatus (ad Lucian., de Lucr., 2): Ἰδιώτης, ὁ ἀπολίτευτος, καὶ ὁ ἀμαθής, ἢ ἀγράμματος.—τόπον τινα ὑπὸ τῇ γῇ, &c., "have imagined a kind of place beneath the earth, of very great depth, as Hades."—ὑπεκλήφασιν, from ὑπολαμβάνω.—καὶ ζοφερὸν καὶ ἀνήλιον. This is, in fact, an explanation of the term Hades.—βασιλεύειν τοῦ χάσματος, "reigns over the wide-yawning abyss." The verb βασιλεύω here governs the genitive, because equivalent, in fact, to βασιλεὺς εἰμι.—περιβρεῖσθαι δὲ, &c., "and that his territory is flowed around," &c., i. e., his dominions in the lower world.—καὶ ἐκ μόνων τῶν ὀνομάτων, "even in their mere names." Literally, "even from," i. e., by reason of.

27-34. τὸ δὲ μέγιστον, "but above all." Literally, "but what is greatest."—πρόκειται, "lies stretched in front," i. e., as you enter the lower world.—οὐκ ἐνι, "it is not possible." ἐνι for ἐνεστι.—τοῦ πορθμέως. Charon.—ἀδελφιδοῦς. Æacus was the son of Jupiter, Pluto's brother.—τὴν φρουρὰν ἐπιτετραμμένος, "being intrusted with the guard of it." Equivalent to ὃ ἡ φρουρὰ ἐπιτέτραπται, perf. pass. of ἐπιτρέπω.—κύων τρικέφαλος. Cerberus.—περαιωθέντας δὲ τὴν λίμνην, &c., "and then a spacious mead receives them after having been ferried across the lake, and a draught awaits them there, hostile to remembrance." A Zeugma operates in ὑποδέχεται, the verb having one meaning in connexion with λειμῶν, and another with ποτὸν.—Λήθης. Supply τὸ ποτὸν.

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LINE 2-11. Ἑρμῆς. Mercury, as the conductor of departed spirits to the world below, is subject to the orders of Pluto and Proserpina.—τὸν τῆς κολάσεως χώρον. Tartarus.—εἶχε. The past tense is here employed, as the passage forms part of a narrative respecting the labours of Hercules, where past tenses are used throughout.—κατὰ δὲ τοῦ νότου, &c. The serpents on the animal's back were in place of hairs.—ἐν ᾧδον. "In Hades." Supply τῇ χώρᾳ, "the region," or something equivalent.

## MYTHOLOGICAL NARRATIONS.

16-21. τὰ περὶ θήραν ἀσκήσασα, "having pursued the chase and whatever pertains to it." Literally, "having pursued the things appertaining to the chase."—χρησμοδοῦσας, "delivering oracles there."—ἐκώλυεν

φύλαξ, &c., "tried to prevent him from approaching unto the (enclosed) sent." Literally, "from passing by (the guard) and coming unto."—*τὸ χάσμα*. This was the sacred vent from which the gas or effluvia proceeded, that was regarded by the ancients as the breath of inspiration. Over this opening in the earth was placed the tripod on which the priestess sat.—*παραλαμβάνει*. The use of the present tense here imparts more animation to the narrative than *παρέλαβε* would have done.

23-28. *ἐθάρτυσε*. Apollo had been banished for a season from the skies, and been compelled to serve with a mortal, as a punishment for having slain the Cyclopes.—*ἤτήσατο*, "asked." The middle voice here implies, that the request was made in order to gratify his own friendly feelings towards Admetus.—*θελόντων*, referring to both *πατρός* and *μητρός*, and therefore put in the plural, although the disjunctive precedes.—*ὑπεραπέθανε*, from *ὑπεραποθνήσκω*.—*πάλιν ἀνέπεμψε*, "sent back again (to life)."—*ἡ Κόρη*, "*Proserpina*."

LINE 2-3. *εἰκασθέντες*, "having likened themselves." Passive for the middle.—*ὑπέσχοντο*, 2d aor. mid. of *ὑπισχνέομαι*.—*τειχιεῖν τὸ Πέργαμον*, "that they will enclose the (citadel) Pergamus with a wall." *τειχιεῖν* is the Attic contracted future of the infinitive, for *τειχίσειν*, from *τειχίζω*. The citadel of Troy was called Pergamus.

8-14. *προῦθθηκε*, contracted for *προέθθηκε*.—*λήφεται*, from *λαμβάνω*.—*ποινήν τῆς Γανυμήδους ἀρπαγῆς*, "as a satisfaction for the carrying off of Ganymede." Ganymede was carried off, in early youth, by an eagle, to officiate as cup-bearer in the skies.—*μὴ βουλομένου δὲ*. Supply *αὐτοῦ*.

17-24. *κατῴκει τῆς Ἀσίας, &c.*, "he dwelt in that part of Asia which is now named Paphlagonia." The order for a literal translation is as follows: *κατῴκει περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν τῆς Ἀσίας*. "he dwelt in what is now called Paphlagonia, (a province) of Asia." Observe the use of *περὶ* in this construction, as pointing out a country or place in merely general language. (*Matth.*, G. G., § 589.)—*ἐπὶ πλεῖον*, "to a greater degree (than other mortals)."—*οὐ φέρων*, "being unable to bear with moderation."—*καὶ μετασχὼν κοινῆς τραπέζης, &c.*, "and having shared a common table with them, and full liberty of speech," i. e., having banqueted along with the gods, and conversed as freely with them as if he had been one of their number.—*τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα*, "the secrets of the immortals." Literally, "the things that were secret with the immortals."—*καταχθεὶς εἰς τοὺς ἀσεβεῖς*, "having been led down unto the impious," i. e., having been driven down to Tartarus, the abode of the impious.

25-37. *καὶ θυγατέρας τὰς ἰσας*, "and daughters that were equal to them in number," i. e., and seven daughters. The husband of Niobe was the Theban Amphion.—*καὶ τῆς Διτοῦς, &c.*, "and declared herself more favoured, in point of offspring, than Latona."—*συνέβη αὐτὴν ὑφ' ἑνα καιρὸν, &c.*, "it came to pass that she was at one and the same instant both favoured in, and deprived of, her offspring." Literally, "it came to pass that she was quickly, at one and the same time," &c.—*Σίπυλον*. Sipylus was a mountain in Lydia near the northern confines.—*χεῖται δάκρυα, &c.* There is a beautiful allusion to this in the *Antigone* of Sophocles, v. 817, *seqq.*, ed. *Herm.*

LINE 2-9. *κύνηγος ἐδιδάχθη*, "was taught to be a hunter," i. e., was brought up a hunter. The plain Greek would have been, *ἐδιδάχθη τὴν κύνηγε· κύν*, "was taught the art of hunting."—*κατεδρόθη*

<sup>from</sup>  
**63** from καταβιβρόσκω.—Κιθαῖρῶνι. Cithæron was a mountain nearly midway between Thebes and Corinth.—λουομένην, "bathing." Middle voice.—εἰς ἐλάφον, "into that of a stag." Equivalent to εἰς ἐλάφου μορφήν. Literally, "into a stag."—κατωρόοντο, "kept howling." Observe the force of the imperfect.

13-23. τῆς αὐτοῦ μητέρος ἀποθανούσης. She was put to death by Apollo.—ἐπὶ πολὺ, "very zealously."—τοὺς ἀποθανόντας. The last person whom he raised was Hippolytus, son of Theseus.—μὴ λαβόντας οἱ ἄνθρωποι, &c., "lest the human race, having obtained from him the means of healing," i. e., the secrets of his art.—βοηθῶσιν ἀλλήλοις. Jove feared, lest mankind might aid one another, instead of applying for assistance to the gods, through the medium of prayers, oracles, and divination.—ἐμέλλασε ῥίπτειν αὐτὸν, "was about to hurl him."—ἐνιαυτὸν, "for a year." Erroneously rendered by some, "yearly."

33-34. μεμνηώς, from μαίνομαι.—νομίζων κόπτειν, "thinking that he was cutting."

**64** LINE 1-4. αὐτὸν. Heyne reads αὐτὸν, as referring, not to the father, but to the son.—ὁ θεός. Apollo, at Delphi.—Παγγαῖον ὄρος. Mount Pangæum, apparently connected with the central chain of Rhodope and Hæmus, branched off in a southeasterly direction, and closed upon the coast of Thrace, at the defile of Acontisma. It was famed for its mines. The modern name is *Pandhar Dag*.

6-10. καὶ τὴν Ἰνδικήν, &c. From this to στήσας appears to be a later addition which has crept into the text of Apollodorus (from whom the extract is taken), after having been written by some on the margin of the MS. It is evidently out of place.—εἰληφώς, from λαμβάνω.—διεκώλυε ταῦτα γίγνεσθαι, "endeavoured to prevent these things from taking place."

15-20. Τυρρηνῶν ληστρικὴν, &c., "he hired a pirate-galley navigated by Tyrrhenians." The Tyrrhenians of antiquity were notorious for their piratical habits.—ἀπεμπώλῃσυντες, "intending to sell him there." Supply αὐτὸν.—οἱ δὲ, "while they," referring to the mariners.—κατὰ τῆς θαλάσσης ἔφυγον, "fled beneath the sea," i. e., plunged into the sea.

23-27. τὰ περὶ τὴν οἶνοποιαν, "the making of wine, and all that pertained to it." Literally, "the things appertaining to the making of wine."—τὰς τοῦ θεοῦ χάριτας, "the favours of the god," i. e., the gifts and benefits received by him from Bacchus.—τοῦ ποτοῦ. The genitive, as referring to part. The draught of which they tasted was the newly-made wine.—δι' ἡδονήν, "through delight (at its palatable taste)."—πεφαρμάχθαι, from φαρμάσσω.—μεθ' ἡμέραν δὲ νοήσαντες, "the next day, however, having become aware of what they had done." Literally, "but after a day," i. e., after they had slept off the fumes of the liquor.—With νοήσαντες supply τὸ πεπραγμένον.

30-34. κάκεινη, for καὶ ἐκείνη.—ἐκδύς, "having got out (of his cradle)." In the text of Apollodorus, whence this extract is taken, the words ἐπὶ τοῦ λίκνου κείμενος immediately precede ἐκδύς. These show at once the reference in the latter term.—ὑπὸ τῶν ἰχνῶν, "by their tracks." Observe the use of ὑπὸ here, in place of διὰ.

**65** LINE 1-8. τοῖς ποσὶ. Supply τῶν βοῶν. Jacobs and Heyne are directly at issue here, the latter making ποσὶ refer to the feet of Mercury, not to those of the oxen. (Heyne, *ad Apollod.*, 3, 10, 2.) He refers, in support of his opinion, to the Homeric hymn to Mercury; but Ja-



sube is undoubtedly right.—*χελώνην*. The reference, of course, is to a land-animal of the kind.—*ἐκκαθύρας*, from *ἐκκαθαίρω*.—*εἰς τὸ κέτος*, “within the hollow of the shell.”—*καὶ τοὺς κατοικοῦντας*, &c., “and inquired of those who dwelt there (whether they had seen his cattle).” We may suppose the words *εἰ τὺς βόας ἴδοιεν* to be here understood.—*οὐκ ἔχειν δὲ εἰπεῖν*, “that they could not tell, however.”—*ποῖ ποτε*, “whither then.” *ποτε* is here equivalent to the Latin *tandem*.—*ἠλεύθησαν*, from *ἐλαύνω*.—*διὸ τὸ μὴ εὔρεῖν*, &c. The order of construction is, *διὸ τὸ μὴ εὑρεσθαι εὔρεῖν ἔχνος*.

9-20. *τὸν κεκλοφῶτα*, “the one who had stolen them,” pluperf. part. act. of *κλέπτω*.—*Κυλλήνην*. Cyllène, the birthplace of Mercury, was a mountain in the northern part of Arcadia, near the borders of the country. It was the loftiest and most celebrated of the Arcadian mountains.—*καὶ τὸν Ἑρμῆν ἠτιῶτο*, “and complained of Mercury,” imperf. of *αἰτιόμαι*.—*ἠπῆται*, “demanded back,” from *ὑπαιτέω*.—*ἠρνεῖτο*, “denied that he had them.” Supply *ἔχειν αὐτῷς*.—*ἀντιδίδωσι τὺς βόας*, “gives him the cattle in exchange for it.”—*πηξόμενος*, from *πήγνυμι*.—*ἐσύριζεν*, “began to play upon it.”—*τὴν χρυσὴν ῥάβδον*. Referring to the *caduceus*, called by some of the Latin poets *aurea virga*.—*ἦν ἐκέκτατο βουκολῶν*, “which he possessed while tending his herd,” i. e., which he had used while tending. &c., 3d sing. pluperf. indic. of *κτάομαι*.—*καὶ τῶν θεῶν ὑποχθονίων*, “and of the deities beneath the earth.” Referring to Pluto and Proserpina.

21-28. *Κέκρωψ*, a more accurate form than *Κέκρωψ*. Compare the analogous forms, *Πέλοψ*, *Δόλοψ*, *Δρύοψ*.—*συμφυῆς σῶμα*, “a blended body.” Literally, “a body of, &c., growing together.”—*ἐπὶ τούτου*, “in the reign of this monarch.”—*καταλαβέσθαι*, “to select.” Literally, “to take unto themselves.” Observe the force of the middle—*ἐμελλον ἔχειν*, &c., “they intended to enjoy each peculiar humours.”—*κατὰ μέσσην τὴν ἀκρόπολιν*, &c., “he caused a sea to appear in the middle of the Acropolis.” What is here called a sea was in reality a salt spring, or well. It is sometimes called the well of the Erechthæum. The popular belief was, that, whenever the south wind blew, this well emitted a noise like the roaring of waves. (*Pausan.*, 1, 26.)—*Ἐρεχθιδῶα*, “*Erechthæis*,” i. e., the spring or well of the Erechthæum.

29-33. *ἐλαίαν*. This was the sacred olive-tree, to which the Attic writers so often refer. It is said to have been in existence as late as the second century of our era.—*Πανδροσίω*. The Pandrosium was a small chapel on the Acropolis, forming part of the double temple called Erechthæum. The following account will serve to remove every difficulty on this subject. “The *Erechthæum* was a double building, of which the eastern division was consecrated to the worship of *Minerva Polias*, the protectress of the city; and the western, including the northern and southern porticoes, was called the *Pandrosium*, and was sacred to *Pandrosos*, the deified daughter of Cecrops. On the same site had formerly stood the temple of *Erechtheus*; and from this circumstance, as well as from the fact that his altar still remained, the entire building retained the name of *Erechthæum*.” (*Stuart and Revett's Athens, abridged*, p. 37, seqq., Lond., 1837).—*Ἀθηνῶν καὶ Ποσειδῶνα διαλύσας*. Evidently a mere interpolation; certainly not needed.—*ἡ χώρα τῆς Ἀθηνῆς ἐκρίθη*, “the country was adjudged to be Minerva's.” The genitive of possession, where we may supply *εἶναι*.

LINE 1-2. *θυμῷ ὀργισθεῖς*, “incensed in soul.”—*Θριάσιον πεδίον*. The Thracian plain, in Attica, took its name from the



<sup>the</sup>  
**66** borough of Thia. It was famed for its fertility, which Aristotle (*Prob.*, 26, 17) ascribed to the effect of the south wind that blew from the sea. The inundation referred to in the text is mentioned also by Varro, as cited by St. Augustine (*Civ. Dei.*, 18, 9).

5-8. τυφλὸς τοὺς ὀφθαλμούς, "blind as to his eyes." The accusative of nearer definition.—ἤθελον. Supply οἱ θεοὶ.

12-15. ἀποκαταστήσαι. Supply αὐτῷ.—τὰς ἀκούας, referring to Tiresias, where we may supply τοῦ Τειρεσίου.—πᾶσαν ὀρνίθων φωνήν, "every note of birds," i. e., the notes of all kinds of birds.—σκῆπτρον, "a staff."—ὁμοίως τοῖς βλέπουσιν, "equally as well as those who see." Literally, "equally with those that see."

16-17. πρῶτα μὲν, &c. The first labour of Hercules was the slaying of the Nemean lion, which ravaged the country around Nemea in Argolis. The hero choked it to death, and wore the skin as a trophy.—Δεύτερον ἐν Λέρνῃ, &c. The second labour was the destroying of an immense hydra or water-snake, in the marshes of Lerna, in Argolis. Alcæus, the ancient poet, gave it nine heads; and Apollodorus the same number as Alcæus, making eight of them to have been mortal, and the middle one immortal. Others assign it a hundred heads, &c. (*Heyne, ad Apollod.*, 2, 5, 2.)

18-20. τὸ τρίτον αὐτ' ἐπὶ τοῖς, "thirdly, again, in addition to these labours." τοῖς is by poetic usage for τούτοις.—Ἐρυμάνθιον κάπρον. The Erymanthian boar, rushing forth from the mountain and forest of Erymanthus, in Arcadia, ravaged the country around Psopis.—χρυσόκερων ἔλαφον, &c. This was the stag, with golden horns, that frequented Mount Cerynæa, on the confines of Arcadia and Achaia. (*Pausan.*, 7, 25.)—πέμπτον δ', "fifthly thereupon."—ὀρνίθας Στυμφαλίδας, "the Stympheian birds," so called from their infesting the woods around the Lake Stympheia, in the northeastern angle of Arcadia.—ἐξεδίωξεν, "he chased away." Hercules drove away the birds by the noise of a brazen rattle (χάλκας κρόταλα) which he had received from Minerva.

21-23. Ἀμαζονίδος. This was the Amazonian Hippolyte. The seat of her rule was the country around the river Thermōdon, in Pontus.—ζωστήρα φαεινόν, "the bright girdle." The ζωστήρ of the Amazons, as delineated in ancient sculpture, passed around the hips, exactly like the one worn by the Homeric heroes. It was not, as some suppose, immediately below the bosom. (*Winckelmann, Gesch. der Kunst des Alt.*, vol. iii., p. 23.)—Αὐγείου πολλὰν κόπρον ἐξεκάθηρεν, "he cleansed away the abundant dung of Augæas," i. e., of the stables of Augæas. Hercules cleansed the stables of Augæas, king of Elis, by causing the collected waters of the Alphæus and Elian Penæus to pass through them. These stables, containing immense herds of cattle, had never before been cleansed.—ἐκ Κρήτηζε, an old poetic form of expression, tinged with pleonasm, for the later ἐκ Κρήτης. The ordinary termination is -θεν, but here the final ν is omitted in order to keep the preceding vowel short, which would otherwise be long by position. This is very frequently done.—ἤλασσε, from ἐλαύνω.—ταῦρον. According to the ancient mythologists, this bull, after having been brought to Eurystheus by Hercules, was set at liberty, and, passing over the immediate country to the Marathonian plain, became known as the Marathonian bull, subdued by Theseus. (*Apollod.*, 2, 5, 7.)

24-27. Διομήδεος ἵππους. The horses of Diomedes, king of the Bistones in Thrace. They were fabled to have fed on human flesh.—ἔγαγεν, "he brought (to Mycenæ)."—Γαρύονον. According to Apollodorus (2, 5,

10), Geryon had a triple body, appearing as one down to the stomach, but branching off into three from the flanks and thighs.—'Ερυθείας. Erythea, according to Apollodorus, was an island on the coast of Spain, and identical with Gadeira (Gades, or Cadiz). This, however, is all fable.—'Αἶδαο, an old poetic form for ἄδου.—ἔνεγκεν, from φέρω.—χρυσέα μήλα, "the golden apples (of the Hesperides)."

29-30. διενέγκας, from διαφέρω.—τὴν οἰκουμένην, "the habitable world." Supply γῆν.

LINE 3-4. 'Αλκμήνης. Alcmena, the mother of Hercules.—'Αμφιτρύωνα. Amphitryon, the reputed father of the hero.

9-13. ὥς δὲ ἔμαθεν ἄνθρωπον ὄντα, "but when he perceived that he was invulnerable." He observed that the arrows did not penetrate.—τὴν ἑτέραν εἰσοδόν, "the one entrance:" ἕτερος, like alter in Latin, refers to one of two.—κατέσχευεν ὕγχων, "he kept squeezing it." Literally, "he held on, squeezing it."

15-24. ἐπέταξεν. Supply Εὐρυσθεύς.—ὄρνεις. Pausanias (8, 22) calls them ἀνδροφάγοι. According to some of the poets, they had iron wings, and shot forth their plumes from them like so many arrows.—χάλκεα κρόταλα, "a brazen rattle." Apollonius Rhodius (2, 1055) calls the instrument in question, χαλκείην πλατύγην.—ἐτόξευσεν αὐτάς. According to others, he merely drove them away. Compare the poetic extract just given.

28-34. ψαύοντα γὰρ γῆς, &c., "for it happened that he became very strong, whenever he touched the earth." Literally, "when touching."—διέξει, from διέξειμι.—ἔθυνεν, "used to sacrifice."—τὴν ἐπιστήμην, "in his knowledge." Accusative of nearer definition.

LINE 2-12. προσεφέρετο, "was in the act of being brought near."—καθεσθέντες, from καθέζω, and used in a middle sense.—τὸν Ἑλέου βωμόν. The altar of Mercy stood in the middle of the ἀγορά or forum. (Pausan., 1, 17.)—λέγοντος, "bidding them," put for κελεύοντος.—οἱ Ἀθηναῖοι, &c., instead of οἱ Ἀθηναῖοι οὐκ ἐξέδοσαν, ἀλλὰ πόλεμον ἐπέστησαν.—Ἵλλος, one of the sons of Hercules.—κερκίσι. Heyne prefers κερκίδι in the singular.

14-20. διὰ τὰς ἀπὸ τῆς, "in consequence of the plots of their step-mother," i. e., of Ino. Literally, "in consequence of the plots proceeding from their step-mother." The preposition ἀπὸ imparts additional strength to the meaning, as is apparent from the literal translation.—αὐτῶν, referring to Phrixus and Helle.—κατὰ τινὰ θεῶν πρόνοιαν, "in accordance with a certain providential admonition on the part of the gods."—ἀποπεσεῖν, from ἀποκίπτω.—ἦν, for καὶ ταύτην. The plainer Greek for the whole clause would be, ἡ ἐπ' ἐκείνης Ἑλλάσποντος ὀνομασθῆναι λέγεται.—κατενεχθῆναι, from καταφέρω.

24-29. ἐκπεσεῖν, depending on μυθολογοῦσι understood.—ἀπενέγκωσι, from ἀποφέρω.—καταδείξαι θύειν τοὺς ξένους, "he introduced the custom of sacrificing strangers." More literally, "he pointed out, or indicated, the sacrificing of strangers."—τολμήσαι, optative mood, and the final syllable being long, the acute stands, of course, on the penult. On the other hand, in τολμήσαι of the infinitive, the final syllable is considered short in accentuation, and hence the circumflex accent is placed on the penult, the first acrota mfin. acc. being always accented on the penultimate syllable.

31-32. φυλάσσειν, "to beware of." Literally, "to guard himself

## NOTES ON PAGES 68, 69, AND 70.

**68** against." Observe the force of the middle.—*ἔγνω*, "he understood not."—*ἔγνω*, "he discovered its meaning."

**69** LINE 1-7. *ἐν τοῖς χωρίοις*, "in the country." More literally, "in the fields."—*καὶ τὸν χρησμὸν συμβαλὼν*, "and having compared the oracle," i. e., with the condition in which he saw Jason; namely, *μονοσῶν δαλος*.—*τί ἂν ἐποίησεν*, "what he would do."—*ἐξουσίαν ἔχων*, "in case he had the power." *ἐξουσίαν ἔχων* is here equivalent to *εἰ ἐξουσίαν ἔχει*.—*πρὸς τινος τῶν πολιτῶν*, "by one of his own countrymen." More literally, "by one of the citizens."—*προσέταττον ἂν αὐτῷ*, "I would order him."

12-17. *Ἀθηνῶς ὑποθεμένης*, "Minerva having suggested the idea," i. e., at the suggestion of Minerva.—*φωνῆεν ξύλον*, "a vocal beam." Literally, "a speaking piece of timber."—*χρωμένῳ δὲ θεῷ, &c.*, "the god directed Jason, on his consulting the oracle." Supply *ἰύσωνι* after *χρωμένῳ*.—*ὁ θεός*, referring to the deity, whose oracle was consulted, probably Apollo at Delphi.—*συναθροίσαντι*, "after he had collected together."

18-29. *ἀναχθέντες*, "having weighed anchor." Passive for the middle.—*προῦλεγε*, for *προέλεγε*.—*τὰ μέλλοντα*, "the future." Literally, "the things about to happen." Supply *γίγνεσθαι*.—*μητρὶνι*. *Idæa*. (*Apollod.* 3. 15. 3.)—*τοὺς ἰδίους παῖδας*, referring to his two sons Plexippus and Pandion, whom he had by his previous wife Cleopatra. (*Apollod.*, l. c.)—*ἐπεμψαν δὲ αὐτῷ οἱ θεοί*, "thereupon the gods sent against him."—*ὀλίγα ὄσα*, "only a few."—*προσενέγκασθαι*, "to carry them to his lips," from *προσφέρω*. Observe the force of the middle.

30-35. *τὰ περὶ τοῦ πλοῦ*, "the things relating to their voyage."—*τράπεζαν ἔδεσμάτων*. Supply *ἀνάπλεων*, as agreeing with *τράπεζαν*.—*κατεπτάσαι*, from *καθίπταμαι*.—*ἦν δὲ χρεὼν*, "now it was fated."

**70** LINE 1-3. *ὅτε ἂν*, equivalent to *ὅταν*.—*μὴ καταλύωσι*. Supply *τὸ διωκόμενον*.—*Ἐχινάδων*. Apollodorus, from whom this is taken, makes a singular error here in geography. The islands called Echinades were at the mouth of the river Achelous, which separated Acarnania from Ætolia, whereas the Strophades were far to the south, off the coast of the lower part of Elis. It cannot be said in his defence, that the earlier name of the Strophades was probably Echinades, and that there were thus two clusters of the same name: for the first name of the Strophades was *Πλωταί*, the *Flotæ*. (*Heyne, ad loc.*)

5-8. *γενομένη κατὰ τὴν ἡϊόνα*, "having reached the shore."—*πίπτει*, "she falls and dies."—*Ἀπολλώνιος*. Apollōnius, the author of a poem on the Argonautic expedition.—*δούσας*, accus. plur. fem. 2d aor. part. act. of *δίδωμι*.

12-13. *τῶν κατὰ τὴν, &c.*, "that are at the entrance of the Euxine." The Symplegades were at the upper extremity of the Thracian Bosphorus, where it opened into the Euxine Sea—*συγκρουόμεναι δὲ ἀλλήλαις*. Hence their name, from *σύν*, "together," and *πλήσσω*, "to strike," or "dash." They were also called *Cysnæ* (*Κυνεαί*), from their dark colour.

19-27. *καταφρονούντας*, "despising them," i. e., caring nothing for their threatening movements.—*ἐὼν δὲ ἀπολομένην*. Supply *ἰδῶσιν αὐτὴν*.—*μὴ πλεῖν βιάζεσθαι*, "not to force a passage." Literally, "not to force a sailing (through)."—*ἡ σύμπτωσις*, "the collision."—*συλλαβομένης Ἡρας*, "Juno having aided."—*τὰ ἄκρα τῶν ἀφλύστων, &c.*, "the ship having the extremity of her stern ornaments shewn away."—*ἑστῆσαν*, "stood still."—*σῆναι παντελῶς*, "to stop completely."

28-36. Θερμώδοντα καὶ Καύκασον. The Thermodon was a river of Pontus. Of course a considerable intervening space of coast must be imagined between this and what the writer calls Caucasus.—ἐπιταγέντα, from ἐπιτύσσω.—ὑπέσχετο, from ὑπισχνέομαι.—ἐφύσων, from φύσσω.—τούτους, &c. The order is, ἐπετύσσετο αὐτῷ ζεύξαντι τούτους σπείρειν ὁδόντας δρόκοντος.—ζεύξαντι, "after he had yoked."

LINE 1-2. εἶχε γὰρ, λαβὼν, &c., "for he had in his possession, having received them from Minerva, the one half of those which Cadmus had sown at Thebes." The expression εἶχε λαβὼν is more definite than εἰλήφει would have been, and is analogous, moreover, to the Latin habebat acceptas.—ὢν, by attraction for οὗς. The full clause would be τοὺς ἡμίσεις τούτων ὁδόντων οὗς, &c.—ἐσπείρειν, the aorist.

4-8. αὐτοῦ ἔρωτα ἴσχει, "conceives a passion for him."—τῆς Ὠκεανοῦ, "the daughter of Oceanus," i. e., one of the Oceanides.—ἐγχειριεῖν, Attic contracted future for ἐγχειρίσειν, from ἐγχειρίζω.—ὁμόση, from ὁμνυμι.

10-11. φάρμακον, "an unguent," i. e., a magic preparation.—καταζευγνύναι μέλλοντα, "when about to yoke." The whole clause, being arranged at the same time in the order of construction, is equivalent to καὶ ἐκέλευσεν αὐτὸν, μέλλοντα καταζευγνύναι τοὺς ταύρους, χρίσαι τούτῳ τὴν τε ἀσπίδα, &c.

14-17. ἐδήλωσε δὲ αὐτῷ, "she pointed out to him, moreover," i. e., she warned him.—μέλλειν ἀναδύεσθαι, "will arise." More literally, "are going to arise."—καθωπλισμένους, "in full armour"—οὗς ἐπειδὴν, &c., equivalent to καὶ ἐπειδὴν θεύσεται αὐτοὺς ἀθρόους.—ὑπὲρ τούτου, "by reason of this," i. e., by reason of the stones being cast among them.

19-25. χρισόμενος, "having anointed himself," i. e., his person and his arms. Observe the force of the middle.—ὁρμήσαντας, "having rushed upon him."—ἀνέτελλον. The imperfect here is very graphic. The armed men kept rising from the ground as fast as he sowed the teeth.—ὅπου πλείονας ἔωρα, "where he saw a number (collected together)." Literally, "more (than one or two)." The imperfect ἔωρα shows that the reference here is to detached parties.—μαχομένους πρὸς ἀλλήλους. They fell into a dispute with one another about the stones, imagining that some one of their own number had thrown them.

28-36. νυκτὸς, "by night." Part of time is put in the genitive.—φωλάσσοντα. Supply αὐτὸ.—τοῖς φαρμάκοις, "by her magic preparations," i. e., by throwing it something to eat, which lulled it to sleep.—ἀπογνοῦς, "having given up all idea of," from ἀπογιγνώσκω.—ταύρου αἷμα σπασόμενος, "having drunk bull's blood." This was a very common mode of self-destruction among the ancients.

LINE 4-8. περὶ ὧν ἡδίκηθη, "for the things in which he had been wronged," i. e., for the injuries he had received at the hands of Pelias: ὧν is by attraction for αὐτῶν, and the clause is equivalent to περὶ τῶν ἀδικημάτων αὐτοῦ ἡδίκηθη ὑπὸ τοῦ Πελίου.—καιρὸν ἐξεδέχετο, "he waited for an opportunity."—αὐτῷ δίκας ὑποσχῆ, "may render him full atonement." ὑποσχῆ from ὑπέχω. Observe the force of the plural in δίκας.

10-12. διὰ φαρμάκων, "by means of drugs."—νέον, "young again."—τοῦ πιστεύσαι χάριν, "for the sake of inspiring them with confidence." Literally, "for the sake of their trusting (in her)."—πιστεύσασαι, "having confided."

16-22. φῶν, "by singing," i. e., by the power of song.—δηχθείση

## NOTES ON PAGES 72, 73, AND 74.

**72** from δάκνω.—εἰς ἄδου, "to Hades." Supply δάμα or δίκον.—  
ὑπέσχετο, from ὑπισχνέομαι.—πορευόμενος, "as he goes along,"  
i. e., on his way back to the upper world.—ἀπιστῶν, "disobeying," equiv-  
alent here to ἀπειθῶν.

25-34. τὴν ἡλικίαν, "in years." Accusative of nearer definition.—  
παραχωρῆσαι τοῦ τεθρίππου, "to yield up to him his four-horse car."  
Literally, "to retire from his four-horse car (for him)."—κρατεῖν τῶν ἡνιῶν,  
"to manage the reins." Literally, "to control the reins." The verb  
κρατεῖν here governs the genitive, as being equivalent, in fact, to κράτος  
ἔχειν.—ἐξενεχθῆναι, from ἐκφέρω.—πλανωμένους, "wandering." Middle  
voice.—καὶ ποιῆσαι τὸν νῦν, &c., "and formed the circular path which is  
now called the milky way," i. e., the arched or curved path.—ἐπὶ τοῖς γε-  
γενημένοις, "at what had taken place."

**73** LINE 2-8. τὰς ἐκβολὰς. The ancients gave the Po seven mouths.  
—τοῦ νῦν καλουμένου, "of what is now called."—τὸ δὲ παλαιὸν  
προσαγορευομένου, "but was anciently styled."—κατ' ἐνιαυτὸν, "yearly."  
—ἀποτελεῖν, "makes."

10-16. καὶ πῦρ, "fire also."—ἐν νάρθηκι, "in a stalk of the serula."  
The νάρθηξ of the Greeks is our *serula*, or *giant fennel*. It is a large  
plant, growing to the height of six or eight feet. The stalk is thick, and  
full of a fungous pith, fit for tinder, and used for that purpose even at the  
present day in Sicily. Hence the fable, that Prometheus stole the celestial  
fire, and brought it to earth in a stalk of the serula. (Consult Martyn, ad  
Virg., *Eclog.*, 10, 25.)—ῥοσθετο, from αἰσθάνομαι.—προσηλωθεὶς, follow-  
ing διετελέσε in construction.—ἀριθμὸν, "for a period." Literally, "for  
a number."—αὐξανόμενον, "which grew again." Literally, "increasing."  
—κλαπέντος, 2d aor. part. pass. of κλέπτω.

19-23. βασιλεύων, governing the genitive, as being equivalent to βασι-  
λεὺς ὢν.—πρώτην γυναῖκα, "as the first female."—τὸ χαλκοῦν γένος,  
"the brazen race," i. e., the race of the brazen age.—ὑποθεμένου, "having  
suggested the idea."—ἐνθήμενος. Observe the force of the middle, as im-  
plying that this was done for his own benefit.

26-35. εἰς τὰ πηλσίον, &c., "to the lofty mountains that were near."  
Supply ὄντα after πηλσίον.—νύκτας ἰσας, "an equal number of nights."  
—κυκεῖ, for καὶ ἐκεῖ.—Διὶ Φυξίῳ, "to Jove, the god of escape," i. e., who  
affords the means of escape, or who facilitates escape.—οὓς μὲν, &c., "as  
many as," &c. Literally, "what ones."—ὅθεν καὶ λαοὶ, &c., "whence also  
they, who were thus produced, were figuratively called λαοὶ from the word  
λῆας, 'a stone.'" With ὠνομάσθησαν supply οἱ οὕτως γεγεννημένοι. The  
etymology given in the text is, of course, good for nothing.

**74** LINE 1-3. ἑαυτὸν εἶναι Δία, "that he himself was Jove." As  
emphasis is here required, the pronoun is not only expressed, but  
also put in the accusative.—ἐκείνου, "from that deity."—ἐξηραμμένας, from  
ξηραίνω.—λεβήτων χαλκῶν. The dried hides would produce a rattling,  
the brazen caldrons a hollow, rumbling sound. Salverte sees, in the  
legend of Salmones, an account of one who understood, even in that dis-  
tant age, the art of drawing down the electric fluid from the clouds, and  
producing, in this way, the most fearful explosions. (*Des Sciences Oc-  
cultes*, vol. ii., p. 160.)

14-19. καὶ αὐτοὶ, "themselves also," i. e., in like manner.—παύσασθαι,  
"to cease from." Literally, "to cause himself to cease from."—ἅμα μὲν,  
"both."—ἅμα δὲ καὶ, "and at the same time also."—μνησικακῶν, "en-  
ter-

## NOTES ON PAGES 74, 75, AND 76.

harbouring secret resentment against them." More plainly and literally, "harbouring a grudge against them."—ὁμολόγει, "agreed to." 74  
—ὡς δὲ ἐκληρώσαντο τοὺς γάμους, "and when they had arranged by lot their respective nuptials," i. e., had drawn lots for their respective brides.

23-28. ἐν τῇ Λέρνῃ, "in the marsh of Lerna." Supply λίμνη.—ἐκάθησαν. They are said to have been purified with the water of the Lernean marsh or lake, a circumstance that gave rise subsequently to certain mystic rites called Lerneæ.—εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν, "he gave as prizes, in a gymnastic contest, to those who conquered." More literally, "he gave, for a gymnastic contest, to those who conquered." Danaus appointed games, in which his daughters were assigned as prizes to the victors.

31-34. ἔχοντι γὰρ αὐτῷ, "for he having." To be rendered as if it were the dative absolute. In strictness, however, the dative αὐτῷ is connected in construction with κοιμωμένῳ. Hence the literal translation will be, "for unto him having," or "since for him having."—κοιμωμένῳ, "as he slept."

LINE 2-7. τῷ δυναμένῳ λῦσαι, "to him that was able to solve it," 75  
i. e., to whosoever was able, &c.—δι' ἀπορίαν, "through an utter inability (to explain it)."—ἦν δὲ τὸ προτεθὲν, &c., "now what was proposed by the sphinx was this."—τί ἐστὶ τὸ αὐτὸ, &c., "what animal is at the same time a biped," &c. Literally, "what same animal is a biped," &c.—ἀλλ' ὁπόταν, &c. This and the succeeding line are not in the text of Diodorus Siculus, from whom the remainder of the extract is taken, but are part of a poetical version of the enigma of the sphinx.—πλείστοισι πόδεσσι, poetic forms for πλείστοις ποσί.—ἐνθα, equivalent here to τότε. The order of construction is, ἐνθα μένος πέλει (i. e., ἐστὶν) ἀφανρότατον νοῖοισιν (for γυίοις) αὐτοῦ.

8-14. ἀπορουμένων, "being completely at a loss."—ἀπεφάνετο, "explained it." Literally "showed forth (its meaning for himself)," i. e., from his own resources of mind.—ἄνθρωπον εἶναι τὸ προβληθὲν, "that the thing proposed for consideration was man." προβληθὲν, from προσάλλω.—τὴν μητέρα, "his mother," referring to Jocasta.—τῷ λύσαντι, &c., "who was proposed as a prize to him that solved the enigma," i. e., to whosoever should solve it.

17-20. ἐπὶ τὸν αὐτῆς γάμον, "in quest of her hand." More literally, "on account of a union with her," or "for her marriage."—ἐδέδοικει, "was afraid." As δέδοικα has the force of a present ("I am afraid"), so the pluperfect here is to be rendered as an imperfect.—κριθέντος, "having been selected."—προκριθεὶς, "selected in preference to the rest." Observe the force of πρό.

24-36. Ἡ Θέτις, "the goddess Thetis." Observe the force of the article.—ἐγκρυβεῖσα, 2d aor. part. act. of ἐγκρέπτω.—ὃ ἦν αὐτῷ, &c., "what was mortal in him being derived from his father."—μεθ' ἡμέραν, "by day." Literally, "after day (was come)."—ἐπιτηρήσας, "having watched her."—πρὸς Νηρείδας. She was one of the Nereids, or sea-nymphs.—ὑπερέβαλεν, "surpassed (all human efforts)." More freely, "was excessive." We may supply πᾶσαν ἀνθρωπίνην δύναμιν, or something equivalent.

1-10. οἱ προεστώτες τῶν πόλεων, "the rulers of the (different) 76  
cities." More literally, "they who stood at the head of," &c.—τάχιστ' ἂν εὐρίσθαι, "that they would very speedily find." Observe the force of the middle, literally, "that they would find for themselves."—

## NOTES ON PAGES 76. AND 77.

**76** *τυχόντες*, "having obtained." Literally, "having met with." *τῶν Ἑλλήνων*, "in behalf of all the Greeks." Literally, "a common altar of the Greeks."—*ὧν διετέλεσεν*, "he continued to live."—*Κόρη, Proserpina*.—*παρεδρεύειν ἐκείνοις*, "to sit as a judge with those deities." i. e., to be an associate judge (or what the Romans called an assessor, who sat by the side of the prætor, and aided him with his counsel in deciding). In the same way Æacus became a *πύρεδρος* to Pluto and Proserpina.

12-16. *τῶν ἀριστείων*. The "prize of valour," on this occasion, was Hesione, daughter of Laomedon.—*Θέτιδι τῇ Νηρέως, &c.*, "united himself with Thetis, the daughter of Nereus, a mortal with an immortal."—*καὶ μόνου τούτου, &c.*, "and they say, that, at the nuptials of this individual alone, of all that ever existed, was a marriage song sung by the gods."—*τῶν προγεγεννημένων*. Literally, "of those that had previously been."

18-28. *Οἱ*, equivalent here, as standing at the head of a clause, to *οὗτοι*. A similar usage occurs in the case of *qui*, in Latin.—*ἐπὶ τοῖς Βαρβύροις*. The allusion here is to the Trojan war.—*ἐκατέρωθεν*, "on either side," i. e., on the side of the Greeks and that of the Trojans.—*ἀπολειφθέντος*, "having been left behind." More literally, "having been left out"—*τῶν ἄλλων οὐδενός*, "to no one of the other (Grecian) warriors."—*ἐπειδὴ Τροίαν συνεξείλεν*, "when he had aided in taking Troy." *συνεξείλεν*, from *συνεξαιρέω*. Observe the force of *σύν* in composition.—*ἀφικόμενος εἰς Κύπρον*. He was banished from Salamis by his father, for not having avenged the death of his brother Ajax.

30-35. *τοὺς διφυεῖς*, "the race of twofold nature," i. e., man and horse.—*ἐπauπεν*, "quelled." Literally, "caused to cease."—*τὸ γένος*, "the entire race," referring to the Centaurs.—*δασμὸν*, "as a tribute."—*οὗς ἰδὼν*, "having seen whom." More freely, "and when he saw these." Equivalent to *καὶ ὡς εἶδε τούτους*.

**77** LINE 3-5. *τῆς φύσεως*, "the creature."—*τοὺς μὲν παῖδας*, "the youths and maidens." Analogous here to our common English expression, "the young people."—*οὕτως δεινοῦ προστάγματος*, "from so dreadful a tribute imposed upon it."

## DIALOGUES.

7-11. *οἶσθα*, "dost thou know?" by syncope for *οἶδασθα*, and this, with what grammarians call the Æolic paragoge, for *οἶδας*.—*τὴν καλὴν*, "the beautiful girl." Supply *παῖδα*.—*τὴν Ἰὼ λέγεις*, "thou meanest Io." The article here becomes very graphic in a literal translation: "thou art talking of the Io," i. e., the far-famed Io.—*ἐκείνη*, "that Io."—*τῷ χρόπῳ ὃ ἐνηλλάγη*; "but in what way was she changed?" *τῷ* is here the Attic form for the interrogative *τίνι*.—*ἐνηλλάγη*, from *ἐναλλάσσω*.

12-15. *ἀλλὰ καὶ, &c.*, "nor this alone, but she has also contrived," &c. The particles *ἀλλὰ καὶ* are here elliptical. Supply as follows: *οὗ μόνου δὲ τοῦτο ἐποίησε ἀλλὰ καὶ, &c.*—*τῇ κακοδαίμονι*, "against the unhappy girl." Supply *παῖδι*.—*Ἄργον τοῦνομα*, "Argus, by name." Literally, "as to his name." *τοῦνομα* for *τὸ ὄνομα*.—*ἐπέστησεν*, "she has placed over her," from *ἐπίστημι*.—*ἐκπνος ὦν*, "being sleepless himself."



17-22. καταπτάμενος, "having flown down," from καταπέτομαι. Page  
77  
—ἐκεῖ πού, "somewhere there."—ἴσιν ποιήσων, "make her Isis."

Iris was a celebrated Egyptian deity, and both she and Io were, in fact, types of agriculture and fertility. Hence the identity here alluded to.—τὸ λοιπὸν, "for the time to come." Neuter accusative of the adjective taken as an adverb. It is, in fact, however, an elliptical expression, and the same as τὸ λοιπὸν μέρος τοῦ χρόνου.—τοῖς ἐκεῖ, "to those who are there," i. e., to the Egyptians. Supply, for a literal translation, τοῖς ἀνθρώποις οὖσιν ἐκεί.—καὶ τὸν Νεῖλον ἀναγετω, "and let her raise the Nile," i. e., let her preside over the inundations of the Nile. As the fertility of Egypt depended on the overflowings of the Nile, Isis, the great type of fertility, would, of course, be supposed to preside over and regulate these.—ἀνέμους Isis, as the great parent of fertility, sends genial winds.—σώζετω τοῦ πλεόντας. Isis, as the sender of mild and genial winds, would also be invoked by mariners in tempests. Hence the custom of dedicating votive tablets to this goddess after escapes from shipwreck. (Schol. ad Juv. Sat., 12, 17.)

23-28. ἔγω γὰρ, "for I am come."—ἔχων τὸν πέλεκυν ὀξύτατον, "having here my sharpest axe." Jacobs thinks that the article might better be away. It appears to us, however, purposely introduced to indicate something of gesture. Vulcan holds out the axe before Jupiter, while he describes its good qualities.—εἰ καὶ, &c., "sharp enough, even if it should be necessary." &c. The clause begins elliptically, and we must supply ἄλῃς ὅβιν ὄντα, as implied in ὀξύτατον, that goes before.—ἀλλὰ διέλε, "divide, then." The particle ἀλλὰ is here elliptical. We may supply as follows, giving ἀλλὰ, at the same time, its literal meaning, "Make no delay, therefore, but divide." διέλε is from διαιρέω—κατενεγκών, "having brought it down." Supply αὐτόν, i. e., τὸν πέλεκυν.—πειρᾷ μου, εἰ μέμνη; "art thou making trial of me, if I be mad?" i. e., art thou trying whether I am mad or not? πειρᾷ, from πειρῶμαι, the middle voice implying that Jove does it from some motive best known to himself.—μέμνη, from μαίνομαι.—πρόσταττε δ' οὖν τῷ ἀληθές, "command then in real earnest." The particle οὖν implies here some such train of thought as this on Vulcan's part: "This surely cannot be thy intention, command then," &c.—τῷ ἀληθές, for τὸ ἀληθές, the neuter accusative of the adjective taken adverbially.

LINE 1-4. διαιρεθῆναι, supply θέλω, or else προστάτω from 78  
the previous sentence.—οὐ νῦν πρῶτον, &c. Jupiter alludes to Vulcan's unceremonious expulsion from the skies, on a previous occasion, when he alighted, after his fall, on the island of Lemnos.—ἀλλὰ χρὴ καθικνεῖσθαι, &c., "thou must come down, then, with thy whole soul, and not delay," i. e., must come down with thy axe; must fetch a blow.—αἷ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν, "which confuse my brain." Literally, "which turn my brain topsyturvy."

5-8. ὄρα, "take care." More literally, "look out."—θαρρῶν, "being of good courage." More freely, "and be not afraid of the consequences."—τὸ συμφέρον, "what is good for me."

9-10. κατοίσω, from καταφέρω. Supply αὐτόν.—τί γὰρ χρὴ ποιεῖν, &c., "for what is one to do when thou orderest?" i. e., what else can one do when thou orderest, but obey thy orders? On the absence of the negative from the expression τί χρὴ ποιεῖν, where one at first view might think it ought to be inserted, consult the remarks of Hemsterhuis, ad Luc., D. M., 8—Some editions have, immediately after this, in the text, the words



## NOTES ON PAGE 78.

**78** *Ἡφαιστος* διατέμνει τοῦ Διὸς κρανίον, enclosed in brackets. These, however, form no part of the dialogue, and are merely a gloss that has crept into the text.

10-13. τί τοῦτο; After the words σοῦ κελεύοντος, Vulcan is supposed to bring down his axe upon Jupiter's head, when Minerva immediately springs forth in full armour, and Vulcan, starting back in surprise, exclaims, 'What's this?'—εἰκότως γοῦν, "with good reason then."—τηλικαύτην ἐπὶ τῇ μήνιγγι, &c., "nourishing alive beneath the membrane of thy brain virgin of such a size, and that, too, in full armour."—ἥ που στρατοπέδου, &c., "thou hadst indeed, it would seem, without knowing it, a camp, not a head (upon thy shoulders)." The particle ἥ is affirmative and που conjectural, and hence, when combined, they denote something as very probable, though not demonstrable. They may be rendered, therefore, by "it would seem indeed," "doubtless," "in all probability," &c.—ἐλελήθεις ἔχων, literally, "thou wast escaping thy own observation in having," the pluperfect being rendered as an imperfect: ἐλελήθεις, from λανθάνω.

14-17. πυρρικήζει, "dances the Pyrrhic dance." This was danced in full armour, and was accompanied with a brandishing and clashing of arms on the part of the performer.—καὶ ἐνθουσιᾷ, "and is full of martial fury."—καὶ τὸ μέγιστον, "and above all." Literally, "and what is greatest."—γλαυκῶπις μὲν, "she has, to be sure, eyes of a bluish-green."—κοσφαί, "sets off to advantage." The meaning of the whole sentence is this: Minerva's eyes are, like those of the lion, &c., of a bluish-green; and have, therefore, a kind of threatening and fear-inspiring expression; the polished helm, however, serves to remedy this defect, and makes, in fact, the peculiar expression of her eye suit very well with her warlike attire.

In this dialogue, as in so many others, Lucian seeks to ridicule the popular mythology of Greece. The true meaning, however, of the legend which he here derides, is extremely beautiful. Minerva typifies the thought of Jove, and this thought springs forth from the head of the deity, pure, fully-formed, and resistless.

19-26. ὥσπερ ἄνθρωποι, "like mere mortals."—ἀλλὰ ἐθέλεις, &c., "why? dost thou wish, oh Jupiter, that this drug-dealer here recline above me?" i. e., have a higher seat than myself at table. The reference is to a higher place on the same couch: τουτονι, Attic for τοῦτον, denotes contempt here, and is indicative of gesture.—καὶ γάρ εἰμι, "for I am even."—ὦ ἐμβρόντητε, "thou thunder-stricken wretch!" The term ἐμβρόντητος carries with it a double meaning, and implies injury done not only to the physical, but also to the mental, powers, producing stupidity, partial or total idiocy, &c.; and this combined idea must be kept in view in the present passage. Compare the Latin *attonitus*.—ἥ διότι, "is it because."—ἃ μὴ θέμις ποιοῦντα, "for doing things which are not lawful." He was struck with lightning for restoring mortals to life. The last one so restored was Hippolytus, son of Theseus.—μετείληφας, from μεταλαμβάνω, Attic for μεταλελήφας.

27-30. ἐπιλέλυσαι γὰρ καὶ σὺ, &c., "what? hast thou, oh Hercules, on thy part, forgotten that thou wast burned on Mount Ceta, in that," &c. Observe the force of καὶ, literally, "also." The particle γὰρ refers here to something understood, and hence we may supply, and translate more literally, as follows: "(why talk in this way?) for hast thou, oh Hercules," &c.—Οἷτῳ, the funeral pile of Hercules was erected on Mount Ceta, in the lower part of Thessaly, near the sea.—οὕκον ἴσα καὶ ὁμοία, &c., "as

## NOTES ON PAGES 78 AND 79.

have by no means lived on an equal footing, and in the same way," Page 78  
i. e., thou and I have by no means, &c. The student will distinguish between οὐκουν with the acute accent, as here, and οὐκοῦν with the circumflex on the last syllable. This last has the meaning of "therefore," whereas the former is a negative particle. The adjectives ἴσα and ὁμοία are used as adverbs here, and βεβίωται is taken impersonally.—ὅς εἰμι, "I who am."—τοσαῦτα δὲ πεπόνηκα, "and have gone through so great labours."

33-34. τῶν φαρμάκων, "some of your drugs." The genitive here refers to a part, and is also expressive of great contempt.—ἐπιδεδειγμένος, from ἐπιδείκνυμι.

LINE 1-3. εὖ λέγεις, "thou sayest well," i. e., thou art right in 79  
what thou sayest about my being useful to the sick.—ὅτι, "seeing that."—ὑπ' ἁμφοῖν διεφθαρμένος τὸ σῶμα, "having thy body all marred by both causes." More literally, "spoilt as to thy body."—τοῦ χιτῶνος. The words χιτῶνος and πυρός are put in apposition with ἁμφοῖν. The reference in χιτῶνος is to the garment sent by Deïanira to Hercules, and which had been poisoned with the venom of the Lernean hydra. The term πυρός, on the other hand, alludes to the funeral pile on Mount Œta.

4-6. εἰ καὶ μηδὲν ἄλλο, "even if I did nothing else." Supply ἐποίησα.—οὔτε ἐδούλευσα. Hercules served Omphale, queen of Lydia, for three years.—οὔτε ἐξαινον ἔρια, "nor did I card wool." Hercules carded wool among the female attendants of the Lydian queen, while she arrayed herself in his lion skin, and bore his club.—πορφυρίδα ἐνδεδυκώς, "having put on a purple garment."—παιόμενος ὑπὸ τῆς Ὀμφάλης, "chastised by that Omphale." The article here denotes contempt.—ἀλλ' οὐδὲ μελαγχολήσας, &c., "no, nor did I, in a fit of madness, slay," &c. Literally, supplying at the same time the initial ellipsis, "I not only did not do this, but I neither, having become insane," &c. The allusion here is to the murder of his wife Megara, and her children.

8-15. εἰ μὴ παύσῃ, &c., "if thou cease not reviling me." The reference to instantaneous action, here implied by the aorist, is rendered still more apparent by αὐτίκα μάλα that follows after.—αὐτίκα μάλα, "this very instant."—εἴσει, 2d sing. fut. mid. of εἶδω, with the Attic termination.—ὥστε μὴδὲ τὸν Παιήονα, &c., "so that not even Pæon shall heal thee, all fractured as to thy skull." Pæon, the god of medicine, different here from Apollo. (Compare Heyne, ad Il., 5, 401.)—ἄτε καὶ ἀποθανόντα, "inasmuch as he even died."

16-18. καλὰ μὲν γὰρ, &c. An elliptical sentence, where we must understand before γὰρ, in construction, the words εἰκότως ὑπερήφανος εἶ, or something equivalent. "With good reason art thou proud, Latona, for he children also are handsome, whom thou didst bear unto Jove," i. e., for not only thou thyself art handsome, but the children are so likewise, whom, &c. The expression τὰ τέκνα ἔτεκες is equivalent here to τὰ τέκνα ἃ ἔτεκες. The whole remark is bitterly ironical, and the dialogue opens as a continuation of some previous conversation.—οὐ πᾶσαι, &c., "we goddesses are not all able to bear such children, Juno, as that Vulcan of thine is." A remark still more ironical than the observation of Juno. Equivalent to, "yes, my two children are handsome, to be sure, but thy Vulcan is far handsomer." Observe the force of the article with Ἡφαιστος.

20-22. ἀλλ' οὗτος μὲν ὁ χῶλός, &c., "and yet this same cripple is nevertheless useful for his part."—οἱ δὲ σοὶ παῖδες, &c., "whereas those chil-

## NOTES ON PAGES 79 AND 80.

<sup>Page</sup>  
**79** *dren of thine, the female one of them is," &c.* The nominative absolute often stands thus before clauses marking distribution, where we would expect to find the genitive. Thus the plain Greek would be, τῶν δὲ σῶν παιδῶν, ἡ μὲν ὑβρενικὴ πέρα, &c. We must imagine, in such cases, a slight pause after the nominative, indicative of feelings of some kind or other, which pause has the effect of interrupting the continuity of the sentence, and therefore a new clause begins immediately after it. Juno pauses here with a bitter feeling, as she contrasts in thought the deformity of Vulcan with the symmetry of Apollo and Diana.

24. πάντες ἴσασιν οἷα ἐσθίει, "all know what she eats." The allusion is to the Tauric Diana, or Diana worshipped in the Tauric Chersonese, the modern *Crimea*. Human sacrifices were offered to her, and sacrifices were regarded as the food of the gods. Juno purposely avoids, with well-feigned horror, to use the words ἐσθίει κρέα ἰνθρώπων, but employs a species of circumlocution.—ξενοκτονοῖσα. All strangers that came to the Tauric Chersonese, in earlier times, were sacrificed to Diana.

28-34. ἐργαστήρια τῆς μαντικῆς, "oracle-factories." Ironical. Literally, "workshops of divination."—τοὺς χρωμένους αὐτῷ, "those who consult him."—λοξῷ. Hence the epithet of Δοξίας, "the Loxian god," applied to Apollo, on account of the studied ambiguity of his answers.—ὥς ἀκίνδυνον εἶναι τὸ σφάλμα, "in order that a failure may be attended with no risk (to his credit)." Literally, "so as for the failure to be unattended by risk." Observe the peculiar construction here of ὥς with the accusative and infinitive, and consult the remarks of *Matthiæ*, G. G., § 545.—ἐπὶ τοιούτου, "from such a line of business as this."—πολλοὶ γὰρ. Supply εἰσί.—πλὴν οὐκ ἄγνοεῖται, &c., "the more intelligent, however, are not ignorant, that he is for the most part a mere wonder-worker," i. e., a mere juggler. Literally, "he is not, however, unknown to the more intelligent, as for the most part working wonders."—αὐτὸς γοῦν ὁ μύντις, &c., "accordingly, he himself, the god of prophecy, did not know," &c.

**80** LINE 1-5. τὸν ἐρώμενον. Hyacinthus.—οὐ προεμαντεύσατο δὲ, "he foretold not moreover unto himself."—καὶ ταῦτα, "although." Literally, "and that too."—τῆς Νιόβης, "than that poor Niobe," i. e., whose offspring your children so cruelly and unjustly slew. Observe the force of the article.—μέντοι, "and yet."—ἡ ξενοκτόνος, "she that kills strangers."

9-12. ἐγέλασα, "I have to laugh." The aorist here refers to a rapid action, commenced but a moment before in past time, but the effect of which, and the idea connected with it, run on into the present. Several examples of this peculiar usage are given by *Bernhardy*, *Wiss. Synt.*, &c., p. 381.—ὑπέδειπεν αὖν, "would have flayed." Marsyas contended with Apollo respecting skill in music, and was defeated, and flayed alive. Juno asserts, that, had the muses decided this contest fairly, they would have given the victory to Marsyas, and Apollo would have been the sufferer.—ἀθλῖος, taken here as an adverb, ἀθλίως.—ἀλούς, "having been conquered." Equivalent here to νικηθεῖς. The perfect act. and 2d aor. act. of ἀλίσκω have a passive signification.

13-19. ἐπεὶ ἐμυθεν ὀφθαλμοῖς, "when she perceived that she was seen — εξαγορεύσθ. from εξαγορεύω.—ἐπαφῆκεν. from επαφίημι.—τοῖς κύνεσσιν. The story of Actæon is given at page 63 of this volume —ταῦρος ὃς ἐγένετο. Alluding to the fables of Europa and Leda.

## NOTES ON PAGES 80 AND 81.

20-24. ἐγὼ μὲν, &c., "I for my part would feel ashamed." Page 80  
This implies, of course, that Jupiter, on the other hand, feels no shame.—*διεφθαρμένος ὑπὸ τῆς μεθύης*, "quite spoiled by his habits of intoxication." Observe the force of the article.—*μίτρα*, "with a head-band." The *μίτρα* was only worn among the Greeks by women, and was deemed effeminate for men. Bacchus is frequently represented with one in ancient sculpture, passing around the brow and confining the locks. Sometimes there are lappets hanging down at the side.—*μαινομέναις γυναιξί*, referring to the Bacchantes.—*παντί*, "everything else."

26-34. καὶ μὴν, "and yet."—*θηλυμίτρης*, "effeminate wearer of the head-band."—*τῶν γυναικῶν*, "than the women in his train."—*ὑπηγάγετο*, "subjected." Literally, "brought under his power." Observe the force of the middle.—*τοὺς ἐλέφαντας*, "their elephants."—*πρὸς ὀλίγον*, "only in a small degree." Equivalent to the Latin *paullulum*.—*ὀρχούμενος καὶ χορεύων*, "dancing and leading choruses."—*ἐνθεάζων*, "raving."

LINE 1-6. ὑδρίσας ἐς τὴν τελετὴν, "having treated his rites 81  
with contumely."—*κλήμασιν*, alluding to the story of Lycurgus, king of Thrace.—*τῆς μητρὸς*, alluding to the story of Pentheus, king of Thebes.—*παιδιᾷ*, "sportive trifling."—*οὐδεὶς φθόνος*, "this must not be grudged him." Supply *ἔστω*. Literally, "let there be no grudging (on this account)."—*αἰὼς ἂν νηφῶν οὕτος ᾖν*, "what kind of a person this one would be when sober," i. e., how brave and manly.

8-18. ἔστι γάρ. The particle γάρ here refers to a part of the conversation that had immediately preceded, and to some remark made by Maia, which calls forth the following reply from her son. "Why talk in this way? for is there." Maia probably had been recommending obedience and resignation to her son.—*μὴ λέγε, ὦ Ἑρμῇ, &c.*, "my dear Mercury, don't say any such thing."—*τί μὴ λέγω;* "why am I not to say it?" λέγω is here the subjunctive.—*ὅς τοσαῦτα πράγματα ἔχω*, "who have duties, so burdensome, to attend to."—*καὶ πρὸς τοσαύτας ὑπηρεσίας, &c.*, "and being distracted by so many offices."—*διαστρώσαντα τὴν κλισίαν*, "having smoothed down each couch." Literally, "the couch." *διαστρώσαντα* is from *διαστρώννυμι*. Hemsterhuis and others read *ἐκκλησίαν* for *κλισίαν*, as referring to the "place of assembly." The meaning will then be, "having arranged the place of assembly." This lection, however, though sanctioned by great names, appears to us to make an awkward pleonasm with *εἰθετήσαντα ἕκαστα*.—*καὶ διαφέρειν τὰς ἀγγελίας, &c.*, "and to carry about the messages which I may receive from him, running up and down the whole day." Mercury means, by this, that he is no better off than a mere *ἡμεροδρόμος*, or day-runner.—*ἔτι κεκονιμένον*, "while yet covered with dust," i. e., before I have had time to brush the dust off: perf. part. pass. of *κονίω*.—*πρὶν δὲ τὸν νεώνητον, &c.*, "before, too, this newly purchased cup-bearer came, I also used to pour out nectar." The allusion is to Ganymede, who was carried off from earth by the eagle of Jove, for the purpose of officiating as cup-bearer in the skies. The term *νεώνητον* appears to have reference to the legend of Jupiter's having given the famous steeds to Laomedon, as a recompense for the loss of his son.—*ἐνέχεον*, from *ἐγχείω*, and referring literally to the pouring of the nectar into the cups of the gods.

-19-27. δεινότατον. Supply *ἔστί*.—*μόνος τῶν ἄλλων*, "I alone of all."—*τῷ δικαστηρίῳ*. Referring to the tribunal in the lower world.—*ἐν παλαίστραις εἶναι*. Mercury presided over all the exercises of the palaestra.—*καὶ ἐκκλησίαις κηρύττειν*, "and to make proclamation in public assem-

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*δίδας*," i. e., and to officiate as crier in public assemblies upon earth. Mercury was regarded also as the god of criers, heralds, &c.—*καὶ ῥήτορας ἐκδιδάσκειν*. As the inventor of language, Mercury became the god of oratory.—*ἀλλ' ἐτι νεκρικὰ, &c.*, "but I must, distracted as I am, take part, beside this, in the affairs of the dead:" *μεμεριζόμενον* is from *μερίζω*.—*καίτοι τὰ μὲν τῆς Ἀἰδῆας, &c.*, "although the (two) sons of Leda are each (in turn) every other day in heaven or in hades." The reference is to Castor and Pollux. According to the old legend, Castor having been slain in an encounter (he being the mortal one of the two brothers), Pollux was inconsolable for his loss. Jove thereupon gave the latter his choice, of being taken up himself to Olympus and enjoying the honours of immortality, or of dividing them with his brother, and for the two to live day and day about in heaven and in the shades. Pollux chose the latter, and divided his immortality with Castor.—*καὶ ταῦτα κάκεινα*, "both these things as well as those:" *ταῦτα* applies to his duties in heaven, and *ἐκεῖνα* (literally, "those things yonder") to his offices on earth and in the shades.

28-33. *καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, "the sons of Alcmena and Semele also,"* i. e., Hercules and Bacchus. Hercules was the son of Jupiter and Alcmena; Bacchus the son of Jupiter and Semele the daughter of Cadmus. Supply *υἱοί*.—*γενόμενοι*, "although produced."—*ὁ δὲ Μαίης, &c.*, "whereas I, the son of Maia, (who is) the daughter of Atlas." The full clause would be, *ἐγὼ δὲ, ὢν ὁ υἱὸς Μαίης*. Mercury here prides himself on his descent, his mother being a goddess, and the daughter, too, of one of the earliest deities, whereas Hercules and Bacchus are the sons of mortal women.—*ὅρτι ἤκοντα*, "having just come."—*Ἀγήνορος θυγατρὸς*. Alluding to Europa.—*πέπομφε*. The perfect appears to be used here for the aorist *ἐπεμψε*. Compare *Matthias, G. G.*, § 502.—*ὀψόμενον*, "to see." Literally, "for the purpose of seeing."—*ἐπισκεψόμενον*, "to take a look at," i. e., to look, and see if all be well.

82 LINE 1-5. *ἰδέ*, "give a glance at."—*ὀλως ἀπηγόρευκα*, "I am completely tired out."—*ἂν ἤξιωσα πεπραῶσθαι*, "I would this very instant claim the privilege of being sold." Observe the force of the aorist, as indicating instantaneous action: *πεπραῶσθαι*, perf. infin. pass. of *πεπράσκω*. Observe the continuance of action here indicated by the perfect. Mercury does not wish to be sold merely for a season, but, as we would express it in common parlance, for good and all.—*ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες*, "as those (slaves) on earth do, who lead too burdensome a servitude." The allusion here is to one of the Athenian laws, by which any slave, who was treated in too harsh and burdensome a manner, might claim the right of being sold to some gentler master.—*ἐὰ ταῦτα, ὦ τέκνον*, "don't mind these things, my child." Literally, "let these things (be so)." In this usage of *ἐάω*, some understand a verb in the infinitive, such as *ἐκπίπτειν*, or *εἶναι*.—*πάντα*, "in all things."—*ὄντα*, "since thou art."—*σοβει*, "his."

9-12. *ἀφ' οὗ γε, &c.*, "from the time that I for my part exist and blow." In a literal translation the particle *γε*, which we have here applied to the person, imparts emphasis to *ἀφ' οὗ*. With *οὗ* supply *χρόνου*. The whole clause, with the ellipsis supplied, will be, *ἀπὸ τοῦτου τοῦ χρόνου ἀφ' οὗ γε χρόνου*.—*τίνα ταύτην λέγεις, &c.*, "what is this procession of which thou art speaking, Zephyrus?" Literally, "what this procession art thou speaking of?" i. e., of what procession art thou making mention in this? Observe the peculiar idiom, which appears to have a species of attraction

for its basis. The plain Greek would be, *τίς ἐστὶν αὕτη ἡ πομπή, ἣν λέγεις; ἢ, περὶ τίνος πομπῆς λέγεις;—ἢ τίνες οἱ πέμποντες ἦσαν;* "or who were they that made it?" Literally, "that sent it on its way."

13-17. ἀπελείφθης, "thou wast away from." More literally, "thou wast left behind by."—οἷον οὐκ ἂν ἄλλο, &c., "such a one as thou, in all likelihood, wilt never hereafter see." Observe the force of ἂν with the optative, as denoting uncertainty. The literal meaning of the clause is, "such a one as thou, in all likelihood, wilt never hereafter see another (to be)." —γὰρ. The particle is here elliptical, and we may supply some such phrase as οὐκ ἐδυνάμην ἰδεῖν αὐτό, "I couldn't help it, for," &c.—ἐπέπνευσα δέ τι, &c., "I had just blown, too, on a part of the Indian land, as much as lies along the shores of the sea." Observe the peculiar reference to time indicated by the aorist. The full clause, from ὅσα παράλια, &c., is as follows: ὅσα μέρη αὐτῆς ἐστὶ παράλια μέρη ἐκείνης τῆς χώρας. With Ἰνδικῆς supply χώρας.—ὦν, by attraction for ἄ.

18-22. ἀλλὰ, "well then."—τί μήν, "why don't I?" i. e., I know him very well. The particles τί μήν are here equivalent to the Latin *quidni?* and the more literal meaning of the clause, supplying at the same time the ellipsis, will be, "what indeed prevents my knowing him?" or, as Hoogeveen expresses it, "*quid impedit, quo minus hoc sit ita?*"—περὶ αὐτῆς ἐκείνης, &c., "I am going to tell thee about that same Europa."—μῶν, ὅτι ὁ Ζεὺς, &c., "what! that Jupiter has been for a long time," &c. Literally, "whether is it that Jupiter," &c. With πολλοῦ supply χρόνου.—γὰρ. The particle is again elliptical. Supply as follows: "thou hast no need to tell me this, for," &c.

23-34. οὐκοῦν τὸν μὲν, &c., "thou knowest, then, about his attachment for her."—τὴν ἡϊόνα, the shore near Sidon.—τὰ κέρατα εὐκαμπῆς, "having his horns gracefully curved."—ἐσκίρτα οὖν καὶ αὐτὸς, &c., "he, of his own accord, thereupon, both began to leap about sportively on the shore."—δρομαῖος, "on a run," i. e., at full speed.—ἐμπεσών, "having rushed in."—ἐκπλαγεῖσα, from ἐκπλήσσω.—εἶχετο τοῦ κέρατος, "kept clinging to his horn." Literally, "to the horn (nearest her)." The genitive is here employed, as referring to a part.—ἠνεμωμένον τὸν πέπλον συνεῖχεν, "she kept holding in her outer robe swelled forth by the wind." The πέπλος was an outer robe, or mantle, passing over the left shoulder and under the right arm, leaving the right shoulder and arm uncovered and free. According to Eustathius (*ad Il.*, 5, 599), it was secured in front by a clasp. (Compare Winckelmann, *Gesch. der Kunst des Alt.*, vol. iii., p. 26.)

LINE 1-6. ἡδὺ τοῦτο θέαμα, &c., "thou didst see in this, oh Zephyrus, a pleasing sight." Literally, "thou didst see this as a pleasing sight."—καὶ μήν, "yes, indeed, and."—ἡδίω, syncopated and contracted from ἡδίονα.—ἀκύμων, "without a wave."—Ἐρωτες δὲ παραπετώμενοι, &c. In this, and what follows, Lucian appears to be describing, in fact, some ancient painting of the story of Europa.—ἡμμένας, from ἡπτω.

9-18. καὶ εἰ τι ἄλλο, &c., "and if there was any other (race) of marine creatures, not fearful to behold," i. e., and whatever other marine creatures there were, not fearful to gaze upon. With ἄλλο supply γένος.—παροχουμένην, "riding by his side." Literally, "conveyed along by his side."—τὴν Ἀμφιτρίτην, "his Amphitrite," i. e., his spouse Amphitrite.—τῷ ἀδελφῷ. Jupiter, under the guise of the bull.—τὴν Ἀφροδίτην, "the goddess Venus." The article is here emphatic.—οὐκέτι ἐφαίνεται, "was no longer

## NOTES ON PAGES 83 AND 84.

<sup>Page</sup>  
83 *visible.*" Literally, "no longer appeared."—ἐμπιπόντες. "having plunged (again) into (the deep)."—ἄλλος ἄλλο τοῦ πελάγους, &c., "began to cleave, one one part, another another, of the deep."

19-20. ὦ μακίριε, &c., "ah, fortunate Zephyrus! on account of the sight which thou sawest." i. e., how fortunate wast thou in beholding so charming a sight!—ἐγὼ δὲ, &c., "I, however, was all the while beholding griffons," &c. The griffons were among the number of fabulous animals supposed to exist in India and the remote east.

21-25. ὦ πάτερ. Polyphemus was the fabled son of Neptune and Thoosa daughter of Phorcys.—οἷα πέπονθα, &c., "what things I have suffered from that accursed stranger!" perf. mid. of πύσχω.—κοιμημένη ἐπιχειρήσας, "having attacked me as I was sleeping." Supply μοι.—τὸ μὲν πρῶτον, &c., "at first, he called himself Outis, by a wrong name." Literally, "he called himself Outis, away from his true name." Observe the force of ἀπό in composition. The narrative of Lucian is based on that given by Homer in the *Odyssey* (9, 305. seqq.).—καὶ ἔξω ἦν βέλους, "and was beyond the reach of any missile."—ὀνομάζεσθαι ἔφη, "he said he was called." The reference being to the same person implied in the previous verb ἔφη, the verb ὀνομάζεσθαι, which follows in construction, has the pronoun understood before it in the nominative, as will plainly appear from Ὀδυσσεύς.

26-34. οἶδα δὲ λέγεις, "I know whom thou meanest." Literally, "I know the one of whom thou art speaking."—κατέλαβον ἐν τῷ ἄντρον, "I caught in my cave." The verb καταλαμβάνω, like *deprehendo* in Latin, often denotes a coming suddenly upon another. So here the literal meaning would be, "I came suddenly upon."—πολλοὺς τινάς, "a number of fellows." τινάς denotes contempt here.—τῇ θύρᾳ, "at the opening."—ἔστι μοι, "I have (for this purpose)."—ἀνέκανσα, from ἀνακαίω.—δ ἔφερον δένδρον, "the tree which I was carrying." The full clause would be, τὸ δένδρον, δ δένδρον ἔφερον.—ὥσπερ εἰκὸς ἦν, "as was fair enough."

84 LINE 1-8. δίδωσί μοι, &c., "having poured it into a cup, gives me to drink a kind of poison," &c. Polyphemus, having been till then unacquainted with wine, and judging of it by its effects, calls it very appropriately φάρμακόν τι. If we render these words, as some do, "a kind of drugged (or medicated) drink," all their force evaporates—καὶ τὸ σπήλαιον, &c., "and the cave itself to be turned upside down."—ἤμην, equivalent here to ἦν.—κατεσπύσθην, "I was dragged down." A very graphic term to express the overpowering effects of liquor.—Ὁ δὲ, "the fellow thereupon."—τὸν μοχλόν, "the stake (employed by him for the purpose)." Jacobs makes this refer to the trunk of the tree which the Cyclops had placed upon the fire. This, however, is not correct. As Lucian's dialogue is a kind of parody on the narrative of Homer, it is better to take the old bard for our guide. Homer states, that Ulysses cut off a portion of a large club, or walking-staff, and made use of this for blinding Polyphemus. As he afterward calls this instrument ὁ μοχλὸς ἐλαϊνός, "the olive-stake," it is evident that Lucian, by his τὸν μοχλόν, means the same thing with Homer. The error in question has arisen, very probably, from not perceiving the peculiar force of the article. (Compare *Hom., Od., 9, 319, seqq.*)—ὅπ' ἐκείνου. Supply χρόνου.—τυφλὸς εἰμί σοι, "am I blind for thee." The pronoun σοι is often employed thus, in familiar discourse, when the thing referred to is supposed to exert more or less influence upon the feelings of the party to whom the remark is addressed.



8-12. ὥς βαθὺν ἐκοιμήθης, "how soundly thou didst sleep." Page 84  
With βαθὺν supply ὑπνον. The literal translation is, "in how deep a slumber hadst thou lulled thyself to rest." ἐκοιμήθης is the passive in a middle sense, and ὑπνον the accusative of nearer definition.—μεταφθνέλουμένος, "in the midst of being blinded," i. e., while the blinding was going on.—οὐ γὰρ ἂν, εὐ οἶδ' ὅτι, &c., "for he would not have been able, I know well, to remove," &c. The clause εὐ οἶδ' ὅτι is inserted parenthetically. It is wrong, therefore, to make the order of construction here, εὐ οἶδ' ὅτι οὐκ ἂν ἐδυνήθη, &c. On the contrary, εὐ οἶδ' ὅτι is a clause by itself, and its full form is εὐ οἶδ' ὅτι τοῦτο ἀληθές ἐστι.

13-16. ἀλλ' ἐγὼ ἀφείλον, "why, I myself took it away." Literally, "(he did not take it away) but I took it away." Observe the force of ἐγὼ. The personal pronouns are only expressed when emphasis or opposition is to be indicated.—μᾶλλον, "the more easily."—καθίσας. In a middle sense, where we may supply ἑμαυτὸν.—ἐθήρων, "I kept hunting for him."—ἐντειλόμενος τῷ κριῶ, "having enjoined upon the ram."

17-19. μανθάνω, ὑπ' ἐκείνοις, &c., "I understand; he escaped thy search, namely, by having gone out (of the cave) under these." The order of construction is, μανθάνω, ὅτι ἐλαθεν, &c., but ὅτι is to be rendered as equivalent merely to the Latin *nempe* or *scilicet*.—ἐκείνοις, referring to the sheep. Homer makes the companions of Ulysses to have escaped by means of the sheep, and Ulysses himself by the aid of the ram.

20-22. συνεκάλεσα, ὦ πάτερ, καὶ ἦκον, "I did call them together, my father, and they did come."—ἦροντο, from ἔρομαι.—κἀγὼ ἔφην, &c., "and I said, 'tis Outis." He tells them the name as a mere appellative, but they understand it in its original sense of "nobody," and hence conclude that he has lost his wits.—οἰθηθέντες, from οἶομαι.—ῥέχοντο ἀπιόντες, "they straightway departed." The verb οἶχομαι with a participle is used to indicate quickness, &c., of movement.

23-28. καὶ ὁ μάλιστα, &c., "and yet what grieved me most was this, that," &c. Supply ἦν τοῦτο before ὅτι.—θύρσει, "never mind." Literally, "be of good cheer."—ἀμυνοῦμαι γὰρ αὐτὸν, "for I will take vengeance upon him."—τὸ γοῦν τῶν πλεόντων, &c., "at least, then, the fate of those who sail depends upon me," i. e., the fate of navigators, of whom Ulysses at the moment was one.

29-34. ἡ Ἐρις, "the (goddess of) Discord."—τὸ δεῖπνον, referring to the banquet given at the nuptials of Peleus and Thetis, to which all the deities, except Discord, were invited.—διότι μὴ καὶ αὐτῇ, &c., "because, as is supposed, she too was not invited to the entertainment." The particle οὐ in Greek is employed where anything is immediately and directly denied; but μὴ, where that which is denied is a mere matter of supposition or conjecture. We have endeavoured, therefore, to express the force of the latter particle, on the present occasion, by the words "as is supposed."—ἐν τοσούτῳ, "meanwhile." Supply χρόνῳ. Literally, "during so much time," i. e., as the entertainment might last, and he himself be away from his watery realms.—μὴ παρούσα, "since she was not present," i. e., not having been invited.

LINE 1-6. ἀπεληλύθεσαν, Attic for ἀπεληλύθεισαν, from ἀπέρχομαι.—λαθοῦσα πάντας, "having escaped the notice of all," i. e., unseen by any one.—τῶν μὲν πινόντων, &c., "since some were carousing and some applauding, directing their attention either to Apollo as he played upon the lyre, or to the muses as they sang." The applauding divinites



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are here distributed into two classes, those who listen to Apollo, and those who form the auditors of the muses. The words of the text, therefore, from  $\eta$  τῷ Ἀπόλλωνι down to τὸν νοῦν inclusive, are merely an enlarged definition of ἐνίων κροτούντων. Gesner's Latin version, appended to several of the editions of Lucian, erroneously refers κροτούντων to dancing.—τὸ συμπόσιον, "the banqueting hall."—ἐνεγέγραπτο δὲ, &c., "and there was inscribed upon it, 'LET HER THAT IS BEAUTIFUL TAKE ME.'" Literally, "let the beautiful one take me," i. e., the fairest among you.

8-15. κατεκλίνοντο, "were reclining." Alluding to the ancient custom of reclining at meals.—κάπειδῃ, for καὶ ἐπειδῇ.—τί γὰρ ἐθεὶ ποιεῖν, &c., "for what did it behoove us to do when those goddesses were present?" i. e., what had we, humble Nereids, to do with the matter, or how could we presume to contest the prize of beauty when, &c.—αἱ δὲ ἀντεποιοντο κύστη, &c., "they, however, each laid claim to it, and insisted," &c.—καὶ ἔχρι χειρῶν, &c., "the affair would have advanced even to personal violence," i. e., they would have assailed each other with their hands. Literally, "the affair would have advanced even unto hands."—αὐτὸς μὲν σὺ κρινῶ, "I will not decide myself." The circumflex on the final syllable shows κρινῶ to be the future, whereas the acute on the penult would convert it into the present. Moreover, the penult of κρινῶ is short; of κρίνω, on the other hand, long.—αὐτὸν δικάσαι ἤξιουν, "desired him to settle the point." More literally, "they deemed it right for him to act as judge."

16-22. τὸν Πριάμου παῖδα. Paris.—ὅς, "for he," equivalent to οὗτος γὰρ, as beginning a clause.—τὸ καλλίον, "what is the more beautiful," i. e., whatever surpasses other things in beauty.—τί οὖν αἱ θεαὶ. Supply ἐποίησαν.—πρὸς τὴν Ἰδὴν, where Paris was then residing as a shepherd.—μετὰ μικρὸν. Supply χρόνον.—ἤδη σοι φημι, "I tell thee now (beforehand)." Literally, "I tell thee already."—ἦν μὴ τι, &c., "unless the umpire be in some way or other very dull of vision."

23-27. δέξαι με, &c., "receive me, oh Sea, having suffered dreadful things:" πεπονθότα, from πάσχω.—κατάσβεσον, from κατασβέννυμι.—τί τοῦτο; "what is this?" i. e., what is this that I see in thy appearance!—κατέκανσεν, from κατακαίω.—ἀλλ' ἀπηνθράκωμαι ὁλως, &c., "but I am quite reduced to a cinder, unfortunate one that I am, and I bail." Literally, "but I, the unfortunate one, am quite reduced," &c.: ἀπηνθράκωμαι, perf. indic. pass. of ἀπανθράκω.

29-30. διὰ τὸν ταίτης, &c., "on account of the son of Thetis here." The allusion is to Achilles, and the dialogue turns upon the narrative of Homer as given in the Iliad (21, 214; seqq.). Observe the force of ταύτης in the text. As Thetis was a deity of the sea, she is supposed, of course, to be somewhere near. The pronouns οὗτος and ὅδε frequently obtain, in this way, the force of adverbs in English.—ἐπεὶ γὰρ φονεύοντα, &c., "for when I implored him as he was slaughtering," &c., i. e., implored him to desist. Supply αὐτὸν as agreeing with φονεύοντα and governed by ἐκέλευσα.

31-34. ἀλλ' ὑπὸ τῶν νεκρῶν, &c., "but kept damming up my current with the (bodies of the) dead," i. e., with the corpses of those whom he was slaughtering. Observe the force of the imperfect ἀπέφραττε, from ἀποφράττω.—τοὺς ἀθλίους, "the wretched ones."—ἐπῆλθον, "I went against him."—ἐπικλίσαι, governing αὐτὸν understood.—ἀπόσχοιτο τῶν ἀνδρῶν, "he might refrain from the men." Literally, "might hold himself from the men." Observe the force of the middle.—εἴχε γὰρ, &c., "for he

chanced to be somewhere in the vicinity." This is a common construction of τυγχάνω with a participle, and is analogous to the Latin *forte* with a verb.—πῦν, οἶμαι, ὅσον ἐν, &c., "came upon me, bringing (with him) all his fire, I think, as much as he had in Lemnos, and as much as he had in Ætna, and 1<sup>st</sup> (he had any more) anywhere else," i. e., and as much as he had in any other quarter. Lemnos and Ætna were the two fabled seats of Vulcan's labours, and where his forges were said to be placed.

LINE 4-5. αὐτὸν δὲ ἐμὲ, &c., "and having caused me myself to boil over, he has almost made me entirely dry." Whenever the Attics wish to make the reflective pronouns ἐμαυτοῦ, σεαυτοῦ, &c., emphatic, they separate the component parts and invert them as in the present instance.—ὑπερκαχλύσαι. This verb has a particular reference, not expressed, however, in the translation, to the noise made by water in a boiling state.—μικροῦ δεῖν, "almost." An idiomatic form of expression, where ὥστε seems to have been originally understood, "so as to want little." To the same effect is ὀλίγου δεῖν. Directly opposite to these is the phrase πολλοῦ δεῖν. Thus, δὲ, πολλοῦ δεῖν, εἴποι τις ἄν, "which any one would be far enough from saying."—ὅπως διάκειμαι, "in what state I am." Literally, "how I am affected."

7-8. θολερὸς. Supply εἰς.—Ξάνθε. The Xanthus and Simois were the two famous rivers of the plain of Troy. Another name for the Xanthus was the Scamander. According to Homer, the river was called Xanthus by the gods, and Scamander by men.—ὡς εἰκός, "as is but natural." Erroneously rendered here by some, "as it seems."—τὸ αἷμα μὲν, &c., "'tis the blood from the corpses; and the heat, as thou sayest, from the fire." This is a much simpler way of rendering, with an ellipsis merely of ἐστὶ, than to understand, with some, τοῦτο ἐποίησαν.

9-11. καὶ εἰκότως, "and rightly art thou in this condition." Supply οὕτω διαύκεισαι.—ὅς ὤρμησας, "since thou didst make an onset."—νῆωνόν. The Sea was the mother of Thetis.—οὐκ αἰδεσθεῖς, &c., "having shown him no respect for being the son of a Nereid." Literally, "because he was." Equivalent to οὐκ αἰδεσθεῖς αὐτὸν Νηρηίδος υἱὸν ὄντα.—οὐκ ἔδει οὖν. Supply ἐμὲ.—γείτονας ὄντας, "who were my neighbours."

15-17. τί ἄγχεις, &c., "why, oh Protesilaus, having made an attack upon Helen, art thou trying to strangle her?"—ἡμιτελῇ μὲν, &c., "having left my dwelling only half completed and my newly-married wife a widow." The female referred to is Laodamia. Much difference of opinion exists among the commentators on Lucian, with regard to the expression ἡμιτελῇ δόμον in the text. Hemsterhuis and others refer it to the want of offspring, &c., and think that Lucian means to explain it by what follows immediately after, namely, χήραν δὲ τὴν νεόγαμον γυναῖκα. As, however, the expression is an Homeric one (for it occurs at *Il.*, 2, 701, where the allusion is also to Protesilaus), it will be best to render it in accordance with Homeric simplicity, and the manners of an early age. The δόμος ἡμιτελής, then, of Protesilaus is merely the half-finished mansion, to which, when completed, he intended to remove his young bride Laodamia from her father's home; a plan frustrated, however, by the summons to join the Grecian army for Troy.

19-22. αἰτιῶ τοίνυν, &c., "blame, then, this Menelaus here:" αἰτιῶ is the 2d sing. pres. imperat. contracted for αἰτιάου, from αἰτιάομαι. Observe the force of the article here, which indicates a pointing towards Menelaus.

# NOTES ON PAGES 86 AND 87.

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**86** —ὅπερ τοιαύτης γυναικὸς, “on account of such a woman.” Expressive of contempt, and referring to Helen.—ἐκείνόν μοι αἰτιᾶται, “him must I blame.” Supply ἐστὶ. Verbals in -τέον denote necessity, and govern the dative of the person together with the case of their own verb.—οὐκ ἐμὲ, ὦ βέλτιστε, “not me, my very good sir.” οὐκ ἐμὲ is here elliptical, for οὐκ ἐμὲ αἰτιατέον σοι ἐστὶ, “thou must not blame me.”

23-28. ὃς ἐμοῦ τοῦ ξένου, &c., “who ran off with the wife of me his host, contrary to everything that was just.” Literally, “who departed, having carried off the wife of me his host, contrary to all just things.” Paris was hospitably entertained by Menelaus at the time of the abduction of Helen.—ἐμοῦ, the more emphatic form of the personal pronoun.—ἄμεινον οὕτω, “’tis better so,” i. e., ’tis better for me to act as thou hast just recommended. The full clause is, ἄμεινόν ἐστὶ μοι οὕτω ποιεῖν.—ὅτ’ τοιγαροῦν, ὦ Δύσπαρι, &c., “thee, therefore, ill-fated Paris, I will never, depend upon it, let escape from my hands.” The appellation Δύσπαρις is of Homeric origin (*Il.*, 3, 39). Observe the force of τοιγαροῦν, “on this account, depend upon it,” or “on this very account truly,” where four particles (τοί, γε, ἤρα, and οὖν) are combined.

29-32. ἄδικα ποιῶν, &c., “acting unjustly towards me (all the while), oh Protesilaus, and that, too, when I am of the same calling with myself.” Supply ἐμὲ with ἄδικα ποιῶν, the participle governing a double accusative. The words ἄδικα ποιῶν must be taken in connexion with what immediately precedes. The full expression will be as follows: καὶ ἐμὲ οὐκ ἀφήσεις ποτὶ ἀπὸ τῶν χειρῶν, ἄδικα ποιῶν, “and thou wilt never (as thou sayest) let me escape from thy hands, acting unjustly towards me (all the while),” i. e., and if thou doest so thou wilt be acting an unjust part. Some very awkwardly make ποιῶν here equivalent to ποιεῖς, and, what is very surprising, Jacobs himself is among the number.—ἐρωτικὸς γὰρ καὶ αὐτός, &c., “for I myself, too, am a lover, and am held down (in subjugation) by the same god,” i. e., by the god of love, or Ἔρως, as implied in ἐρωτικὸς.—ὥς ἀνσίσιν τι ἐστὶ, “what an involuntary thing it is.” Referring to the passion of love. For a literal translation, say “what an involuntary thing the loving is,” and supply τὸ ἐρᾶν.—ὁ δαίμων, “this divinity,” referring again to Eros

**87** LINE 1-9. εἴθε οὖν μοι, &c., “would, then, it were possible for me to catch that Love here!”—τὸ δίκαιον, “what is just.”—φήσει γὰρ αὐτός, &c., “for he will say, that he himself was perhaps the cause of love to Paris.” Literally, “the cause of his loving,” τοῦ ἐρᾶν being equivalent to a verbal noun. Observe the nominative with the infinitive, as referring to the same person implied in φήσει.—τοῦ θανάτου δὲ, &c., “but that no one else was the cause of death to thee, save thine own self.” Supply γεγενῆσθαι αἰτιῶν, and observe the change to the accusative with the infinitive, the reference being no longer to the same person that is implied in φήσει.—ἐκλαθόμενος, “having completely forgotten,” from ἐκλανθίνω—προεπήδησας τῶν ἄλλων, “didst leap forth before the rest.” The genitive ἄλλων is governed by πρό in composition.—δόξης ἐρασθεῖς, “enamoured of glory.”—πρῶτος ἐν τῇ ἀποβάσει, &c. Compare Homer, *Il.*, 2, 701.

10-13. ἀποκρινοῦμαι δικαιότερα, “I will give a still more just reply,” i. e., still more just than that which thou hast just given for Eros—καὶ τὸ οὕτως ἐπικεκλῶσθαι, “and its having been so decreed,” i. e., by fate: perf. infin. pass. of ἐπικλώθω—τί οὖν τούτους αἰτιά; “why then dost thou blame these here?” 2d sing pres. indic. of αἰτιῶμαι.

14-15. τὸ κῆρος ὑμῶν, “that sea-monster of yours.” The Greeks use

the personal for the possessive pronoun (as here, *ὑμῶν* for *ὑμέτερον*) where an emphasis is required.—*ὁ ἐπέμψατε*. The sea-monster was sent to ravage the coast of Æthiopia, because Cassiope, the mother of Andromeda, had boasted that she was fairer than Juno and the Nereids. The oracle of Ammon, on being consulted by Cepheus, monarch of the country, declared, that the only way of escaping from this evil was to expose Andromeda to the monster, which was accordingly done. This is what Lucian means by the words *ὁ ἐπὶ τὴν τοῦ Κηφείως θυγατέρα τῆς Ἀνδρομέδας ἐπέμψατε*.

18-23. *ἐπέκτεινεν*. Supply *αὐτὸ*.—*μετὰ πολλῆς δυνάμεως*, "with a large force."—*οὐκ*, "no."—*ὁ μετὰ τῆς μητρὸς, &c.*, "whom, together with his mother, in the coffer, when cast upon the sea by his maternal grandfather, you saved from destruction." Acrisius, king of Argos, exposed his daughter Danaë, and her offspring Perseus, in an open coffer on the sea. They were saved by the Nereids, and wafted to the island of Seriphus.—*αὐτούς*. Referring to the mother and the son.

24-32. *εἰκὸς δὲ*, "and it is a fair supposition." Supply *ἐστὶ*.—*νεανίαν*, agreeing with *αὐτὸν* understood.—*ἰδεῖν*, "to be beheld," i. e., to the view. *οὐ γὰρ οὕτως αὐτὸν ἔχρην*, "for it surely did not behoove him."—*ἐστίλη*, from *στελλω*.—*ὑθλόν τινα τοῦτον, &c.*, "to perform in this a certain task for the king (of Seriphus)." Literally, "to perform this as a certain task." *ἐπιτελών* is the future participle active, Attic contracted form for *ἐπιτελέσω*.—*τῷ βασιλεῖ*. Alluding to Polydectes, king of Seriphus, to which island the coffer had been carried by the winds and waves.—*ἐνθα ἦσαν*, "where were" . . . he was going to add, "the Gorgons," but the other interrupts him. In strictness, therefore, *ἦσαν* agrees with *αἱ Γοργόνες* unenounced.—*συμμίχοντες*, "as auxiliaries."

LINE 2-6. *ὅπου διητῶντο*, "to the quarter where they dwell." Alluding to the Gorgons. Supply *ἐνταῦθα* (indicating motion to a place) before *ὅπου*.—*διητῶντο*, from *διατῖναι*.—*ὥχεται ὑποπτάμενος*, "flew quickly away"—*πῶς ἰδύν, &c.*, "in what way having got a view of them, for they are not lawful to be beheld," i. e., it is not lawful to look upon them.—*ἢ ὅς τις ἴδῃ, &c.*, "or else, whoever beholds them, will not in all likelihood, after this, behold anything else." Observe here the peculiar force which the particle *ἄν* gives to the optative, as a softening down of the future

7-12. *τὴν ἄσπίδα προφαίνουσα*, "displaying her shield in front of him."—*αὐτοῦ*, referring to Perseus.—*ἡ Ἀθηνῶν δὲ*, "Minerva, I say." The sentence which had been broken off by the parenthesis is here renewed by means of the particle *δὲ*, or rather a new sentence is made to begin.—*παρέσχεν αὐτῷ ἰδεῖν*, "enabled him to see."—*λαβόμενος τῆς κόμης*, "having seized her by the hair." The genitive, of course, is here employed, as referring to a part of the whole, namely, the part seized.—*ἐν ὧν δὲ ἐς τὴν εἰκόνα*, "and (at the same time) looking in the shield at the image."—*τὴν ἄρπην*, "his short sickle-shaped sword." The *harpē* (*ἄρπη*) of Perseus often appears in antiquities. It resembles the sword with which Saturn is sometimes represented, and which he employed in mutilating his father Uranus. Mercury appears in the Stosch collection, holding this same kind of sword in one hand, and the head of Argus in the other. The Lycians and Carians, in the army of Xerxes, are said by Herodotus to have been armed with a similar weapon. (*Herod.*, 7, 92.—*Winckelmann, Gesch. der Kunst des Alt.*, vol. i., p. 184.)

13-17. *καὶ πρὶν ἀνεγείσθαι τὰς ἀδελφάς*, "and before her sisters awoke."

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2d aor. infin. m d. of ἀνεγείρω.—ἐπεὶ δὲ κατὰ τὴν παράλιον, &c., “but when he was come unto this part of Æthiopia, that lies along the sea.”—προκειμένην, “lying exposed.”—προσπεπατταλευμένην, “firmly riveted thereto,” from προσπατταλεύω.—καθειμένην τὰς κόμας, “having her hair hanging down.” Literally, “hanging down as to her hair:” καθειμένην, from καθίημι. The participle here, by a concise mode of expression, is made to agree with the person instead of the thing.

19-25. τὴν τύχην αὐτῆς, “her lot.”—τῆς καταδίκης, “of her condemnation,” i. e., of her having been condemned to this state.—κατὰ μικρὸν δὲ ἀλούς, &c., “having become, however, gradually enamoured, he resolved to aid her.” Literally, “having, however, by little (and little) been captivated by love.” ἀλούς is the 2d aor. part. act. of ἀλίσκω, with a passive meaning. The 2d aor. and perfect act. of this verb have a passive force.—ὡς καταπιόμενον, “in order to devour,” fut. part. mid. of καταπίνω. The particle ὡς is often joined with the future participle to indicate intention or design.—τῇ μὲν. Supply χειρὶ, as referring to the hand armed with the sword.—τῇ δὲ, προδεικνύς, &c., “while, displaying in front of him with the other the Gorgon-head.” Supply χειρὶ again.—αὐτὸ, referring to the monster.—τὴν Γοργόνα, equivalent here to τὴν Γοργόνης κεφαλὴν.—τὸ δὲ τέθνηκεν ὁμοῦ, &c., “it thereupon, at one and the same moment, died, and the greater part of it, as much as had seen Medusa, became stiffened (and petrified).” Literally, “and most parts of it, as many as,” &c. With πολλὰ supply μέρη.

26-30. ὑποσχὼν τὴν χεῖρα, “having held his hand under,” i. e., as support.—ὀλισθηρῶς οὐσῆς, “which was smooth and slippery.”—ἐν τοῦ Κηφέως, “in the mansion of Cepheus.” Supply εἰκω.—καὶ ἀπάξει αὐτήν, “and he intends to lead her away.”—γάμον οὐ τὸν τυχόντα, “no ordinary match,” i. e., a husband of no ordinary rank. The participle of τυγχάνω is often used in this sense. Thus, ὁ τυχών, “an ordinary person” (i. e., a person whom one meets with at any time or place); τὰ τυχόντα, “common” or “ordinary things.” Hence γάμον οὐ τὸν τυχόντα would mean literally, “a match not such as one meets with every day,” i. e., not an every-day match.

31-36. τί γὰρ ἡ παῖς, &c., “for what harm did the girl do us?” Literally “in what did the girl wrong us?”—τότε, “on that occasion,” referring to the time, now gone by, when the offence was first given.—καὶ ἡξίου καλλίων εἶναι, “and claimed to be fairer than we.” Supply ἡμῶν, as governed by the comparative.—ὅτι οὕτως ἂν, &c. “(The girl ought to have perished notwithstanding), because in this way Cassiope would have grieved for her daughter, if she had at least a mother’s feelings.” Hemsterhuis correctly remarks, that these words are not meant as a direct answer to what immediately precedes, but that something must be supplied in order to connect them with what goes before.—μήτηρ γε οὐσα. More literally, “if, at least, she were a mother.”—εἰ τι βάρβαρος γυνή, &c., “if a barbarian female has asserted anything beyond her merits,” i. e., beyond what she had a right to assert. The expression εἰ τι takes here the place of ἅτινα (“whatsoever things a barbarian female has uttered,” &c.). So, in Latin, we have often si quid for quæ.

## GEOGRAPHY.

LINE 5. τῆς ἀοικήτου, "*which is incapable of being inhabited.*" Page 89  
 Supply οὐσης after τῆς.—τοῖς Ἀμαζοίοις, "*the wagon-inhabiting* (Scythians)." i. e., the Scythians who live in wagons. These tribes had no towns or villages, and no fixed places of residence. Their wagons served them for dwellings, and they roamed about with their families and herds to any quarter where they could find good pasturage. Hence they are also called by the Greek writers Ἀμαξόδιοι (*Hamaxobii*). We have adopted in the text the reading Ἀμαζοίοις, as far preferable to the common lection Ἀμαξιοίς. Besides Ἀμαζοίοι occurs elsewhere in Strabo, from whom the present extract is made, but Ἀμαξιοί not at all. (Compare *Tzschucke, ad Strab.*, 11, p. 492, *Cas.*) Jacobs speaks of Ἀμαζοίοις as a suggestion of Oertel's. Coray, on the other hand, appears to regard it as an emendation of his own, and it is assigned to him as such by Friedemann (*ad Strab.*, 2, p. 126, *Cas.*). The alteration is, in fact, a very obvious one, and might have suggested itself to many at the same time.—τοῖς περὶ τὸν Τάναϊν, &c., "*who live around the Tanais and the sea Maotis,*" &c. Literally, "*who are.*" Supply οὔσι.

7-10. τῆς δὲ οἰκησίμου, &c., "*now, of the habitable region, the part that is very inclement, and that which is mountainous, are dwelt in with great toil, by reason of their very nature; and yet even those parts, that are with difficulty inhabited, are tamed down (and made productive) on having received skilful cultivators.*" With οἰκησίμου supply χώρας, with δυσχείμερον and δρεινὸν supply μέρος, and μέρη with τὰ οἰκούμενα.—καθ' ὅπερ, "*as, for instance.*"—κατέχοντες, "*though possessing.*"—ὥκουν καλῶς, "*nevertheless dwelt comfortably and well.*" καλῶς is here best expressed by two English adverbs.—διὰ τὴν πρόνοιαν τὴν, &c.; "*on account of the prudent foresight, exercised by them in things that appertained to government, and the arts, and to the knowledge that was otherwise requisite for the management of life.*" Literally, "*on account of the foresight that was to them,*" &c. The full form is τὴν πρόνοιαν τὴν οὔσαν. So again, towards the end of the clause, the full form is τὴν ἄλλην σύνεσιν τὴν οὔσαν. When an article is repeated in this way after a noun, it has generally a participle connected with it, either expressed or understood.—καὶ τοὺς ἀγριωτέρους, &c., "*taught even those more savage than the rest to live under regular government,*" i. e., in regularly organized society.—ἀγριωτέρους, agreeing with ἀνθρώπους, as implied in ἔθνη.

15-19. καὶ ταύτη, διότι, "*in this respect also, that . . .*"—θυσίματα δὲ καὶ, &c., "*whereas they procure aromatics and precious stones from abroad, to those who are deprived of which things life is in no respect worse off than it is to those who abound in them,*" i. e., those, who have them not, live as happily as those who have them.—ὥς δ' αὐτως, "*in like manner too,*" put for ὡσαύτως, δὲ.

22-25. λεπτὴν ἔχοντα γῆν, "*having only a thin covering of soil.*"—τὴν πολλήν, "*for the most part.*" Supply μερίδα, and consult *Bos, Ellips. Gr.*, s. v. μερίς.—ἡ δὲ πρόσθορος. Supply μερίς.—πρὸς τῇ τραχύτητι, "*in addition to its ruggedness,*" i. e., the rough and uneven character of the ground.—πῶσα σχεδόν τι, "*is nearly all.*" The indefinite τι is very often joined in this way with adverbs, or neuter adjectives standing as adverbs, in order to temper the expression. Consult *Matth., G. G.*, § 457.—καὶ gives

## NOTES ON PAGES 89 AND 90.

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**89** διαφερόντως, "and especially the portion that lies without the Pillars (of Hercules)," i. e., without the Straits of Gibraltar. The full form of expression would be ἡ μερὶς ἡ οὖσα ἔξω στηλῶν.

26-28. τὴν Βαιτικὴν, "*Bætica*," one of the divisions of Spain. Supply, for a literal translation, γῆν.—σοφώτατοι, "*the most intelligent*."—ἀναπλέεται, "*is navigated up stream*." Strabo, in explanation of ἀναπλέεται, adds εἰς τὴν μεσσογαῖαν, &c., which Jacobs here omits.—εἰσὶ, a deviation from the common rule, which would require ἐστὶ with neuters plural.

**90** LINE 2-5. οὗτοι . . . ῥιζοφαγοῦντας. Observe the masculine here, although the neuter, λαγίδιον (from λαγίδιον), precedes. Such deviations from the ordinary rule of gender frequently occur, when the writer has in his mind some other word, different in form, though the same in meaning with the word which he has just written. So here Strabo has λαγῶι in view, not λαγίδια. (Compare the remarks of *Duker, ad Thucyd.*, 2, 47.)—οὐδὲ δὴ, "*nor even indeed*."—οὐδαμοῦ τῆς γῆς, &c., "*has been found to be produced anywhere on earth, up to the present day, either in so great abundance or of so good a quality*," i. e., has been discovered to exist, &c. The verb ἐξετάζω indicates here the result of actual examination and comparison. With the phrase οὐδαμοῦ τῆς γῆς (literally, "*nowhere, in respect of earth*"), compare the Latin *nusquam terrarum*.

7-13. οὐ μεταλλεύεται μόνον, &c., "*is not obtained by mining merely, but is also washed down*." Literally, "*but is also dragged down*," i. e., by the force of the waters.—τὴν χρυσίτιν ὕμνον, "*the auriferous sand*." Sometimes expressed by a single word χρυσαμμος.—ἀλλ' ἐκεῖ, "*in the latter, however*," i. e., in the places that are free from water.—ἐπικλύσται, "*washed by bodies of water*."—τὸ ψῆγμα, "*the fine grain*."—ὡς καλοῦσι πύλας, "*which the natives call palæ*." There appears to be some error here in the Greek text, as regards this native term. Pliny (33, 4) says that the Spaniards called the lumps of gold "*palactæ*" or "*palactanæ*," that is, making allowance for the Latin termination, "*palact*" or "*palactan*." He also states, that they called the fine grain of gold "*balluc*." (*Hispani quod minutum est ballucem vocant*, &c., 33, 3). For πύλας, therefore, in Strabo we ought probably to read πύλακας.

16-23. διατεπλεγμέναις νεύροις, "*formed of the sinews of animals interlacing each other*."—περιττότερον, "*unusually well*." The ellipsis may be supplied by τοῦ κοινοῦ, just as περιττόν among the ancient rhetorical writers is opposed to κοινόν and δημῶδες. (*Ernesti, Lex. Techn.*, v. v.)—σαννίοις ὀλοσιδήροις ἀγκιστρώδεσιν, "*barbed javelins all of iron*." As regards the force of ἀγκιστρώδεσιν here, compare the expression ἡμισρωμέναις ἀκίδας employed by Plutarch in speaking of the barbed arrows of the Parthians. (*Vit. Crass.*, c. 25).—εὐκίνητοι, "*nimble*."—ἐπιτελείουσαι, "*they perform*."—καὶ περιέχουσιν, &c., "*and requiring great agility of limbs*."—πρὸς ῥυθμὸν, "*with a regular cadence*."

25-31. κατὰ τὸ ὕψος, "*in their height*." Literally, "*as to their height*."—τῶν ἄλλων, "*from all others*." Literally, "*from the rest*."—πολλὸν ἢ ὀντων. The particle δὲ is equivalent here to γάρ.—ἀφέντων πῦρ, "*who had been careless with fire*." More literally, "*having neglected fire*." This is often erroneously rendered, "*who had set fire to it*." The source of the mistake is in the Latin version of Rhodomann.—κατακαίειν, from κατακαίω.—συχνῶς ἡμέρας, "*for many days in succession*."—τὴν ἐπιφανείαν, "*the surface*."—κληθῆναι Πυρρηναία. The meaning is, that they were called Πυρρηναία (ἄρη), from πῦρ, "*fire*," as we would say in English.



# NOTES ON PAGES 90, 91, AND 92.

"the fire-mountains," or "the burnt mountains." This derivation, like so many others on the part of the Greek writers, is good for nothing. The true etymology is from the Celtic *Pyren*, or *Pyrn*, meaning "a high mountain," and from this same root may be deduced the name of Mount *Brenner* in the Tyrol; that of *Pyern* in Upper Austria, and many others. (Consult *Adelung, Mithridates*, vol. ii., p. 67.)

33-36. τῆς δὲ τοῦτου, "and that, the value of this metal being unknown to the natives."—ἐμπορίαις χρωμένους, "being traders." Literally, "making use of traffickings."—ἀγοράζειν τὸν ἄργυρον, &c., "bought up the silver by a trifling exchange of other commodities," i. e., by giving in exchange for it some trifling articles of merchandise.

LINE 5-13. γυμνοὺς τῆς ἐσθῆτος, "bare of attire."—Βαλλιαρεῖς, "Balleātes."—καλλιστα, "most skilfully."—κατὰ τὰς πολεμικὰς χρείας, "for warlike purposes." Literally, "for warlike uses."—ὥστε δοκεῖν τὸ βληθὲν, &c., "that what is (thus) discharged appears to be borne onward from some catapulta," i. e., from some military engine. As regards the catapulta, consult the note on line 25, page 43.

15-23. ἡ Γαλατία. We must bear in mind, when reading the account of the Gallic climate in the text, that ancient Gaul extended northward to the mouths of the Rhine.—διαφρόντως, "in an especial degree."—ἀντὶ μὲν τῶν ὁμβρίων, "instead of the showers (that fall in more southern lands)." Observe the force of the article.—χιόνι πολλῇ νίφεται, "it is snowed upon with much snow." We must be careful not to regard νίφεται here as an impersonal. Compare Herodotus (4, 31) and Xenophon (*Hist. Gr.*, 2, 4, 2), where the passive voice of νίφω is employed with the same meaning as in our text.—κατὰ δὲ τὰς αἰθρίας, "while, under clear, calm skies," i. e., in clear, calm weather.—διὰ τῆς ἰδίας φύσεως γεφυροῦνται, "are bridged over by their own nature," i. e., without the assistance of art.—οἱ τυχόντες ὁδοῖται, "ordinary travellers." Consult note on line 29, page 88.—κατ' ὀλίγους, "in small parties"—κατὰ τοῦ κρυστάλλου, "along the ice," i. e., over the ice.—διαβαίνουσιν. Supply τοὺς ποτίμους—στρατοπέδων μυριάδες, "armies of ten thousand men." The definite number is here used as an indefinite. It is the same as saying, "entire armies of many thousand men."

26-35. τεμνόντων, "intersecting."—τὰς πηγὰς καὶ τὰς ἐπιρροίας, "their sources and their supplies."—ὠκεανόν. The Atlantic—οἱ δὲ εἰς τὴν, &c., "and others into our sea." Referring to the Mediterranean. The expression is analogous to the *Mare nostrum* of the Latin writers.—εἰς τὸ κατ' ἡμῶς πέλαιος, "into our deep." The reference is the same as in the preceding sentence.—εἰς τὴν ἐσω θύλασσαν, "to the inner sea." Again alluding to the Mediterranean. The Greek is nothing more than a translation of the well-known form *Mare Internum*.—καὶ ἔμπαλιν, "and back again."—ὀλίγων τινῶν χωρίων, "only a few places."

LINE 3-10. ὀρυχθεῖσιν, from ὀρύσσω.—ἐπὶ μικρὸν, "to (only) a little depth."—πλίκες, "plates," i. e., laminæ.—ἐσθ' ὅτε, "sometimes." Contracted from ἐστὶ ὅτε.—τὸ δὲ λοιπὸν, &c., "the rest consists of the fine grain, and of lumps, these also requiring no great degree of labour," i. e., which in like manner require, &c.—κρίκους παχεῖς ὀλοχρύσους, "thick collurs of solid gold."

14-16. καὶ τὸ κράτιστον, &c., "and these furnish the Romans with their best cavalry," i. e., the best cavalry in the Roman armies is obtained from Gaul.—τῷ δὲ ἀπλῶ καὶ θυμικῶ, &c., "but (at the same time) there is added



92 to this simple and irascible character, on the part of the Gauls, much of thoughtlessness, and vain-boasting, and fondness for ornament." Literally, "there is added for the Gauls."—κύθυγροι καὶ λευκοί, "succulent and fair."—ἀλλὰ καὶ διὰ τῆς κατασκευῆς, &c., "but they strive also to increase the native peculiarity of its colour by artificial means." The expression τὴν φυσικὴν τῆς χροῆς ιδιότητα refers to the τὸ ξανθόν, or ruddy colour of their hair.

23-24. διαφανεῖς, "of a clear, bright colour."—καὶ ἀπὸ τῶν μετώπων, &c., "they draw them back even from their foreheads to the top of the head, and (thence) to the tendons of the neck."—ὥστε τὴν πρόσψιν, &c., "so that their look appears like (that of) Satyrs and Pans." The Πάνες of the Greeks were the same with the Fauni or Panisci of the Latin writers. Sometimes, as we are informed by the scholiast on Theocritus (4, 62), both the Satyri and the Sileni were called Pans. (Consult *Toup, ad Schol.*, l. c.). The ancient artists always represented the hair of the Satyrs and Fauns as erect, and, at the same time, curling a little over towards the upper part. The term applied to this mode of arranging the hair was εὐθύθριξ (*Pollux*, 2, 22), and it is alluded to by Suetonius in speaking of the personal appearance of Augustus ("capillum leniter inflexum habuit." *Aug.*, 79). The god Pan was also thus represented, and hence the epithet φριξοκόμης given him in poetry. (*Brunck.*, *Anal.*, 1, 197.) The object in arranging the hair thus was to make it resemble more that of the goat.—(Compare *Winckelmann, Gesch. der Kunst des Alt.*, vol. ii., p. 220.)

25-26. παχύνονται ἀπὸ τῆς κατεργασίας, "are rendered coarse by this treatment," i. e., by working them in this way.—τῆς τῶν ἵππων, &c. The coarseness thus imparted to the hair of the Gauls, and which made it resemble horse's hair, gave, of course, a more animal-appearance to the visage, and hence the comparison between it and the look of Satyrs.

28-29. μετρίως ὑποτρέφουσιν, "nourish a moderate beard underneath."—τὰς δ' ὑπῆνας, &c., "but leave the hair on the upper lip to itself," i. e., allow it to grow. More literally, "but permit the hair on the upper lip to be left to itself."

32-36. συνωρίσιν. Analogous to the Latin *bigæ*.—καὶ παραβάτην, "and a warrior by his side."—τὰς παρατάξεις, "their arrays of battle."—προέγειν τῆς παρατάξεως, "to advance in front of the line."—ὅταν δέ τις ἐπακούσῃ, &c., "and whenever any one lends a willing ear to them for the fight," i. e., whenever any one accepts the challenge.

93 LINE 1-10. ἐξυμνοῦσι, "they hymn forth."—τὸν ἀντιπατόμενον, "their antagonist." Literally, "the one who stations himself over against them."—περιάπτουσι, "they attach all around."—ἡμαγμένα, from αἰμάσσω.—παιανίζοντες, "uttering pæans."—καὶ τὰ ἀκροθίνια ταῦτα, "and these first fruits of their valour."—κεδρώσαντες, "having anointed them with oil of cedar." The oil of cedar so often mentioned, as an antiseptic, by the ancient writers, appears to have been analogous to our pyroligneous acid.

11-13. καταντικρὺ τῶν Ἑρκυνίων, &c., "over against the woods called Hercynian," i. e., over against what are called the Hercynian woods. The reference is to the mountains and woods of Northern Germany. The Hercynian forest was of vast extent, and traversed a large part of ancient Germany, and it will be remembered that the term Γαλατία, in the text, comprises more than modern France to the north.—ὃ ἐστὶ μία καὶ μεγίστη, "of which there is one even very large of size."

19-23. παραδέδονται, "are said." The verb literally refers to a handing down by tradition.—εὐτελείς, "of cheap construction."—τῶν νῦν ἰνδρώπων, referring to the inhabitants of more civilized countries.—τὴν τε διαίταν εὐτελείς ἔχειν, &c., "that they lead, moreover, a frugal mode of life, and are far removed from the luxury engendered by wealth." More literally, "that they have, moreover, their rules of life frugal (in their character), and departing much from," &c.

29-34. Βελέριον. Called by the Latin writers *Bolerium*; now the *Land's End*, in Cornwall.—καὶ διὰ τὴν τῶν ξένων, &c., "and, by reason of the intermingling of foreign traders (with them), softened down in their habits of life." Literally, "tame as to their habits of life."—τὸν κασσίτερον κατασκευάζουσιν, "prepare the tin." The article is here employed as indicating a well-known commodity obtained from this quarter.—φιλοτέχνως ἐργαζόμενοι, "skilfully working," i. e., mining.—ἡ πλείστη. Supply μερίς.—πολλὰ. Supply μέρη.

LINE 4-12. ἔνιοι, "some of them."—διὰ τὸ ἀγνοεῖν, "out of pure ignorance."—πόλεις δὲ αὐτῶν, &c., "their towns, moreover, are the forests," i. e., the forests supply the place of towns.—καταβεβλημένοις, "felled for the purpose."—καλυδοποιεῖνται, "they build their cabins." Observe the force of the middle.—οὐ πρὸς πολλὸν χρόνον, "not, however, for any long period." The accumulation of animal matter, occasioned by a long stay in one spot, would produce sickness.—οἱ αἶρες, "their climate."—κατέχει, "prevails." Literally, "holds possession of the country." Supply τὴν γῆν.—τὴν περὶ τὴν, &c., "about midday." Literally, "which are about midday." Supply οὐσας.

14-18. μικρὸν ἐξαλλάττονσι, "differ a little from the Gallic nation in both their greater degree of savageness, and stature, and ruddiness of looks," i. e., are still more savage, &c., than the Gauls, though the degree by which they go beyond them in these respects is but small.—τάλλα δὲ παραπλήσιοι, &c., "in other respects, however, they resemble them, both as regards personal appearance and customs."—δύναται δὲ τὸ ὄνομα γνήσιοι, "now the name is equivalent to men of the same race." The meaning is, that the Romans, seeing so close a resemblance between the Germans and Gauls, concluded that they were descended from the same common stock, and, therefore, called the former *Germani*, "Brothers," intending to convey the idea that the Germans were own brothers of the Gauls. This etymology, however, is altogether erroneous. The true explanation is as follows: The first Teutonic tribes that crossed the Rhine boastfully styled themselves *Wermacner*, i. e., "War-men," from *wer*, "war," and *man*, "a man." The Romans, not having any *w* in their alphabet, converted this letter in the present case into a soft *g*, and Latinized *Wermacner* by *Germani*, a name which became gradually extended to the whole Teutonic race.

20-24. διὰ τὸ μὴ θησαυρίζειν, "on account of their laying up no stores," i. e., on account of their not laying aside any portion of their present means for future use.—τοιοῦτον, "of the following nature." Attic for τοιοῦτο.—ταῖς γυναῖξιν, depending in construction on παρηκολούθουν.—συστρατενύσας τοῖς ἀνδράσι, "when going to war along with their husbands."—παρηκολούθουν. The imperfect is here employed as referring to a time, now past, when the Cimbri still existed as a nation, and before they were annihilated by the Roman arms.—γυναῖκες προμύνταις ἱέρειαι. Compare the account given of Velleda and Aminia by Tacitus (*Germ.*, 8).—καρπασίνας ἱφακτίδας, &c., "arrayed in linen robes secured by a clasp."

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94 26-28. διὰ τοῦ στρατιπέδου, "throughout the camp," i. e., in different quarters of the camp, the captives being in the hands of different individuals—καταστέφασαι. Victims were always crowned with a garland before being led to the altar for sacrifice. We see here this same custom prevailing, among the early Germans, in these horrid immolations of human beings.—δὸν ἀμφορέων εἰκοσιν, "large enough to hold twenty amphora." Supply the ellipsis as follows: τοσούτου μέτρου, δὸν ἐστὶ τὸ μέτρον ἀμφορέων εἰκοσιν. The amphora was a measure containing a little over five gallons, two quarts, one pint.

29-36. ὑπερπετῆς, "bending over."—ἐκαστον. Supply τῶν αἰχμαλύτων—προχεομένου, "as it flowed forth."—μαντείαν τινὰ ἐποιούντο, "they formed a kind of divination."—διασχίσασαι, "having slit them up."—ἀναφθεγγόμεναι, "announcing in this way."—τὰς περιτεταμένους, &c., "that were stretched over the wicker frame-work of their covered wagons." The ἀρμάμαζαι were covered wagons for the women and children. The top and sides were formed of skins stretched over an osier frame-work. περιτεταμένους, from περιτείνω.—μετὰ τὴν ὑπώρειαν τῶν Ἀλπεων, "after the country at the foot of the Alps." By ὑπώρεια is here meant what may be called the roots of the mountains (*radices montium*), after leaving which we come to the level country where Italy begins.

95 LINE. 1-12. καὶ τὰ μὲν. Supply μέρη.—μέσον πως, "nearly in the middle." More literally, "in the middle, after a manner"—ἐποδεδειγμέναι ἱστοροῦνται, "are said to be rendered." Literally, "are related to be shown."—Ἦρας Ἀργείας, &c. Juno was particularly revered in Argos, and Diana in Ætolia. Diomedes was of Ætolian descent, through his father Tydeus, but reigned in Argos by right of his wife Ægialæa.—προσιόντων δὲ τῶν ἀνθρώπων, &c., "and that when men approach and touch them they endure this," i. e., and that they allow men to approach and touch them.—τὰ δὲ διωκόμενα, &c., "and that those animals (elsewhere) that are pursued by hounds." The reference is to other animals, without the sacred precincts.—θεῦρο Equivalent to εἰς τοῦτο τὸ ἄλσος—μᾶκτι διώκεσθαι. The dogs dare not follow them within the sacred grove.

14-18. τοῖς πόνοις, &c., "by reason of their toils, and the constant privations connected with their out-door labours."—τὸ πλεῖον πέτραις λατομοῦσι, &c., "are for the greater part of the time employed in breaking up the stones, on account of the excessive ruggedness of the soil." Literally, "on account of the excess of the ruggedness." With τὸ πλεῖον we may supply μέρος τοῦ χρόνου. The meaning of the passage is, that the labours of the farmers here consist more in breaking up the stones than in cultivating the soil.

20-26. καὶ τοιαύτην ἔχοντες, &c., "and yet, though they have such hardship (to contend with) in their daily labours, they by their perseverance triumph over nature," i. e., triumph over the natural disadvantages under which their territory labours.—ἐπίσης τοῖς ἀνδράσιν, "equally with the men." The dative of equality.—τὴν ἐκ τῶν καρπῶν, &c., "they remedy the scarcity resulting from the productions of the earth."

28-33. ἀλλὰ καὶ πρὸς τὰς, &c., "but also as regards those circumstances in life that have great dangers connected with them."—ἐμπορευόμενοι γὰρ, "for, being traders" Equivalent, in fact, to ἐμπορίας γὰρ χεῖρην. "for, prompted by an eager pursuit of traffic."—πλέονσι, "they navigate."—τῶν σχεδίων εὐτελεστέροις, "of cheaper construction than our ordinary floats." Observe the force of the article.—ἐπομένονσι τὰς ἐκ τῶν χειμῶνων, &c.,

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"they endure, in a way that strikes one with astonishment, the most fearful circumstances resulting from tempests," i. e., attendant upon tempests.

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LINE 1-5. *ἔχοντες*, "occupying."—*μέρος μέντοι*, "partly indeed." The accusative is here taken absolutely, as a species of adverb.—*τὸ δ' ἐφεξῆς*, "but farther on." The article is often joined thus with adverbs, the sentence being, in fact, elliptical, *τὸ δὲ μέρος ὃν ἐφεξῆς*.—*τοὺς πρὸς τῇ Ῥώμῃ, &c.*, "who dwell near Rome, as far as the sea-coast." i. e., who lie immediately below Rome, and whose territory extends as far as the coast of the lower or Tyrrhenian sea. The reference is to the Latins.

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7-16. *διενέγκαντες*, from *διαφέρω*.—*ἐκτίσαν*, from *κτίζω*.—*πολλοὺς χρόνους*, "for many years."—*τὰ δὲ κατὰ τὰς περὶκὰς, &c.*, "having bestowed much labour, too, upon the things that related to their land-forces."—*μετέφευγαν ἐπὶ τὴν ἰδίαν πολιτείαν*, "have transferred to their own polity"—*γρύμματα τε καὶ, &c.*, "they cultivated assiduously, to a greater degree than any other people, both letters, and an acquaintance with natural phenomena, and with things relating to the gods." The term *γρύμματα* does not refer here to a national literature, which the Etrurians never had, but to the use made of written characters in compiling religious forms, rituals, &c., of which they possessed a greater number than any other nation.—*φυσιολογίαν καὶ θεολογίαν*. Both of these were cultivated with reference merely to omens and divinations.—*καὶ τὸ περὶ τὴν κεραυνοσκοπίαν, &c.*, "and they, most of all men, wrought out (into a regular system) the drawing of omens from lightning." The Etrurian priesthood were remarkable for their skill in every species of augury and divination.

18-21. *καὶ ταύτην ἐξεργαζόμενοι*, "and cultivating this with great care."—*τὴν ἐκ παλαιῶν χρόνων, &c.*, "they have flung away the valour emulously exerted among them in former times," &c., i. e., have lost, &c.

24-33. *μεταξὺ κεῖται, &c.*, "lies between the sea-coast, which extends from Ostia as far as a city (called) Sinuessa, and the Sabine country."—*ἐπὶ μήκος*, "lengthwise."—*τῶν κατὰ τὴν παραλίαν*. Supply *κειμένων*.—*ὅσα, "as many as are."* Supply *ἐστὶ*.—*ἢ εἰ τίνα, "or if there be any."* Supply *ἐστὶ* again. *εἰ τίνα* is here equivalent in effect to *ἅτινα*, "whatsoever are."—*καὶ ταῦτα δ', "and yet even these are."*—*τὸ δὲ Καίκουβον*. Supply *χωρίον*.—*τὴν δενδρίτιν*, "trained on trees. This was a common practice in Italy, and was thought to improve the quality of the wine. Sometimes, however, jugs or stages were employed. The Cæcuban wine subsequently lost its repute.

LINE 1-6 *τὴν ἑρετὴν*, "its excellence."—*δι' ἔτους*, "during the whole year." Literally, "through the year."—*ὡς δ' αὐτως*, "in like manner too," for *ὡσαύτως δὲ*.—*καὶ πῦσα ἢ περὶ, &c.*, "and especially all the country around Venafrum, which (place) is contiguous to those plains." With *πῦσα ἢ* supply *χώρα*.

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9-15. *ἀγροῖς περιοικούμενον παγκάλους*, "covered all round with very beautiful and thickly settled fields." Literally, "inhabited all round in very beautiful fields."—*ἐκ τῆς ὄψεως*, "to the view."—*καὶ κοιλίδας φαίνει, &c.*, "it displays also cavities, full of holes, in rocks of a burned colour, as if eaten out by fire." Literally, "burned as to their colour."—*ἐκβεβρωμένων*, from *ἐκδιβρώσκω*—*σβεσθῆναι δ' ἐπιλιπούσης τῆς ὕλης*, "but that fuel having failed, it was subsequently extinguished." *σβεσθῆναι*, from *σβέννυμι*. When Strabo wrote this, Vesuvius was in a state of repose, and, from the absence of traditions, must have been so for a considerable period

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**97** antecedent. Evident traces of previous volcanic action, however, presented themselves, as he himself informs us. The first eruption of Vesuvius, of which we have any account, took place after the time of Strabo, namely, in A.D. 79, during the reign of the Emperor Titus. This is the famous eruption that proved fatal to the cities of Herculaneum, Pompeii, and Stabiae, burying them under showers of volcanic sand, stones, and scorise.

17-20. ἐν μὲν γοῦν Ὀλυμπιάδι, &c., "accordingly, at one Olympic contest, all the seven men who surpassed the rest in the foot-race were Crotonians." Observe here the use of the term Ὀλυμπιάς as referring to the games themselves, which is not very usual. It occurs in this same sense in Herodotus (*Schweigh., Lex. Herod., s. v.*).—τῶν ἄλλων. The genitive follows προτερήσαντες here, from the force of πρότερος, a comparative, implied in the verb προτερῶ.—εἰκότως, "with good reason."—διότι "that." Equivalent here to ὅτι.

22-24. διὰ τὸν φθόρον, &c. Alluding to the overthrow which the Crotonians received at the hands of the Locrians, in a battle fought on the banks of the Sagras. As long as the people of Crotona adhered to the precepts of Pythagoras and his followers, they were peculiarly distinguished for hardihood and vigour. After the overthrow of Sybaris, however, luxury and the love of pleasure took possession of the Crotonians in their turn, and the warlike spirit of that people became changed to such a degree, that, in the battle of the Sagras, an army of one hundred and thirty thousand Crotonians were routed by ten thousand of the Locrians.—πλείστων τὸ πλῆθος, "who were very many in number." Supply ὄντων.

24-30. τῶν Πυθαγορείων, "of the Pythagoreans (who dwelt in it)." Observe the force of the article.—γεγονώς, equivalent to ὢν.—διατρίψαντες, "who resided."—ἐν τῷ συσσιτίῳ, &c. The followers of Pythagoras, who had passed through a certain period of probation, gave up their possessions to the common stock, and, from this time, lived upon a footing of perfect equality, and sat down together, daily, at a common table.—πονήσαντες, "having become insecure." Literally, "having laboured." The aorist indicates that this took place on a sudden.—πεποιθότα, agreeing with αὐτὸν understood.

32-36. ἐσφηνωμένον, "wedged open."—τοσοῦτον δ' ἵσχυσε μόνον, &c., "his strength, however, availed only so far, that the wedges dropped out." Literally, "he was strong, however, only to such a degree," &c.—ἀποληφθέντα, from ἀπολαμβάνω.

**98** LINE 1-10. ἐφεξῆς, "farther on."—διήνεγκεν, "surpassed all others."—τὸ παλαιόν, "in former times."—τῶν πλησίον, "that lived in its vicinity." Supply ὄντων.—εστράτευσαν δὲ, "they marched forth also."—τὴν εὐδαιμονίαν, depending on ἀφηρέθησαν, which governs two accusatives in the active—ἐλόντες. Supply οἱ Κροτωνιάται.—ἐπήγαγον τὸν ποταμὸν, &c., "they brought the river upon the city, and inundated it." Supply τῇ πόλει after ἐπήγαγον, and αὐτὴν after κατέκλυσαν.

11-19. διαβόητοι, "notorious." Literally, "noised throughout (the world)."—ἐπιδημεῖν, "to dwell," i. e., to be exercised.—οἷον, "as, for example, those of . . ." Supply αἱ τέχναι.—ᾧσιν, "may be." Subjunctive of εἰμί.—οὐκ ἔξην δ' οὐδ', &c., "it was not allowed, too, even," &c.—Τίμαρος. The author of an historical work on Italy and Sicily, which has not come down to us.—αὐτὸς βῆγμα λαβεῖν, "that he himself had caught a strain," i. e., from merely seeing the others work. The term βῆγμα is

susceptible of a still plainer translation. Observe the nominative with the infinitive, as referring to the same person implied by the previous verb.—πρὸς δὲ. Equivalent to καὶ πρὸς τοῦτον.—αὐτὸς δὲ &c., “and I myself, while hearing thee tell this, have got a pain in my side.”

21–26. φειδίτιον, “the public meal.” The Spartans ate in common, in accordance with the institutions of Lycurgus.—ἐπὶ τῶν ξύλων, “upon the wooden benches.” Another specimen of Spartan simplicity.—μετ’ αὐτῶν, “with them,” i. e., with the Lacedæmonians, the idea of whom is implied in Λακεδαιμόνιοι that precedes.—πυνθανόμενος, “while he knew it merely from hearsay.”—θεασάμενος, “on having seen things with his own eyes.”—καὶ γὰρ τὸν ἀνανδρότατον, &c., “for that even the greatest coward would choose rather to die.” The aorist ἐλέσθαι implies that he would do this without a moment’s hesitation.—τοιοῦτον βίον. This has a special reference to the black broth, and other plain fare, of the Spartans.

26–36. μετὰ, “in conjunction with,” i. e., in addition to.—ὁ τόπος, “the situation.”—ἐκτρυνῆσαι, “to indulge in luxury.”—τοῦ μὲν θέρους, “in summer.” Part of time.—ἔχει, “experiences.”—ρηθῆναι. Governed by δοκεῖ understood, and which is repeated from δοκεῖ, at the beginning of the sentence.—πρὸ μοίρας, “before his allotted time.”—ἐς τηλικούτον τρυφῆς, “to such a pitch of luxury.” As in Latin, eo luxuriæ.—ἐληλακότες, from ἐλαύνω, with the reduplication.—πρὸς αὐλόν, “to the music of the pipe.”—ἐνέδοσαν τὸ ὀρχηστικὸν μέλος, “played a dancing tune,” i. e., played a dance. Literally, (so as to show the force of the article), “played the music adapted to a dance.”

LINE 2–3. καὶ ὡς αὐλοῦντων, &c., “and as soon as the horses heard them playing on the pipes, they not only danced out of their ranks,” &c. On this construction of ὡς consult Buttmann (*Larger Gr. Gr.*, § 150, p. 439, Robinson’s trans.).—τοὺς ἀναβάτας ἔχοντες, “with their riders on their backs.” Equivalent to σὺν αὐτοῖς τοῖς ἀναβάταις. Literally, “having their riders.”

6–9. τῶν μυθολογουμένων, “of the legends connected with it.” More literally, “of the fabulous legends related concerning it.”—Σικελῶν. These Siculi are said to have come from Latium.

13–17. παρελήφασι, from παραλαμβάνω.—ἀεὶ τῆς φήμης, &c., “the tradition having been continually handed down to their descendants from the earliest times.”—ἱερὰν ὑπάρχειν τὴν νῆσον, “that the island was sacred to Ceres and Proserpina.” Literally, “that the island was a sacred one of Ceres,” &c.—ταύτην. Supply τὴν νῆσον.

18–20. καὶ τῆς ἀρπαγῆς, &c., “they say, also, that a very manifest proof of the abduction of Proserpina having taken place in this island is (the circumstance) that,” &c. Literally, “of the abduction that took place with reference to Proserpina.” Supply γενομένης after the second τῆς.—αἱ θεαί, “these goddesses,” referring to Ceres and Proserpina.

22–27. ἐν τοῖς λειμῶσι τοῖς. Supply κειμένοις.—τὴν Ἐνναν, “the plain of Enna.”—τῆς πόλεως, “the city of Enna.” The city and plain bore the same name.—θέας ἄξιος, “worthy of being beheld.” Observe the accentuation of θέας here: θεῶς ἄξιος would mean “worthy of a goddess.”—ἐμποδιζομένους τὴν φυσικὴν αἰσθησιν, “being impeded in their natural perception (of the game),” i. e., their scent being obstructed.

28–31. κύκλῳ δὲ ὑψηλός, &c., “but high all around, and on every side abrupt with precipitous descents.” The plain of Enna was in fact a con-

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**99** considerable elevation above the surrounding country, with steep and precipitous sides. (Compare the account of Sir R. Hoare, *Class. Tour*, vol. ii., p. 247, *seqq.*)—ὄμφαλός. This term appears to have been still more specially applied to a particular part of the plain itself. Sir R. Hoare thinks, that this is the spot where now stands a cross, in the garden belonging to the Padri Reformati, and where, according to vulgar tradition, a temple of Proserpina was built. This spot commands the finest view of the island.

**100** LINE 2-12. κατὰ τὴν Αἴτνην, "on Etna."—μάλιστα, "most hospitably."—διειληπται, "are covered." More literally, "are taken up with:" from διαλαμβάνω.—λαμβάνειν, "to experience." Literally, "to receive."—τὴν νομὴν, "the action." Literally, "the seeding."—τοτε μὲν . . . . τοτὲ δὲ, "at one time . . . . at another."—συμφορομένου, "borne all." Literally, "borne together," i. e., in one stream.—λιγνύς, "pitchy clouds." (*Blomf. Gloss.*, in *Sept. c. Th.*, 490.)—ἀναφυσῶντος, "darting upward with a loud roar."

16-21. πολλὴν τῆς χώρας, &c., "has much of its territory mountainous." The plainer Greek would have been, τὰ πολλὰ ὄρεινὴ ἐστὶ.—τροφαῖς, "as means of subsistence."—τὰ δὲ πρὸς ἀλλήλους, "while, as regards their deportment towards each other."—παρὰ, "beyond."

22-28. κατὰ τὴν ὄρεινὴν, "throughout the mountainous country."—ἐστὶ, "belongs to," i. e., becomes the property of.—διειλημμένα, "being distinguished."—κἄν, "even though." Contracted for καὶ ἂν.—τὰ τε ταῖς ἀλλοίαις, &c., "and in the other arrangements of life."—πύξος. What Diodorus here erroneously calls the "box-tree," is in reality the yew, the μύλος of Theophrastus (3, 4), and σμύλαξ of Dioscorides (4, 80). The Latin writers call it *taxus*. (*Virg., Eclog.*, 9, 30.) The yew loves a mountainous and cold soil, and, therefore, flourishes in Corsica. (*Fée, Flore de Virgile*, p. 159.)—πλείστη καὶ διύφορος, "in great abundance and of superior quality."

30-33. ἐξηλλαγμένην, "strange."—τοὺς τρισμύριους. The article merely indicates here the sum total, without being translated. This usage has been already noticed.—φύλλῳ πλατύνον. This similitude most, of course, like many others of the kind, be taken with many grains of allowance. In order to make it at all plausible, the Peloponnesus must be supposed to lie on its western side. An illustration of this is given by Martyn, in his edition of the *Georgics*, at page 126.—τὸ σχῆμα, "as to its shape."

**101** LINE 3-5. τελευτᾷ εἰς, "it ends at."—ἡ Λακωνικὴ καὶ ἡ Ἀργεῖα, "the Læonic, and the Argive, territory." Supply γῆ with each.—μέχρι τοῦ ἰσθμοῦ καὶ αὐτῇ, "it also extending as far as the isthmus," i. e., extending in like manner. The reference is to Argolis.

8-12. ἴδοι τις ἂν καὶ ἀκούσαι, "one might see and hear of." Observe the accentuation of the optative ἀκούσαι, where the long final syllable calls for the acute on the penult. On the other hand, in ἀκούσαι of the infinitive, the short final syllable (as it is regarded in accentuation) gives the penult the circumflex.—ἐξ ἀρχῆς μὲν, "at first."—ἐκείνου δ' ἐκλειφθέντος, "this oracle, however, having ceased." Literally, "having caused itself to be abandoned," i. e., by delivering no more responses. The passive for the middle.—καὶ τὴν ἀύξησιν, &c., "and it obtained its great increase of celebrity, with which we are at the present day acquainted," &c. Supply, for a literal translation, τόσῃν with αὐξήσων.



16-26. *δύ*, "in the number of which."—*τούτων*, "of these <sup>Page</sup> 101 offerings." Supply *τῶν ἀναθημάτων*.—*Χαρμίδου*, "son of Char-  
midas." Supply *υἱός*.—*χρυσοῦ καὶ ἐλέφαντος*. Genitive of the material.  
—*οἱ τῇ κεφαλῇ*, "upon his head." Literally, "for him, upon his head."  
The pronoun *οἱ* here takes the place of *αὐτῷ*. The more usual form of  
expression would be *τῇ αὐτοῦ κεφαλῇ*.—*Νίκην*, "a Victory," i. e., an image  
of the goddess of Victory.—*καὶ ταύτην ἔχουσιν*, "this also having."—  
*χάριέν ἐστι σκηπτρον*. Siebelis takes *χάριέν* here for an adverbial form,  
equivalent to *χαριέντως*, and joins it in construction with *ἡνθισμένον*.  
Equally unhappy is Porson's emendation of *χειρὶ ἐνεστι* for *χάριέν ἐστι*.—  
*ἡνθισμένον*, "diversified."—*τῷ θεῷ*, for *τοῦ θεοῦ*. Compare the remark  
made above on the words *οἱ τῇ κεφαλῇ*.

27-29. *τῷ δὲ ἱματίῳ, &c.*, "into the robe, moreover, are wrought both  
small figures of animals, and, of flowers; the lily," i. e., and also flowers,  
namely, lilies. Some archæologists think that the allusion is here to a kind  
of encaustic work. (Böttiger, *Ideen zur Archæol. d. Mal.*, p. 243.—*Qua-  
tremère de Quincy, Jup. Olymp.*, p. 310.—Siebelis, *ad Pausan.*, 5, 11.)—  
*λίθοις*, "precious stones."

31-36. *Εὐριπίδης*. In a fragment (No. xii.) of the Cresphontes.—*πολλὴν  
μὲν ἄροτον, &c.*, "much arable land indeed, but not easy to cultivate."—  
*κοίλη γὰρ*. The country of Sparta (the hollow Lacedæmon, as it is called  
in the Iliad and Odyssey) was flanked on the east and west by two long  
parallel ridges of mountains, which were connected together by a similar,  
but much shorter, barrier at the northern extremity; and hence it has been  
well compared to an ancient stadium. The bed of this natural stadium was  
the valley of Sparta. (Wordsworth's *Greece*, p. 53.)—*καὶ βοῦσι καὶ ποίμ-  
ναισιν, &c.*, "and very well adapted for the rearing of cattle and flocks."  
*ποίμναισιν* is poetical for *ποίμναις*, being cited from fragment xiii. of the  
same play mentioned above.—*εἰσειστος*, "is very subject to earthquakes"  
*καὶ ὅγ*, "and indeed."

LINE 1-4. *λίθου πολυτελοῦς, &c.*, "of a costly kind of marble, 102  
the Tænarian namely," &c. This was a species of Verd Antique,  
highly prized by the Romans.—*χορηγόν*, "as a means of furnishing the  
expense," i. e., to patronise the undertaking. Literally, "as a furnisher  
of the expense."

7-14. *αἰσχύνονται*, "they reverence."—*γυμνάσια δ' ὥσπερ, &c.*, "and  
as there are gymnasia for males, so also are there such for unmarried  
females."—*νομίσματι σκυτίνῳ*. The legal currency of Sparta was iron  
money. If the remark in the text be correct, leather was also applied to  
the same purpose. (Consult Böckh, *Pub. Econ. of Ath.*, vol. ii., p. 389.)  
—*ἐπὶ τῷ αὐτοῦ παρέχειν*, "in exhibiting themselves." Literally, "in  
affording themselves."—*ταῖς ἀρχαῖς*, "to the magistrates."

16-20. *νομίμως*, "in accordance with stated custom."—*τῆς Ὀρθίας*, "of  
the Orthian Diana."—*συγγυμναστήν*, "a fellow-gymnast," i. e., a member  
of the same gymnastic school.—*Ἐφόρων*. Consult note on line 22, page  
46.—*πρὸ τῆς ἀρχῆς*, "in the presence of the magistracy."—*βασιλεύσειν*,  
"that he will exercise the royal functions."

21-23. *ιεροπρεπής*, "is held in high veneration."—*τὸ Κωρύκιον ἕντρον*,  
"the Corycian cave." This was situate on Mount Parnassus, above the  
city of Delphi. The inhabitants of Parnassus regarded it as sacred to the  
Corycian nymphs and the god Pan. Herodotus relates (8, 36) that, on the



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approach of the Persians, the greater part of the population of Delphi ascended the mountain, and sought refuge in this capacious recess.

27-33. *θεατροειδής*, "shaped like a theatre," i. e., semicircular. The ancient theatres were not, strictly speaking, semicircular, but their shape closely resembled this. The site of Delphi has been well compared to a natural theatre, sloping upward, in a semicircular form, from the lower part of Parnassus.—*κατὰ κορυφήν*, "at the top (of this semicircle)." —*κύκλον τληρούσαν*, "embracing a circuit." —*πνεῦμα ἐνθουσιαστικόν*, "an inspiring breath," i. e., a prophetic vapour. This appears to have been a kind of gas.—*ἀποθεσπίζειν ἑμμετρά τε, &c.*, "delivers oracles in both verse and prose." All the Grecian oracles gave their responses originally in verse. Prose was only introduced when their influence and authority began to decline. For a literal translation, supply *θεσπίσματα* after *ἑμμετρος* and *ἑμμετρα*.

34-36. *πέφυκεν οἷα, &c.*, "is naturally such as to yield the most abundant returns," i. e., is such in its very nature. Observe the force of *πέφυκεν*.—*καὶ αὐτὰ τὰ γιγνόμενα*, "even the things themselves that are produced in this land."

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LINE 4-14. *παμφορωτάτη*, "most productive," i. e., not only is the land very productive, but the adjacent sea also abounds in fish.—*οὐ μόνον δὲ κρατεῖ*, "but not only does it surpass (other lands)." Supply *τῶν ἄλλων χωρίων*.—*ἄϊδια*. As opposed to the things that come and go with the change of the seasons.—*πέφυκε*, equivalent here merely to *ἐστὶ*.—*λίθος ὑφθονος*, "an abundance of marble." The allusion is to the famous marble of Mount Pentelicus.—*αὐτοῦ προσδέονται*, "seek after it," i. e., desire it. Literally, "feel the want of it."—*ἐστὶ δὲ καὶ γῆ*, "there is also a portion of this country:" *γῆ* is here equivalent to *μέρος τε τῆς χώρας*.—*πολλαπλασίους ἢ εἰ*, "manifold more, than if. . . ."—*καὶ μὲν ὑπαργυρός, &c.*, "for it has, in truth, silver beneath its surface, through divine allotment." The allusion is to Laurium, a range of hills near the Sunian promontory. Here the Athenians had silver mines.—*πολλῶν γοῦν πόλεων, &c.*, "accordingly, though there are many states in the vicinity of Attica," &c.

20-22. *ὁ μυστικὸς σηκός*, "the mystic cell." Referring to the *cella* or *delubrum* of the temple. This is said to have been as large as a theatre, and here the mysteries were played off.—*τὸν ἐν ἀκροπόλει, &c.*, "which stands in the Acropolis (at Athens), consecrated to Minerva." The Parthenon, or celebrated temple of Minerva, stood on the most elevated ground of the Acropolis.—*ἐπιστάτουντος*, "patronising," i. e. watching over and aiding with the public resources.—*ἐν δὲ τοῖς δήμοις, &c.*, "the city (of Eleusis), moreover, is numbered among the boroughs (of Attica)," i. e., forms one of the boroughs. The boroughs or *δήμοι* were one hundred and seventy-four in number. The borough of Eleusis belonged to the tribe Hippothoontis.

24-32. *χερρόνησιζων*, "of a peninsular form."—*προσειληφύια τῷ περιβόλῳ*, "having embraced within the circuit of its walls," from *προλαμβάνω*. Literally, "having taken in addition."—*ἄξιόν τε ἦν, &c.*, "and it was a naval station large enough for four hundred vessels." More literally, "fit for," "suited for."—*τῷ δὲ τείχει τούτῳ, &c.*, "connected with this fortification were the legs (as they were called) which came down from the city." More literally, "the legs drawn down from the city." The long-walls were playfully called "legs."—*οἱ δὲ πολλοὶ πόλεμοι, &c.*, "the

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many wars, however (that have taken place), have thrown down <sup>Page</sup> 103 the wall," &c.: the allusion is to the long-walls. They were demolished at the close of the Peloponnesian war, but rebuilt by Conon. In the siege of Athens by Sylla they were again broken down and almost destroyed. Some traces still remain. These celebrated walls connected Athens with her several harbours—συνέστειλαν, "have contracted," from συστέλλω.

83-84. πλείους, "very many." Literally, "more (than are usually found in islands of such a size)."—καὶ Ὅμηρος ὑμνεῖ, "Homer also celebrates in song."—καὶ οἱ ὕστερον, "as well as the poets (who came) after him."

LINE 1-12. καὶ δὴ καὶ διετέλεσε, &c., "it continued, moreover, 104 for a long time enjoying the first rank." Literally, "bearing away for itself the first portions, or parts." Supply μέρη (Bos, Ellips. Gr., s. v. μέρη). With πολλοῦ supply χρόνον.—τῶν νομίμων, "of its privileges."—δι' ἑννέα ἐτῶν, "for the space of nine years."—ἐλέγετο. Supply εἶναι—ὥς γένοιτο, "how that he was." The optative is here employed to express merely the opinion of others, for the accuracy of which the writer himself does not vouch.—τραγικοῦντες, "detailing in tragic strain," i. e., with a tragic and declamatory air.

16-19. διελόντας, "having marked it out." By the common principle of construction, διελόντας ought to be in the dative, on the supposition that the dative ἡμῖν is understood with ρητέον. It will be found, however, that verbals in -τεον sometimes have the person in the accusative (as here, ἡμᾶς), when the reference is, not so much to what must, as to what ought to be done. (Matthiae, G. G., § 447.)—Ὁ Ταῦρος μέσσην πῶς, &c., "the range of Mount Taurus divides this continent nearly in the middle, as if with a girdle."—διέζωκε, from διαζώννυμι.—τεταμένος, from τείνω.—τὸ μὲν αὐτῆς ὑπολείπων, &c., "leaving one part of it towards the north, and the other towards the south." Literally, "and the other, a southern one." As the chain passes onward from west to east, it leaves on one side of it (i. e., cuts off) the northern, on the other the southern portion of the continent.—καλοῦσι δ' αὐτῶν, &c., "and the Greeks call the one of them (Asia) this side of Taurus, the other (Asia) beyond (Taurus)."

20-27. οἱ δὲ ποταμοὶ. Another instance of a nominative absolute before a clause expressing distribution.—ὡς ἐπ' ἄρκτον, "towards the north." This usage of ὡς with a preposition, becomes, as far as the English idiom is concerned, a mere pleonasm; in Greek, however, it points out strictly the direction alone which an object takes, leaving it undetermined whether it reaches the place or not.—ὁ Εὐφράτης τε καὶ, &c., "namely, both the Euphrates, and Tigris," &c. These nominatives are in apposition with οἱ, in the clause οἱ δὲ ὡς ἐπὶ νότον ἄνεμον, and this οἱ agrees with ἔχουσι understood. Jacobus has altered here the text of Arrian in a somewhat slovenly manner.—ἐν μέσῳ, "between."—ἢ, "or else."

29-34. ἐστὶν ὑπερκείμενον, "is one that overhangs."—διατειχίζον τὸν ἰσθμὸν, "forming the isthmus between them like a wall."—ἔλη παντοδαπῇ, "with all kinds of timber."—κατ' ἀλκὴν καὶ δύναμιν, "in valour and resources."

LINE 2-3. φάνηαι κατατετρημέναις, "in perforated troughs," 105 i. e., bored with small holes that allow the water to escape, but not the gold: perf. part. pass. of κατατετρηίνω, Attic for κατατιτράω.—ἀφ' οἷ ἤ μὲνθεῦσαι, &c., "from which circumstance they say that 291

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**105** *the fable of the skin covered with the golden fleece was even formed.* Literally, "that the skin covered with the golden fleece was even fabled."

6-15. *λνπρὰ καὶ μικρόχωρα*, "lead hard lives, and inhabit scanty territories."—*ἃ δὲ πληροὶ μάλιστα*, "which, indeed, very nearly fill."—*καὶ ὅ καὶ ἦγε Ἰβηρία*, "moreover, this same Iberia." The particle *γε*, in composition here with *ἦ*, lends emphasis to the latter.—*ὥστε εἶναι*, "so that there are here."—*καὶ ἀρχιτεκτονικὴν τήν, &c.*, "and a constructing of dwellings that displays architectural skill."—*καὶ τῶλλα κοινά*, "and other public erections."—*τῆς δὲ χώρας τὰ μὲν*, "one part of the country." For a literal translation supply *μέρη*, "these parts indeed."—*κύκλῳ περιέχεται*, "is encompassed round about."—*ἐσκενασμένοι*, "attired." There is also in this, though not expressed in the translation, a reference to their habits of life.

16-19. *οἱ πλείους*, "the greater number."—*ποιμενικώτεροι*. Supply *τῶν Ἰβήρων εἰσὶ*.—*γένους*. Supply *ἠνθρώπων*.—*ταύτη δὲ καὶ*, "and for this reason also." Supply *αἰτία*.

26-29. *οὐδὲ ὑριθμὸν, &c.* They cannot count higher than a hundred—*καὶ πρὸς τῶλλα δὲ, &c.*, "they are careless also with regard to the other things that have reference to life," i. e., to the proper leading of life, its comforts and conveniences.—*ἐκ' ἀκριβὲς*, for *ἀκριβῶν*. Literally "(intended) for accuracy," i. e., "accurate."

**106** *LINE 2-12. εὐκαιρα, "in fit places."*—*τὰ κατακεκροσμένα τῶν ὑδάτων*, "the hidden waters," for *τὰ κατακεκροσμένα ὕδατα*.—*ἀνοίγοντες*, "uncovering."—*οἱ δὲ ἄλλοι ἐθνεῖς*. The nominative absolute again, before a clause expressing distribution.—*διατελοῦσιν ἀδούλωτοι*, "remain ever unenslaved." Supply *ὄντες*. Literally, "continue to be."

13-25. *ἡ δ' ἐχομένη Ἀραβία*, "that part of Arabia which is contiguous to."—*τοσοῦτο*. As the extracts composing this volume are taken from different writers, we find some using the Attic *τοσοῦτον*, and others, as in the present instance, the more inelegant *τοσοῦτο*.—*εὐδαίμονα Ἀραβίαν*, "the happy Arabia." In Latin, *Arabia Felix*.—*καὶ τὴν ἄλλαν ὕλην, &c.*, "and other productions of an aromatic character, in great abundance." Literally, "and the other wood that is aromatic."—*φύλλων εὐωδίας*, "fragrant leaves." Literally "fragrances of leaves."—*καὶ τῶν ἀποσταζόντων, &c.*, "and is filled with varied odours of tears, that distill from (the bark of trees)," i. e., with odoriferous tears of various kinds, &c.—*αἱ τοῦτες ἐσχατιαὶ*, "the farthest portions of this land."—*δαψιλῆς*, "in rich abundance."—*ὑπέρτατος*, "to an extraordinary degree."—*φύσεις εὐώδεις, &c.*, "fruitful odoriferous plants."—*τὰς ἀπορροίας, &c.*, "their exuding juices and perfumes."

27-36. *ὁ προσαγορευόμενος, &c.*, "the kind of gold that is called *εργός*."—*τοῖς ἄλλοις*. Supply *ἐθνέσι*.—*ἐκ ψηγμάτων καθεψόμενος*, "melted down (and refined) from small grains."—*ἀλλ' εὐθὺς ὀρυττόμενος εὐρίσκεται*, "but it is found pure at the very time of digging." Literally, "but directly being dug up it is found (pure)."—*ὥστε τοὺς ἐντιμοτάτους λίθους, &c.*, "that the most precious stones, having been set in this by artists, produce the most beautiful of ornaments," i. e., that if the most precious stones be set in this kind of gold the most beautiful ornaments are produced. Literally, "having been bound," &c., from *ἐνδέω*.—*ἡρημένα*, "well chosen." Passive for the middle.—*σίτου*, "cf grain."—*τῇ δ' ἀπὸ τούτου*,

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Sec., "but being amply supplied through the abundance obtained from these," i. e., through the abundant nutriment. Page 106

LINE 3-11. οἱ ἐν τοῖς πελάγεσι, "those at sea." Literally, "those on the deeps."—πρὸς τὰς ἀπὸ τῶν, &c., "from the indications afforded by the stars." The deserts are as trackless as the sea, and the traveller has, like the mariner, to consult the stars, in order to ascertain by their position the direction of his route.—παρὰ τὸν ὠκεανόν, "along the (Indian) ocean." The description here given takes in also the coast of the Persian Gulf.—ὑπεράνω, "above," i. e., to the northeast.—ἀρδεύοντες. Supply οἱ ἐγχώριοι.—καὶ διπλοῦς καρποὺς λαμβάνουσι, "they even obtain double harvests." 107

19-26. πυρῶν μὲν ἀνὰ δέκα, &c., "ten medimni of wheat each." Observe the distributive force which the preposition ἀνὰ here imparts to the numeral. The medimnus was a Greek measure for things dry, and equivalent to six Roman modii. The modius (erroneously called, in the lexicons, "a bushel"), contained a little over one gallon, three quarts, one pint, dry measure; and hence the medimnus was equal to one bushel, one peck, one gallon, one quart, &c., of our measure.—καὶ λαγαραὶ ταῖς συστάσεσι, "and slender in their make." More literally, "in their frames."—διατείνουσι, "traverse." Literally, "stretch over."—εἰς τὰς μάχας, &c. The order of construction is, ἄγονται εἰς τὰς μάχας ἔχουσαι δύο τοξότας.—ἀντικαθήμενος, &c., "sitting over against one another, back to back."

29-35. τὴν μέσσην σφῶν Συρίαν, "that part of Syria which lies between them." Compare the Scripture name applied to this tract of country (Gen. xxiv., 10; Deut. xxiii., 4, &c.), namely, *Aram Naharaim*, or "Aramea between (literally 'of') the rivers."—θεν καὶ τὸ ὄνομα, &c., "from which circumstance also its name is called *Mesopotamia*," &c. We have given the simpler and more natural translation to these words. Jacobs makes τὸ ὄνομα a kind of pleonastic accusative, and supplies ἡ χώρα as the nominative to κληίζεται, "from which circumstance, also, the country is called in name," &c.—πολύ τι, "for some considerable distance." Supply διάστημα.—ἐσβάλλει εἰς τὸν πόντον, &c., "empties into the Persian sea," i. e., Persian Gulf. The Tigris and Euphrates, if they ever had separate mouths, (which is very doubtful, though vouched for by the ancients), now unite near *Koma*, and the joint stream is called *Shat-al-Arab*, or "the river of Arabia."—ἐς τε ἐπὶ τὴν ἐκβολήν, "up to its mouth."

LINE 1-6. μετέωρός τε βεῖ, "both flows along high ground, and is," &c.—ἰσοχειλῆς. In the text of Arrian (omitted by Jacobs) the banks of the Tigris are described as much higher than the surface of the stream, preventing, of course, any lateral waste of its waters. The case is directly the reverse with the Euphrates.—παρ' ἐκάτερα, "along either bank." Supply χεῖλη.—ὅποτε σφίσιν ὕδατος, &c., "as often as they want water." Literally, "as often as it may have itself deficiently in respect of water."—καὶ οὕτως εἰς οὐ πολὺ ὕδωρ, &c., "and the Euphrates, ending thus with no great quantity of water, and that marshy in its character, in this way terminates its course." Literally, "in this way ceases from (its course)." 108

27-30. βόσμηρον. An unknown kind of grain. Strabo, on the authority of Onesicritus, describes it elsewhere as smaller in size than wheat.—ὧν ἡμεῖς ἄπειροι. Supply ἐσμέν.—ἐρία ὑπανθεῖ, "fleeces bloom forth." Observe the force of ὑπό here, as marking gradual increase. The cotton plant is meant, and what are here called fleeces are the contents of the

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**Page 108** cotton-pods bursting forth.—*σινδόνας*, "*fine garments*" The term *σινδών* generally means a garment of fine linen. Here, however, such an explanation will not, of course, answer. The reference appears to be to what Herodotus calls *σινδών βυσσίνη*. (2, 86. Consult *Bähr, ad loc.*) Muslins, therefore, are evidently meant, and *σινδόνας* might be translated, in this passage, saving the anachronism, "fine muslin garments," or simply, "fine muslins."

32-35. *κλάδους ἀνέξήσαντα*, "*having put forth branches.*" More literally, "*having caused branches to grow.*"—*εἶτα τὴν λοιπὴν, &c.*, "*take, from this, the rest of their growth in a downward direction.*" i. e., have their branches after this bending towards the earth. We have here a description of the Indian fig, or banyan tree, which forms so conspicuous an object in Hindoo mythology. The branches of this tree, after projecting to a certain distance, drop and take root in the earth. These branches, in their turn, become trunks, and give out other branches; and thus a single tree forms a little forest.—*αὐξάνονται*, "*grow.*" Middle voice.—*ἐξ οὗ πάλιν ὁμοίως, &c.*, "*after which, having been again, in like manner, bent downward in the course of their growth, they form another layer, then another,*" &c.

**109** LINE 1-3. *σκιῶδιον γενέσθαι μακρὸν*. The banyan tree stretches its immense branches, and its holy shade, not only over the pagodas, and the choultries, or caravanseras, but also over serpents and other venomous creatures. Hence it becomes an emblem of the eternal power of Nature, which cherishes both useful and hurtful beings. It is a variety of the Buddha tree, which is revered in the various countries between Hindoostan and China. This will explain the name given it by Linnæus, namely, *Ficus religiosa*.—*καὶ*, "*even.*"

7-9. *Περσίς*. The reference is to Persia Proper, or what was sometimes called the royal province of Persia.—*πολλὴ μὲν ἐν τῇ παραλίᾳ, &c.*, "*lying in a great measure along the shore of the gulf that is named after it, but in a much greater degree inland.*" Supply *οὕσα, or κεκλιμένη*.—*τριπλὴ δ' ἐστὶ, &c.*, "*it is, moreover, threefold in both its physical character, and the temperature of its climate,*" i. e., it is, in fact, subdivided into three distinct regions, as regards, &c.

17-20. *τῶν*. Supply *πόλεων*.—*τὴν πολυτέλειαν τῆς κατασκευῆς*, "*the costly character of the structure.*"—*βραχέα διελθεῖν*, "*to enumerate a few brief particulars.*"—*οὗσης γὰρ ἄκρας ἀξιολόγου, &c.*, "*for, there being here a considerable elevation, a triple wall surrounded it,*" i. e., a triple wall encompassed an elevation here of considerable height. The ruins of *Chehl-Menâr* are evidently the remains of the splendid structure which Diodorus is here describing. They are placed on a platform or terrace cut out of a rocky mountain, and having a higher part of the same mountain connected with its eastern side, being on the other three sides at a great elevation in a perpendicular precipice from the plain beneath. Above this platform or terrace rise two other terraces. The nature of the ground gives the whole structure the appearance of an amphitheatre erected on three terraces, rising successively one above the other. The whole is of marble quarried in the adjacent hills, of a dark gray colour, and the passages from the lower to the upper terraces are by broad marble staircases. These united elevations are comprehended under the general name of *ἄκρα* in the text, and the *τριπλοῖν τεῖχος* refers to the facings of the three terraces of rock in the case of the lowest, and of marble in that of the other two. These marble facings are formed of gigantic square blocks, without mortar, but fitted with such precision as to appear part of the solid mountain. Consult the plan of the ruins

by Heeren (from Sir R. K. Porter's *Travels*), *Hist. Researches*, vol. ii., p. 401, and Heeren's description of the same, vol. i., p. 147.

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21-28. τὸ μὲν πρῶτον. Supply τεῖχος.—τὴν μὲν ἄλλην κατασκευὴν, "the rest of its structure."—περίβολος, "enclosure."—εὖ πεφυκότι, "well calculated by its very nature." The whole structure, including the facings of the second and third terraces (τὰ τεῖχη), is built, as we have already said, of enormous blocks of marble, so skilfully disposed upon one another, that it is often difficult, by the nicest observation, to detect their junctures.—ἐν δὲ τῷ πρὸς ἀνατολὰς, &c., "in that part of the elevation, moreover, which faces the east, there is a mountain standing four hundred feet apart," &c. An examination of Heeren's plan will make all this very apparent, though the description, taken by itself here, seems somewhat obscure. The mountain of which Diodorus speaks is in fact the face of the rock from which the main terrace projects, and the distance between it and the ruins on the upper terrace corresponds accurately with the measurement given in the text. The English translator misinterprets Heeren when he makes him say, in describing the position of the "royal mountain" from Diodorus, that it lay "eastward of the city." The German writer merely states that it was "on the eastern side of the elevation," or "stronghold" (*an der Ostseite der Burg*).

29-33. βασιλικὸν. Ctesias calls it "the double mountain," an expression which has given rise to no little controversy, on the part of some of the German scholars. (Consult Bähr, *ad Ctes.*, p. 138, *seqq.*)—πέτρα γὰρ ἦν κατεξασμένη, &c., "for it was a rock carefully hewn, and containing several chambers within, in which were the sepulchres of the departed (monarchs)," i. e., carefully hewn within and without: κατεξασμένη is from καταξάινω. The following description, from Heeren, will throw light upon this passage. "On the face of the rock from which the terrace projects are two sepulchral monuments. A façade has been formed in the surface of the cliff, at a considerable height from the ground, behind which, is a square apartment. Beneath, the rock has been cut away perpendicularly, so as to make all access impracticable." (*Hist. Res.*, vol. i., p. 149.)—πρόσβασις, "doorway." Literally, "means of access," i. e., in the usual way.—ὅπ' ὀργάνων δέ τινων, &c., "but receiving the coffins of the deceased, who were raised upon high by means of skilfully constructed machines," i. e., the stone coffins containing the corpses were raised up to a level with the opening made above in the face of the rock, and in this way introduced into the hewn-out chambers within.

35-36. κατὰ δὲ τὴν ἄκραν, &c., "throughout this elevation there were very many royal places of entertainment, and treasures," &c. The reference in καταλύσεις is to banqueting-halls, &c.

LINE 1-3. ταῦτα τὰ βασίλεια, &c. Alexander destroyed, 110 neither the entire city of Persepolis, as some suppose (for it was in existence long after his death), nor all the buildings mentioned by Diodorus as standing on different parts of the ἄκρα. He appears to have set fire merely to a single edifice, on the third or uppermost terrace. This was the main banqueting-hall, where the monarch entertained the grandees of the court on solemn festivals. (Consult Porter, *Travels*, &c., vol. i., p. 646, and Heeren, *Hist. Res.*, vol. i., p. 190.)—ἐνέπρησε, from ἐμπρήθω.—διεκρόθησαν, when Xerxes invaded Greece.

11-16. λέγουσιν, referring, not to the boys, but to the Persians themselves.—ὅτι ἐπὶ τοῦτο ἔρχονται, &c., "that they go (to school) for this purpose,

## NOTES ON PAGES 110 AND 111.

**Page 110** just as with us those who are about to learn their letters (go with that view)." We have given γράμματα here its literal meaning. The reference appears to be, however, not merely to letters, but to elementary studies in general. (Consult Sturz, *Lex. Xen.*, s. v.)—γίγνεται "there arise." Literally, "there are produced."—καὶ ἄλλων οἶων δὲ εἰκός, "and other offences, of such a nature as it is natural for accusations to arise about," i. e., about which it is natural for accusations to arise. Complete the clause as follows: καὶ ἄλλων τοιούτων, οἶων δὲ εἰκός ἐστι ἐγκλήματα γίνεσθαι.

17-23. ἂν γνῶσι ἀδικοῦντας, "they may have ascertained to be offending."—ἐγκλήματος, "in the case of an accusation." Literally, "respecting an accusation."—δικάζονται, "go to law." Middle voice.—χάριν ἀποδιδόναι, "to return a favour," i. e., to testify thankfulness.—καὶ περὶ θεῶν, &c., "will, in all likelihood, be most negligent of their duty towards both gods," &c. For a literal translation supply ἑαυτοὺς after ἔχειν, "will, in all likelihood, have (i. e., bear) themselves, in an especial degree, negligently towards," &c.

25-33. σωφροσύνην, "discreetness of deportment."—φέρονται δὲ οἰκοθεν, &c., "they bring with them from home, moreover, for solid food, bread, and, to eat with their bread, water-cresses." Observe the force of the middle in φέρονται.—πιεῖν δ', "and for drinking."—ἀρύσασθαι, "to take up water for themselves." Observe the force of the middle. The acrist, too, indicates despatch and saving of time.—ἐκ τούτου δὲ, "but after this." Supply χρόνον.

**111** LINE 2-14. ἐπ' εὐθείας, "straight onward." Supply with εὐθείας (which is the gen. sing. fem. of εὐθείς) the noun ὁδοῦ.—σχιζόμενος, "dividing." Literally, "dividing itself."—στόματα. Supply ἐστὶ.—ὧν τὰ ἔσχατα, "the extreme ones of which." The nominative absolute again before a clause indicating distribution.—οἱ γε ἀξιώλογοι, &c., "some of considerable, but the greater part of scanty, size."—μάλιστέ πως. "pretty nearly." Observe the diminishing force of πως. Literally, "very nearly, after a manner."—σὺν αἷς ποιεῖται καμπαῖς, "including the bends which it makes." Literally, "together with the bends which," &c. Observe the attraction in αἷς καμπαῖς. The plain Greek would be, σὺν ταῖς καμπαῖς ἕς (καμπὰς) ποιεῖται.—κατὰ δὲ τοὺς ὑποκάτω τόπους, &c., "in the low grounds, however, it is contracted in its volume of waters, the stream being continually drawn away more and more towards both continents," i. e., after leaving the mountains and reaching the level country at their base, the Nile loses by sending off two branches, in two opposite directions. This is all false. The Nile receives, in place of sending forth. The two continents are Africa and Asia: which, according to the ancient geographers, until the time of Ptolemy, was supposed to have the Nile as their common line of separation.

22-25. πᾶσα ἡ χώρα. The inundation is felt most extensively, and, of course, beneficially, in Lower Egypt.—ἐπ' ἁλφῶν, &c., "on natural hills or artificial mounds."—κατὰ τὴν πόρρωθεν ὄψιν, "when seen from a distance." More literally, "as regards the view from the distance."—πλείους δ' ἡ, &c., The rise of the Nile commences with the summer solstice (June 21). The river attains its greatest height at the autumnal equinox (Sept. 21), continues stationary for some days, and then diminishes at a less rapid rate than it rose. At the winter solstice (Dec. 21) it is very low, but some water still remains in the large canals. At this period the lands are put under culture.



29-33. πλησύνεται δὲ ὁ Νεῖλος, &c. The inundation of the Nile is caused by the heavy annual rains between the tropics. A similar increase of waters is common to all the rivers of the torrid zone, and, in low situations, occasions inundations as in Egypt.—κλυζομένης, "being inundated by these."—κατὰ τὴν ἐξ ἀρχῆς, &c., "in the first creation of all things."

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112 1-10. τὴν εὐκρασίαν, "the excellent climate."—πολύ-  
γονον, "very fertilizing." The waters of the Nile are said, even at the present day, to possess the same character, as regards not only plants, but also the animal kingdom—καὶ τὰς τροφὰς, &c., "and affording spontaneously its nutritious properties."—τὰ ζωογονηθέντα, "the things that are born alive," i. e., animals, as opposed to plants.—τὸ καὶ νῦν ἐτι, &c., "the circumstance, namely, that still, even at the present day, the country in the Thebais produces at certain seasons so many and so large-sized mice."—μενούσης ἐτι κατὰ φύσιν, &c., "the clod of earth still remaining (here) in its natural state," i. e., the latter half of the animal still remains a clod of earth. This foolish story is found in several of the ancient writers, and among the rest in Ælian (*H. A.*, 2, 56). It is very surprising that it should elicit from Wesseling (*ad Diod. Sic.*, 1, 10) only a "*nondum credimus*." The whole matter rests, very probably, on the appearance, in former days, at particular periods, of great numbers of the *sorex*, or "shrew-mouse." Some of these little animals, being seen only half out of the earth, may have given rise to the most amusing part of this preposterous fable. That the Egyptians worshipped a species of shrew-mouse (the *sorex religiosus*), perhaps on this very account, has been confirmed by the discoveries of Olivier and Passalacqua. (*St. Hilaire, Dict. Hist. Nat.*, vol. xi., p. 323.)

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12-15. τετταράκοντα ἀπὸ τῆς Μέμφιδος, &c., "to one having advanced forty stadia from Memphis a kind of mountain-ridge presents itself." Literally, "to one having advanced, &c., there is a kind of mountain-ridge." This ὄρεινὴ ὄψις is called by modern writers a "rocky-platform," and is said to be about a hundred and fifty feet above the level of the surrounding desert. The number of pyramids now standing in Egypt is about forty. They are all in what is called Middle Egypt, and are divided into five groups. The pyramids alluded to in the text are those at the modern Gizeh or Djizeh, northwest of the ancient Memphis, and form the most remarkable of all the groups, since they contain the largest pyramid among them.—ἀξιόλογοι, "remarkable ones."—ἐν τοῖς ἐπτὰ θεύμασι, "among the seven wonders (of the world)." Literally, "the seven sights," i. e., great sights.

16-23. πρότερον. It was called Arsinoë, after the queen of Ptolemy Philadelphus. The appellation Κροκοδείλων πόλις is merely a Greek translation of its original Egyptian name.—ἐν τῷ Κινοπολίτῃ νομῷ, "in the Cynopolitic nome." The Greek name *nome* (νομός) was applied to the jurisdictions, or districts, into which Egypt was divided.—ὁ Ἄνουβις, "the god Anubis," a dog-headed deity of the Egyptians.—καθ' ἑαυτοὺς ἕκαστοι, "each community by themselves," i. e., some animals were held sacred by the inhabitants of one part of Egypt, and not by those of another.

24-28. ἑκατομπύλους. This, of course, is an exaggeration, either springing from the fancy of the bard himself, or resting on false information received from the Phœnician traders. One difficulty, however, still remains. The Egyptian Thebes, contrary to the usual belief, was never surrounded by walls of any kind, and, therefore, even if we consider ἑκατομπύλους in the text as equivalent to "many-gated," still these gates or por-



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tals must either be those of its numerous palaces, or, what is more probable, the openings in the great circus or hippodrome that was in the neighbourhood of the city. The mention of Thebes in Homer occurs at *Il.*, 9, 381, *seqq.*—*αὐτῆς*, as if *πόλις* preceded, which is implied, in fact, in *Θήβας*.—*ἔστι δ' ἱερὰ πλείω*, “there are in it, also, numerous temples.”—*κωμηδόν*, “in villages,” i. e., several settlements are scattered over the circuit of the ancient city, but they are like so many villages, and form separate clusters or groups.—*ἐν τῇ περαίᾳ*, “on the opposite side of the Nile.” Supply *χώρᾳ*.

29–33. *δυοῖν κολοσσῶν*. These are the two statues called by the Arabs, at the present day, Shamy and Damy.—*σεισμοῦ γενηθέντος*. The destruction of the upper part of this statue has been attributed to Cambysea, by the writers of some of the inscriptions on it, as well as by some ancient authors. This seems more probable than the cause assigned by Strabo, in our text, since the temple to which the statue belonged, and the other colossi in the dromos, have evidently been levelled and mutilated by the hand of man. (*Wilkinson's Thebes*, p. 36.)—*ὥς δὲν πληγῆς οὐ μεγάλης*, “as of a slight blow.” The sound which this statue, commonly called “the vocal Memnon,” uttered, was said to resemble the breaking of a harp-string. One of the inscriptions, however, says it was like brass when struck (*ὥς χαλκοῦ τυπέντος*), and this led Wilkinson to make an experiment deserving of mention here. There is, it seems, in the lap of the statue a stone, which, on being struck, emits a metallic sound; and, in the block behind, a square space is cut large enough to admit a person, who might thus lie concealed from the most scrutinizing observer in the plain below. Mr. Wilkinson placed some peasants below, and having ascended to the lap of the statue, struck the sonorous block with a small hammer. On inquiring of the peasants what they heard, their answer was, “you are striking brass.”—It may be added, that the part of the statue which had been broken off is now carried away, and that the figure is again completed by courses of common sandstone, forming the back, neck, and head. By whom this was done has not been ascertained.

35–36. *Θῆκαι βασιλέων*. These are the famous “tombs of the kings,” in which Belzoni made some of his most brilliant discoveries. The paintings, with which they are adorned within, throw great and interesting light on the manners and customs of the ancient Egyptians.—*λατομῶνται*, “hewn out of the rock.”

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LINE 1–8. *περὶ τὰς ἐσχατιὰς, &c.* The position of these mines is about southeast from *Bahayreh*, a village opposite the town of *Edfou*, or Apollinopolis Magna, and at a distance of nearly ten days' journey from that place, in the mountains of the *Bishareeh*. The gold lies in veins of quartz, in the rocks bordering an inhospitable valley: but the small quantity which these mines are capable of producing by immense labour, added to the difficulty of procuring water, would probably render the re-opening of them, at the present day, an unprofitable speculation; and indeed in the time of Abulfeda they only just covered their expenses, and have never been worked since they were abandoned by the Arab califs. (*Wilkinson, Manners and Customs of Anc. Egypt*, vol. i., p. 233.)—*τῆς γὰρ γῆς μελαίνης οὐσῆς, &c.* The rock in which the veins of quartz run is an argillaceous schist.—*διαφνὰς καὶ φλέβας*, “seams and veins.”—*μαρμάρου*. What Diodorus here calls “marble” is the quartz, which is the matrix of the ore.—*πάσας τὰς περιλαμπομένας φύσεις*, “all other natural substances that throw brilliancy around,” i. e., all the most shining substances. More

literally, "that cause themselves to shine around." Middle voice. Page 113  
 —οἱ προσεδρεύοντες, &c., "the overseers of these mining operations." Literally, "they who sit by (or near) these," &c.—κατασκευάζουσι, "elaborate."

9-11. οἱ γὰρ βασιλεῖς, &c. Diodorus, who copies this whole account from Agatharchides (*de R. M.*, p. 23), refers here to the Ptolemies, or kings of the Greek dynasty. From his remarks, however, at the close of his narrative, it appears that the mode of mining described by him was brought in by the earliest Pharaohs.—ἐτι δὲ τοῖς ἀδικοῖς διαβολαῖς, &c., "and those, moreover, who have become involved in false accusations, and have through resentment been thrown into prison, sometimes themselves alone, at other times," &c. If the Greek text be correct, the reference in ἀδικοῖς διαβολαῖς περιπεσόντας will be to persons falsely accused of offences against the royal authority, and who, in the irritation of the moment (διὰ θυμόν), have been thrown unheard into prison. This appears to be the only intelligible explanation that can be given. Wilkinson suggests for a translation, "convicted of false accusations," but the Greek text will not admit of this.

19-23. τῆς δὲ τὸν χρυσὸν, &c., "having, by the aid of a heavy fire, roasted the hardest part of the earth containing the gold, and (thus) made it porous and brittle, they bring to bear upon it the labour of the hands," i. e., they roast the quartz in which the gold lies imbedded. The term "earth" (γῆς) is here loosely applied to the rocky matrix itself.—τὴν δὲ ἀνεμμένην πέτραν, &c., "thereupon, many thousands of (these) unfortunate persons labour with iron picks on the rock (thus) softened (by the fire) and able (now) to yield to moderate labour."—καὶ τῆς μὲν ὅλης πραγματείας, &c., "an engineer, moreover, who selects the stone, and points it out to the workmen, directs the whole work." Literally, "an artificer, &c., takes the lead of the whole operation."

27-36. τρυπίσι σιδηραῖς, &c., "cleave the marble-shining rock with iron chisels, bringing no skill to bear upon their labours, but mere physical strength."—πρὸς ἐπιστύτου βαρύτητα, &c., "at the harsh command and blows of an overseer."—διὰ τῶν ὑπονόμων, "through the drains," i. e., the lateral passages constructed principally for carrying off the water from the mine, and running almost horizontally. They are called *Stollen* by the German miners.—ἀναβάλλουσιν, "pile up."—ὁρισμένον μέτρον τοῦ λατομήματος, "a piece of the quarried stone of certain dimensions." More literally, "a defined size of the quarried stone."

LINE 1-6. τύπτουσι, "pound it."—ἀνὰ τρεῖς ἢ δύο, "in parties 114  
 of three or two," i. e., three or two persons being employed at the same hand-mill. As the number was more commonly three than two, the greater numeral precedes. Observe the distributive force of ἀνά. There is no peculiar form in Greek for distributives. To express their meaning, sometimes the cardinal numbers compounded with σύν are used; sometimes the prepositions ἀνά, κατά, &c.—πρὸς τὴν κώπην, &c., "grind at the handle (of the same mill), reducing the size given (unto them) to the form of the finest flour."

7-12. οἱ τεχνῖται, "the master workmen."—πρὸς τὴν ὅλην ἔγουνσι συντέλειαν, "carry it away to undergo the final process."—ἐπὶ γὰρ πλατείας τανίδος, &c., "for they rub the pulverized stone upon a broad table a little inclined, pouring water upon it (at the time)." More literally, "for they rub the marble (thus far) operated upon," &c.—τὸ μὲν γεώδες αὐτῆς, "the

NOTES ON PAGES 114, 115, AND 116.

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114 earthy matter contained in it."—*δια τῶν ὑγρῶν*, "by the fluid particles," i. e., the water poured upon it.—*τὸ δὲ χρυσίον ἔχον*, "while that which contains gold."

15-29. *σπόγγοις ἀραιοῖς*, &c., "pressing upon it lightly with fine sponges," i. e., gently applying fine sponges.—*τὸ χαῖνον καὶ γεῶδες*, "the light and earthy substance."—*παραλαμβάνοντες μέτρῳ καὶ σταθμῇ*, "having taken away by measure and weight."—*μίξαντες δὲ κατὰ τὸ πλῆθος*, &c., "and then, having mixed together in a certain proportion," &c.—*προσεβάλλουσιν*, "they throw these in together with it."—*ψυγῆναι*, from *ψύχω*.—*τῶν μὲν ἄλλων*, "of the other substances," referring to the lead, salt, and other ingredients that had been thrown in to promote the fusion and refining of the gold.—*ὀλίγης ἀπουσίας γεγενημένης*, "a slight diminution (in quantity) having taken place."—*ὡς ἂν καταδειχθεῖσα*, "as having been (originally) established."

31-36. *ἐπὶ τὴν ἐπιμέλειαν ταύτην*, "for this purpose." More literally, "for this object of his care."—*τῆς λίμνης*, "the lake (Mareotis)."—*τῇ εὐστοχίᾳ τῆς ῥυμοτομίας*, "by the accurate direction of the line of streets."

115 LINE 2-10. *διὰ τοῦ μεγίστου πελάγους*, "over a very wide expanse of sea." The Etesian, being northern, winds, blew over a large portion of the Mediterranean, before reaching Egypt.—*μεγάλῃς λίμνης*, alluding again to the Lake Mareotis.—*ἦγε πλατεῖαν*, "he drew a broad avenue." Supply *ῥύμην*.—*κατασκευαῖς*, "structures."

16-21. *βύρος τῶν ἔργων*, "solidity of the work."—*κατασκευαῖς*, "erectitions."—*τῶν κατὰ τὴν οἰκουμένην*. Supply *πόλεων*.

26-35. *οἱ Αἰθίοπες κακόβιοί τε*, &c., "the Ethiopians both lead hard lives, and are for the most part devoid of clothing."—*χρῶνται*, "they use (for food)."—*χρῶνται τόξοις*, "make use of bows."—*κεκρίκωνται τὸ χεῖλος*, &c., "insert a brazen ring into the (lower) lip of the mouth." Literally, "ring with a brazen ring the," &c.

116 LINE 1-10. *τῶν προβάτων αἰγοτριχούτων*. They wear no garments made of wool, since their sheep have hair like goats, instead of wool.—*οἱ δὲ*, "some (of them)."—*ἡ τρίχινὰ πλέγματα εὐδμή*, "or coverings made of hair, of a fine texture."—*θεὸν δὲ νομίζουσι*, &c., "they believe also in a twofold deity, the one immortal, and that this one is the author of all things; the other mortal, being a nameless kind of being, and not clear to comprehend." For a literal translation, supply *εἶναι* with *θεὸν*. "They think that there is a god, in part immortal," &c. We have here a gross kind of Dualism, suited to the conceptions of a barbarous race.—*ὡς δ' ἐκ τοπολῦ*, "and for the most part."—*θεοὺς νομίζουσι*, "they regard as gods." Literally, "they consider to be gods." Supply *εἶναι*.—*περιχέαντες ὑαλον*, "having poured around them a transparent kind of resin." The reference cannot, by any possibility, be to glass. Such a version would be totally inconsistent with the barbarous habits of the race. The meaning here given to *ὑαλος* approximates very closely to its primitive acceptance, namely, any clear or transparent substance, such as crystal, amber, &c.—*κύκλῳ τῶν ἱερῶν*, "round about the temples."—*ἢ ὑπερῇ*, "or for superiority."

12-21. *διελθεῖν*, "to treat."—*τὰ γὰρ περὶ Κυρήνην*. Supply *μέρη*.—*ἔτι δὲ τὴν μεσόγειον*, &c., "and, still farther, the interior of the country in this quarter."—*τὰ νεύοντα μέρη*, "the regions that incline," i. e., look.—*μετέχοντες καὶ τῆς παραλίας*, "having a share also of the sea-coast."—*τῶν ὁμοειδῶν*, "the other tribes of the same race (with themselves)." Governed by *ποδ* in composition.

# NOTES ON PAGES 116, 117, AND 118.

28-36. οὐτε τοῦ δικαίου, &c., "and having no regard for, or conception of, what is just."—τὰ παρατυχόντα, "whatever they meet with." Literally, "the things that have (anywhere) come in contact with them."—καὶ τὸ τῶν ἐπιτηδευμάτων, &c., "and zealously indulging in their savage habits." The expression τὸ τῶν ἐπιτηδευμάτων ἄγριον is equivalent, in fact, to ἄγρια ἐπιτηδεύματα.—ἐστὶν οἰκεῖος, "is in unison with."

LINE 5-7. στοχαζόμενοι τοῦ προτερεῖν, &c., "aiming merely at outstripping their foes by their agile movements," &c.—διαπεποννηκότες τῇ μελέτῃ, &c., "having improved, by practice and constant habit, the advantages of nature."

11-16. γεώδης, "rich."—σιτοφόρος, "a grain country."—εὐχρηστίαι παρεχομένους, "affording convenient uses," i. e., convenient and useful rivers.—ναματιαίων ὑδάτων, "of running waters."—ἐστὶν, for ἐξεστὶν.

21-22. ὥς ἂν τῆς εἰς μεσόγειον, &c., "since the region, that stretches inward, has throughout its whole extent a continued row of sand-hills."—ἐφ' ὅσον δὲ σπανίζει . . . . ἐπὶ τοσοῦτον πληθύνει, "as great, moreover, as is the scarcity . . . . even so great (on the other hand) is the abundance."

31-34. περιγραφούσης κύκλῳ, "describing a (kind of) circle." The peninsular merely approached to a circular shape.—ἡ ὑκρόπολις. Supply ἦν.—ὄφρ' ἰκανῶς ὀρθία, "a hilly brow of considerable elevation." More literally, "sufficiently high," i. e., for the purposes of a citadel.

LINE 1-11. οἱ τε λιμένες, &c., "both the harbours, and in particular the one called Cothon." Carthage had two harbours, the outer and inner one. The inner harbour was named Cothon.—νησίον περιφερὲς, &c., "a small circular island, surrounded by a canal."—νεωσοίκους "arsenals." These were, in fact, arsenals and dockyards combined, consisting of large covered buildings, capable of containing two hundred and twenty vessels of war, and having arsenals in the upper stories. (Appian, Pun., 96.)—λαόν, "a body of followers."—οὕτω δ' εὐτυχῆς, &c., "so flourishing, moreover, did both this colony prove for the Phœnicians, and also that sent as far as the other coast of Spain, and the part beyond the Columns of Hercules (in particular)." The meaning is, that not only Carthage proved a flourishing settlement, but also Carthago Nova, on the Mediterranean shore of Spain, and in particular Gades, on the Atlantic coast.—ἐνεΐμαντο, "appropriated unto themselves."—ὅσον μὴ νομαδικῶς, &c., "as much as it was possible to inhabit not in a nomadic manner," i. e., which admitted of any other than a pastoral, and, of course, wandering mode of life: οἶόν τ' ἦν is the same as ἐξῆν.—αὐτοὺς, referring to the Romans.

12-20. αὐτῶν, referring to the Carthaginians.—τοῦ ὑστάτου πολέμου. The third Punic war, one of the three referred to in the previous paragraph.—ἐν τῇ πόλει, "in their own city," i. e., Carthage.—καταπελτικὰ ὄργανα, "catapultas." Literally, "catapultic engines."—ὥς οὐ πολεμηθησόμενοι, "(thinking) that by doing this they will not be warred upon again by the Romans." We have already remarked, that in order to seize the full sense of ὥς with a participle, as in the present instance, we must in translating insert some word or clause.—κριθέντος δὲ πάλιν, &c., "a renewal of hostilities, however, having again been determined on." Strabo here leans to the Roman side of the question. The truth was, that, after they had been stripped of nearly all their resources by their victorious foes, the Carthaginians were told that they must leave their city, and found one in the interior

## NOTES ON PAGES 118 AND 119.

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**118** of Africa, at a distance of not less than ten miles from the sea. This stroke of perfidy gave rise to the third Punic war, which closed with the fall of Carthage.

21-39. συνεστήσαντο, "*they set on foot.*"—ἀνεφόροντο, "*were laid up,*" i. e., made and stored up in the arsenal.—κεπηγότες, "*well-compact.*"—βέλη καταπελτικά, "*catapultic javelins,*" i. e., large iron javelins intended to be thrown from catapultas.—τρίχα. The ropes for managing the catapultas were made out of human hair, the Romans having stripped the Carthaginians of the proper materials.—καταφράκτους, "*completely equipped.*"—φρουρουμένον, "*being blockaded (by the Romans).*"—ὅλη γὰρ ἦν ἀποκειμένη παλαία, "*for a quantity of old naval timber was lying stored up.*"—προσεδρέον, "*plied the work.*"—ἑάλω, from ἀλίσκω, in a passive sense.

## HISTORY AND BIOGRAPHY.

**119** LINE 1-3. οἱ ἐν ἄστει, "*those in the city,*" i. e., the Athenians.

Whenever the reference is to Attic affairs, and the term ἄστυ is thus employed, the allusion is to the city of Athens.—πολεμοῦντες ἐξέκαμον, "*were wearied out with waging war.*"—νόμον ἔθεντο. Observe the force of the middle. A legislator is said τιθέναι νόμον, because he does it for others; but a people are said τίθεσθαι νόμον, because they do it for themselves.—μήτε γράψαι τινὰ, &c., "*that no one either propose in writing, or recommend by word of mouth, for the time to come, that it is incumbent on the state to lay claim to Salamis, or else that (if he do so) he be punished with death.*" Observe the distinction between γράψαι and εἰπεῖν. No law could be proposed to the public assembly at Athens unless it had been written on a white tablet, and fixed up, some days before the time of meeting, at the statues of the heroes called ἐπώνυμοι, in order that all the citizens might read what was to be proposed at their next meeting, and be able to give a more deliberate judgment thereon. Hence the expression γράψαι in the text. The verb εἰπεῖν, on the other hand, refers to an oral recommendation of any measure either in conversation or debate.

5-9. τὴν ἀδοξίαν, "*the ignominy (of this decree).*"—δεομένους ἀρχῆς, "*only wanting a pretext.*" ἀρχῆς is here equivalent to προφάσεως.—αὐτοῦς, "*of themselves.*"—ἐκστασιν τῶν λογισμῶν, "*an alienation of his reasoning faculties.*"—λόγος διεδόθη, "*a report was circulated.*"—παρακινητικῶς ἔχειν αὐτόν, "*that he was disordered in intellect.*" Complete and construe as follows: αὐτόν ἔχειν αὐτόν παρακινητικῶς τὸν νοῦν. Literally, "*that he had himself in a disordered state as regarded his mind.*"

10-12. ἐλεγεία δὲ κρύφα συνθεῖς, &c., "*having composed, however, in secret, some verses in elegiac measure, and having gone over these carefully, so as to repeat them offhand.*" Literally, "*from the mouth,*" i. e., from memory. We must not attach to ἐλεγεία anything of an elegiac tone or meaning. It refers merely to the alternating hexameter and pentameter which formed the elegiac measure, and a specimen of which is given farther on. The word ἐλεγος was first applied to the alternating hexameter and pentameter in the time of Simonides. Previous to this, the measure was called, not ἐλεγος, but ἐπος, and was used for martial themes. Plutarch, therefore, uses ἐλεγεία here in the earlier sense of ἐπη, and hence also we see why Solon, who in reality composed a kind of war-song, adopted the

measure in question.—*πίλον περιθέμενος*, "having placed a cap on his head," i. e., as if he had just returned from a journey, the cap being most commonly worn by the Greeks only on journeys.

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13-16. τὸν τοῦ κήρυκος λίθον, "the herald's stone." An elevation from which the herald, or crier, as the case might be, was wont to make announcements to the people.—*ἐν ᾧ ποιεῖν ἔλεγε*, &c., "he went over in song the elegiac poem (which he had composed)." —*αὐτὸς ἦλθεν*, "I, even I, have just come." Observe the force of *αὐτὸς*, (literally, "I myself"), and also the instantaneous action denoted by the aorist.—*κόσμον ἐπέων*, &c., "having composed a fair order of words, a song in place of an harangue." The expression *κόσμον ἐπέων θέμενος* is equivalent, in fact, to *ἐπη κοσμίως θέμενος*. This line is a pentameter, following an hexameter, the peculiar characteristic of the elegiac metre. In scanning, we must pronounce *ἐπέων* as a word of two syllables, for the sake of the metre :

κόσμον ἐπ | ῶν, ᾧ | ᾗ || ἀντ' ἄγορ | ῆς, θέμεν | ὅς ||

18-22. τότε δὲ βουθέντος αὐτοῦ, "it having thereupon been sung (by him) on this occasion." —*αὐτοῦ*, i. e., τοῦ ποιήματος.—*προσθησάμενοι τὸν Σόλωνα*, "having placed Solon at their head." Observe the force of the middle.

23-28. τὰ μὲν οὖν δημόδια, &c., "the popular account, then, of the transaction is as follows." Literally, "the popular ones, then, of the things that are reported (concerning this affair) are such (as follows)." The expression τὰ δημόδια τῶν λεγομένων is equivalent, in fact, to τὰ ὑπὸ τῶν πλείστων λεγόμενα.—*ἐπὶ Κωλυάδα*, "to the promontory of Colias." A promontory of Attica, over against Salamis, and having on it a temple of Ceres.—*καταλαβὼν*, "having found." The primitive meaning of the verb is, "to come suddenly" or "unawares upon any one." —*κελεύσοντα*, "to bid." The future participle indicating intention or purpose.

LINE 2-7. τὴν ταχίστην, "instantly." Supply *δοῦν*.—τῷ πλοίῳ, referring to the vessel in which the pretended deserter had come.—*τῶν δὲ νεωτέρων*, &c. The order of construction is as follows. προσέταξε δὲ τοὺς μηδέπω γενειῶντας τῶν νεωτέρων : . . . παίζειν καὶ χαρεῦναι πρὸς τῇ θαλάσῃ, &c.—*τοῖς ἐκείνων*, "which belonged to the former," i. e., to the women. Supply *οἷσι*.—*σκευασμένους*, "having arrayed themselves."

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10-14. ὑπαχθέντες, "having been lured on." —*ἐξεπήδων ὡς ἐπὶ*, &c., "leaped forth (from the vessel), thinking that they did so merely in a contest with one another for the possession of women." The expression *ὡς ἐπὶ γυναῖκας*, &c., is equivalent to *νομίζοντες ἐκπηδᾶν ἀμυλλόμενοι*, &c.—*ὥστε μηδένα διαφυγεῖν*, "so that (in the conflict which ensued) not one of them escaped," &c. Supply after *ὥστε* the words *ἐν ταύτῃ τῇ ἀμίλλῃ*, or something equivalent.—*νῆσον*. Salamis.—*εὐθύς ἔχειν*, "straightway held it as their own." —*ἄλλοι δὲ ἄλλον τινὰ τρόπον*, &c., "others, however, say that the capture (of the island) took place after another kind of way." The words *ἄλλοι δὲ* refer back to τὰ μὲν δημόδια as their protasis.

16-20. φυλῆς μὲν ἦν, &c., "was of the tribe Antiochis, but, as to his borough, of Alopæce." The Attic tribes (φυλαί) were ten in number; and these ten were subdivided unevenly into one hundred and seventy-four boroughs.—*οὐσίας αὐτοῦ*, "his private resources." —*λόγοι*, "accounts." —*οἱ μὲν, ὡς ἐν πενία*, &c., "some, that he passed all his days in rigorous poverty," &c. The particle *ὡς*, with the genitive absolute, after verbs of thinking, feeling, declaring, &c., stands in the place of the accusative with

<sup>120</sup> the infinitive. (*Viger, Id.*, p. 458, *Glasg. ed.*)—πολὸν χρόνον ἀνεκδότους, &c., “*who were for a long time not given in marriage from utter poverty,*” i. e., utter want of means to supply anything like a dowry.

21–25. πρὸς δὲ τοῦτον τὸν λόγον, &c., “*to this report, however, though uttered by many individuals, Demetrius the Phalerean setting himself in opposition, both declares that he knows a spot of ground at Phalerum called after Aristides,*” &c. Having had the previous clause commencing with αἱ μὲν, we would naturally expect this one to begin with οἱ δὲ. Instead, however, of this, we have an adversative clause, πρὸς δὲ τοῦτον, &c.—τέθασται, “*he lies buried.*” Observe the continued force of the perfect.—τῆς περὶ τὸν οἶκον εὐπορίας, “*of the abundance of his private means.*”—οὐ μύλα πειθάνῃ, “*not very convincing, indeed.*”—τῆς πενίας, “*from his poverty,*” i. e., from the poverty alleged against him by others. Equivalent, in fact, to ἐκ τοῦ τῶν πενήτων ἀρίθμου.

27–29. θαυμαστὴ δὲ τις ἐφαίνετο, “*wonderful, too, of its kind, appeared his equanimity, amid the changes (that took place from time to time) in the government, he being neither elated (on the one hand) by the honours bestowed upon him, and (on the other) conducting himself quietly and calmly, as regarded the reverses (which he encountered).*” The reference is here to party changes by which offices, &c., are lost or won. With ἔχοντος supply ἑαυτόν.—καὶ ὁμοίως ἡγουμένον, &c., “*and thinking, that he ought equally (in either event) to render himself useful to his country, by discharging the duties of a citizen gratuitously and without prospect of recompense, not only as regarded pecuniary benefits, but also preferment in the state.*” The genitives χρημάτων and δόξης give a nearer definition of the idea contained in προῖκα and ἀμισθί.

32–33. εἰς Ἀμφιάραον, “*relative to Amphiaraus.*” The celebrated Argive soothsayer, and one of the seven leaders of the Argive army against Thebes.—ὑπ’ Αἰσχύλου. In his play entitled, “*The Seven against Thebes.*”—ἐν τῷ θεάτρῳ, “*in the theatre (at Athens).*”

121 LINE 2–5. βαθεῖαν ἄλοκα, &c., “*reaping in mind the produce of the deep furrow.*” Amphiaraus, on the score of principle and feeling, is compared to a deeply-ploughed, and, therefore, richly productive, field.—τὰ κεδνὰ βουλευματα, “*his pure resolves.*”—ἀπέβλεψαν, “*turned away from other objects.*”—ὥς ἐκείνῳ μάλιστα, &c., “*as if this virtuous character suited him most of all.*”—The three lines quoted from Æschylus in the text, are scanned as follows :

οὐ γάρ | ὀδκεῖν || δίκαι | ὅς, ἀλλ’ || εἶναι | θελέει, ||  
βῆθει | ἂν ἄλδ || καὶ δῖα | φρένός || κάρπου | μένός, ||  
ἄφ’ ἧς | τὰ κεδν || ἃ βλάστ | ἀνεί || βούλεῦ | μάτῃ. ||

They are all Iambic trimeters acatalectic.

6–11. οὐ μόνον δὲ πρὸς εὐνοίαν, &c., “*most firm was he, moreover, in making opposition, not only to the dictates of friendship and favour, but also to those of resentment and hatred, in behalf of what was just,*” i. e., in the cause of justice, Aristides forgot alike friend and foe, favour and injury.—μετὰ τὴν κατηγορίαν, &c., “*the judges not feeling inclined, after the charge (had been set forth by Aristides), to listen to the accused.*” Literally, “*to the one who was in danger.*”—ἀλλὰ τὴν ψήφον, &c., “*but straightway asking for the ballot against him.*” At first, black and white pebbles (ψῆφοι) were given to the judges, with which to express their opinion; afterward pellets of brass were employed, and finally black and white beans. Still, however, the term ψῆφος was retained in its general meaning of a ballot, even when



beans were used as such.—ἀναπηδήσας τῷ κρινομένῳ, &c., “to have Page  
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leaped up, and, together with the person who was getting tried, to have entreated them that the latter might be heard, and might enjoy the privileges of the laws.” Literally, “might meet with,” i. e., at their hands.

13-25. κρίνων, “when dispensing justice.”—πολλὰ τυγχάνει, &c., “happens to have done many injuries to Aristides.” To some verbs, which merely express subordinate definitions of an action, the Greeks add the participle of the verb which expresses the principal action.—πασῶν δὲ τῶν περὶ αὐτὸν, &c., “of all the virtues of his character, however, his justice especially afforded a (clear) perception (of itself) to the people at large, on account of its exercise being most constant, and most common in its effects unto all,” i. e., on account of the advantages which the people at large derived from its constant and unlimited exercise.—ἀνὴρ πένης καὶ δημοτικός, “although a poor man, and a plain republican.”—τὸν Δίκαιον, “namely, the Just.” Put in apposition with προσηγορίαν.—ὁ τῶν βασιλέων, &c., “what no one of the kings and tyrants (mentioned in history) was ever envious of obtaining; on the contrary, they took delight in being surnamed,” &c. ὁ, at the beginning of this sentence, is equivalent to the Latin *id quod*, and refers to the clause that precedes.—Πολιορκηταὶ καὶ Κεραυνοὶ, &c. The allusion here is to the surnames of various ancient monarchs: *Demetrius Poliorcetes*, son of Antigonos; *Ptolemy Ceraunus*, King of Macedonia; *Seleucus Nicātor*, King of Syria; *Pyrrhus, the Eagle*, King of Epirus; and *Antiochus Hiēraz*, brother of Seleucus Callinicus.

28-36. τὴν ἐπωνυμίαν, “his surname,” i. e., the Just.—τῇ νίκῃ, “their victory,” i. e., the successful issue of the war with the Persians.—ἤχθετο, “took umbrage at.”—ὄνομα τῷ φθόνῳ, &c., “having given ‘a fear of tyranny’ as a name to their envy of his glory,” i. e., having assigned, as a pretext for their conduct towards him, the dread of his becoming too powerful, and crushing their liberties.—δι’ εὐπρέπειαν, “for the sake of a becoming name.” Literally, “for the sake of what was becoming.”—ὄγκου καὶ δυνάμεως, &c., “an humbling and restricting of pride and power too burdensome (for the state to endure).”—γραφομένων οὖν τότε, &c., “while the shells were therefore getting inscribed on that occasion,” i. e., the occasion of the banishment of Aristides. The voters wrote on shells the name of the person they wished to have banished, and six thousand votes accomplished the object. The banishment imposed by this singular process was, however, only for ten years.

LINE 1-4. καὶ παντελῶς ἀγροίκων, “and altogether boorish 122  
class.”—ὡς ἐνὶ τῶν τυχόντων, “as if to one of the ordinary kind of persons.” He did not know Aristides, but took him for an ordinary person, and one of the common class of citizens.—ὅπως Ἀριστείδην ἐγγράψει, “that he will write upon it (the name) Aristides.”—μή, “whether.” Equivalent here, as often elsewhere, to the Latin *num*—αὐτῷ. The more common form of expression would be αὐτὸν, giving ποίεω a double accusative. Later writers, however, sometimes allow themselves, in a case like the present, the dative of the person, as marking the more distant object.

6-10. ταῦτ’ ἀκούσαντα. Supply λέγεται (“it is said”) at the beginning of this sentence.—μηδένα καιρὸν, &c., “for no occasion to befall the Athenians,” i. e., no crisis to come upon them.

12-16. ἐτέλουν, “were accustomed to pay.”—καὶ Λακεδαιμονίων ἡγουμένων, “even while the Lacedæmonians had the lead,” i. e., stood at the head of the Grecian confederacy, or, in other words, held the Hegemony.



## NOTES ON PAGES 122 AND 123.

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**122** ταχθῆναι δὲ βουλόμενοι, &c., "wishing, however, their proportion to be fixed for each, city by city." More literally, "to be assigned unto each."—χώραν τε καὶ προσόδους, &c., "having inspected both situation and revenues, to determine the quota to be paid by each community, according to its rank and resources." More literally, "to determine for each what was according to rank and ability."

18-25. τρόπον τινὰ, "after a manner," i. e., in some respect.—ἐν αὐτῷ μόνῳ, "in his hands alone," i. e., under his sole direction.—πένης μὲν ἐξῆλθεν, &c., "went forth a poor man, but returned still poorer," i. e., went forth from Athens, to enter upon these his public duties.—τὴν ἐπιγραφὴν τῶν χρημάτων ποιησάμενος, "having made the (requisite) valuation of property."—τὸν ἐπὶ Κρόνου βίον, "the mode of life led in the days of Saturn," i. e., in the golden age.—τὸν ἐπ' Ἀριστείδου φόρον, "the tax paid in the time of Aristides," i. e., by virtue of his arrangements.—εὐπορίαν τινὰ τῆς Ἑλλάδος, &c., "calling it a kind of good fortune on the part of Greece; and, especially, since after no long time it was doubled, and then again trebled," i. e., by another power at the head of the confederacy, namely, Athens. With διπλασιασθέντος supply φόρου.

27-30. Ἀριστείδης εἰς τὸ ἄρχειν, &c., "Aristides having placed his country on a firm basis, for the ruling over so many communities, remained himself in his (original) poverty." It was principally through the influence of Aristides that Athens obtained the Hegemony, or head of the confederacy.—τὴν ἀπὸ τοῦ πένης εἶναι δόξαν, "the glory arising from his being a poor man."—τῆς ἀπὸ τῶν τροπαίων, "than that resulting from his trophies," i. e., the victories he had won.—ὁῦλον δ' ἐκείθεν, "now this is manifest from the following circumstance."

31-35. ὁ δορυῦχος, "the torch-bearer." One of the highest sacerdotal dignitaries at the mysteries of Eleusis.—ἐπεὶ περὶ ὧν ἐγράψαντο, &c., "when they had accused him, with no great force, respecting the things about which they had brought their charge, went on to mention to the judges a circumstance unconnected with the indictment, of the following nature." The expression περὶ ὧν ἐγράψαντο is for περὶ τῶν ᾧ ἐγράψαντο.—τούτῳ πῶς οἴεσθε, &c., "how do you suppose his affairs stand for this man at home, when you see him," &c., i. e., how do you think he must live in private, when you see the poverty-stricken garb in which he appears in public. The full expression for τὰ κατ' οἶκον ἔχειν is τὰ πράγματα κατ' οἶκον ἔχειν αὐτά.

**123** LINE 1-5. τὸν ριγοῦντα φανερώς, &c., "that he, who shivers from cold in public, suffers also from hunger at home." The expression τὸν ριγοῦντα φανερώς refers to the circumstance of Aristides' poverty-stricken appearance, and is equivalent, in fact, to τὸν οὕτω φαῦλον τριβύσιον ἀμπεχόμενον, "that he who wears so wretched an old cloak."—τούτον, ἀνεψιὸν αὐτῷ ὄντα, περιορᾷ ἐνδεόμενον, "allows this man, who is his own cousin, to feel the pressure of want." Literally, "neglects (or overlooks) this man . . . . being in want."—πολλὰ κεχρημένος τῷ ἀνδρὶ, &c., "although he has, in many things, availed himself of the services of the man, and has often derived advantage from his influence with you."

7-13. ἐπὶ τούτῳ μάλιστα, "at this most of all."—καὶ χαλεπῶς πρὸς αὐτὸν ἔχοντας, "and incensed at him." For a literal translation supply εἰς αὐτοὺς after ἔχοντας.—ὅτι πολλάκις αὐτοῦ πολλὰ καὶ δίδοντας, &c., "that although he (Callias) on many occasions, both offers to give and requests (Aristides) to receive many things, the latter was unwilling (to take), making

answer, that it becomes him more to be proud of his poverty, than Callias of his wealth."—τῷ Καλλίᾳ, "in favour of Callias." Page  
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16-20. οὕτω παράφορος, "so powerfully borne away."—καὶ ἐραστῆς, "and so enamoured." Supply οὕτω from the previous clause.—τοὺς βαρβάρους, referring to the Persians.—σύννους ὀρῶσθαι, &c. We have here the nominative with the infinitive, on account of the nominative νέος preceding with ὥστε. The whole clause, therefore, may be rendered as follows: "that, while still quite young, . . . . . he was seen to be of thoughtful mood, keeping for the most part by himself, and took no rest of nights," &c.

26-33. Θεμιστοκλῆς δὲ ἀρχὴν, &c., "Themistocles, however, (regarded it) as a beginning merely of greater conflicts."—ἐαυτὸν ἡλείφεν, "he kept preparing himself." Literally, "he kept anointing himself." A metaphor borrowed from gymnastic exercises, the athletes always anointing their bodies before engaging in the contest.—καὶ πρῶτον μὲν τὴν Λαυριωτικὴν, &c., "and, in the first place, the Athenians having a custom of distributing among themselves the Laurian revenues from their silver mines (in that quarter)," i. e., the revenues of their silver mines at Laurium. The mines of Laurium were in the neighbourhood of the promontory of Sunium.—τὴν διανομὴν εὔσαντας, &c., "to give over this distribution (among themselves) and construct," &c. Observe the force of the aorists, implying that this ought to be done without delay.

LINE 1-7. ἤκμαζε γὰρ οὗτος, &c., "for this war was prosecuted (at that time) with the greatest vigour (of any) in Greece." 124  
—Ἢι, "on which account." Supply αἰτία. When not beginning a sentence, Ἢι becomes ἧ.—οὐ Δαρεῖον, &c., "not holding up before them (for the purpose of inspiring terror) Darius or the Persians, for these were far away, and afforded no very sure grounds of alarm, as (only) intending to come," i. e., and did not as yet excite much real alarm, while they only intended to come, but were not actually present. The literal meaning of ἐπισείω is to brandish some terror-inspiring object before one, as a Gorgon's head, a lash, &c.—ἀποχρησάμενος εὐκαίρως, "having dexterously availed himself."—ἐπὶ τὴν παρασκευὴν, "for the purposes of the intended equipment."

10-15. τὴν πόλιν, equivalent here to τοὺς πολίτας.—τὰ πεζὰ μὲν, "in their land forces."—ἀξιομάχους, "a match," as if πολίτας, not πόλιν, preceded, the reference being more to the idea implied in πόλιν than to the grammatical form of the word.—τῇ δὲ ἀπὸ τῶν νεῶν ἀλκῇ, "but, with the strength resulting from their ships."—ἀντὶ μονίμων ὀπλιτῶν, "in place of firm land forces," i. e., soldiers fully armed and firmly enduring the onset of the foe. Plato complains of the change, and contrasts the firm character of land forces with the unstable movements of naval troops, who, leaving their vessels, make some rapid inroad, but, as soon as the foe appear, retreat to their ships. (Plat. Leg., 4, p. 706, b.—Arist., ad loc.)—ναυδάτας καὶ θαλαττίους ἐποίησε, "made them mariners and a seafaring people."—ὥς ἄρα Θεμιστοκλῆς τὸ δόρυ, "namely, that Themistocles, having taken away from his fellow-citizens the spear and the shield, had degraded the people of the Athenians to the rowing bench and the oar." The sword and shield were the badges of freemen, and opposed to the implements of rowers, who were slaves. Hence the figurative allusion to the comparatively degrading character, as was thought, of naval services—συνέστειλε, equivalent to ἐταπείνωσε

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**124** 19-25. τὴν ἀκρίβειαν καὶ τὸ καθαρὸν, &c., "the strictness and purity of popular government," which allows no degrading task to be exacted from a citizen.—ἐστὼ φιλοσοφώτερον ἐπισκοπεῖν, "let it be for some one of a more philosophic spirit (than myself) to consider." We have altered the old reading φιλοσοφώτερον. The present lection is more animated.—ὅτι ὃ ἢ τότε σωτηρία, &c., "but that their preservation, in that crisis, resulted to the Greeks from the sea, and that those same galleys re-established the city of the Athenians, after it had been laid low both the other events of the war, and (the movements of) Xerxes himself clearly testified." For πόλιν λυθεῖσαν ἔστησαν, Stephens cites, as a MS. reading, πόλιν αὐθις ἀνέστησαν. A very good lection: probably the true one.—τῆς γὰρ περὶ κῆς δυνάμεως, &c., "for although his land-force remained." &c.—καὶ Μαρδόνιον ἐμποδὼν εἶναι, &c., "and he left Mardonius behind, as appears to me, to be a hindrance to the Greeks in their pursuit (of him, Xerxes), rather than with the view of actually enslaving them."

29-33. ἐπεχειρεῖ τοὺς πολίτας ἐμβιβάζειν, &c., "kept striving to prevail upon his fellow-citizens to embark," &c. More literally, "kept endeavouring to make his fellow-citizens go on board of," &c. Observe the continued action denoted by the imperfect ἐπεχειρεῖ.—καὶ τὴν πόλιν ἐκείσσι, &c., "and (at last) persuaded them to abandon their city, and meet the barbarian by sea, as far as possible from Greece."—προσεχόντων δὲ τῶν Ἀθηναίων αὐτῷ, "the Athenians thereupon attending unto him," i. e., listening to, and acquiescing in, his proposal. Supply τὸν νοῦν after προσεχόντων.—Ἀρτεμίσιον, a promontory on the northern coast of Euboea, between the Sinus Maliacus and Sinus Pelasgicus.—τὰ στενὰ φυλάξων, "to guard the straits in that quarter."—τῶν μὲν Ἑλλήνων, &c., "the other Greeks bidding Eurybiades and the Lacedæmonians take the lead." With Ἑλλήνων supply ἄλλων.

**125** I. I. 2-11. ὁμοῦ τι, "nearly." Equivalent to σχεδόν.—οὐκ ἀξιούντων, "not thinking it right," i. e., worthy of themselves as a people.—παρῆκε, "yielded up."—καὶ κατεπρόσβυνε τοὺς Ἀθηναίους, &c., "and strove to soften down the Athenians, by promising them, that, if they prove brave men as regards the (approaching) war, he will make the (rest of the) Greeks, for the time to come, willingly obedient unto them," i. e., he will ensure them, for the time to come, the supremacy of Greece.—τῆς σωτηρίας αἰτιώτατος τῇ Ἑλλάδι, "the chief cause of its safety unto Greece."—εὐγνωμοσύνη, "in noble-mindedness," i. e., in a noble surrender of their rights for the good of their country.—περιγενομένους, "having proved superior to."

12-19. αἱ δὲ γενόμεναι τότε, &c., "the battles, it is true, that took place, on that occasion, against the vessels of the barbarians, in the neighbourhood of the straits, afforded no sure means of judging with regard to the general result; still, however, by the experience (gained in them), they very greatly benefited the Greeks, (now) taught by their own exertions, in the very midst of danger itself, that neither numbers of ships nor ornamental and splendid appendages to the prow," &c. Literally, "ornaments and splendours of prow-appendages." The ἐπίσημα were not ensigns or streamers, as some erroneously suppose, but figures and other ornaments either attached to, or painted on, the sides of the vessels towards the prow.—ἐπ' αὐτὰ τὰ σώματα φέρεσθαι, &c., "to rush against the very bodies of the 'oe, and, having grappled with, to contend strenuously against, them." Observe the middle voice in φέρεσθαι, literally, "to bear themselves."

21-24. ὁ δὲ καὶ Πίνδαρος, &c., "Pindar, also, having perceived this."

appears to have expressed himself not badly, in relation to the battle at Artemisium. 'where' (to quote his own words) 'the sons of the Athenians laid the bright foundation of their freedom.'" The relative *ὅ*, beginning the clause, is equivalent here to *τοῦτο*.—*οὐ κακῶς*, stronger than the simple *εὖ* would have been.—*δοῦναι*. Poetic form for *δοῦναι*.—*παῖδες Ἀθηναίων*, equivalent to *Ἀθηναῖοι*, but intending to indicate here, that the sons who fought the battle proved themselves worthy of the fame of their fathers.—*ἐβύλοντο*. Observe the force of the middle, expressed in our version by the pronoun "their." Literally, "laid for themselves."—*φαινήναι*. Doric for *φαινήναι*.—*τὸ θαρρύνειν*, "confidence," i. e., intrepid courage.

27-36. *καίπερ τῶν Ἀθηναίων, &c.*, "although the Athenians entreated them to march into Boeotia, and meet the foe there in front of Attica." Observe the peculiar construction *εἰς τὴν Βοιωτίαν ἀπαντῆσαι*, where two verbs are required in translating.—*ἀλλὰ τῆς Πελοποννήσου περιεχομένων, &c.*, "but (all) having their thoughts engrossed with the Peloponnesus, and being desirous of collecting," &c. Literally, "but having themselves (i. e., their thoughts) round about the Peloponnesus."—*καὶ διατειχίζοντων*, "and being engaged in drawing a wall across."—*ἡμὰ μὲν ὀργῇ τῆς προδοσίας, &c.*, "both anger at this abandonment took possession of the Athenians, and also dejection and despondency at having been left alone (by all)." Literally, "and at the same time dejection and despondency (seized them), having been left alone."—*μύχεσθαι οὐ διανοοῦντο*, "they had no idea of fighting."—*στρατοῦ*, referring to the Persian force.—*τὴν πόλιν ἀφέντας, &c.*, "namely, to abandon their city and keep to their ships."

LINE 2-8. *ὥς μήτε νίκης δεόμενοι, &c.*, "as neither wanting a (dearly-bought) victory on the one hand, nor, on the other, regarding that as preservation which compelled men to abandon both the temples of the gods and the tombs of their fathers." Supply *ἀνδρῶν* with *προϊζμένων*. In a literal translation *ἀνδρῶν* is governed by *σωτηρίαν*, "nor, on the other hand, understanding (as such) a preservation of men, having abandoned (at the time) both the temples," &c.—*ἐνθα δὲ Θεμιστοκλῆς, &c.*, "thereupon, then, Themistocles, completely at a loss how to bring the multitude over to his views by human means." The term *λογισμοῖς* is here equivalent to the Latin *ratiōibus*.—*σημεῖα δαιμόνια καὶ χρησμούς, &c.*, "brought to bear upon them prodigies and oracles." Literally, "signs from on high." The verb *ἐπήγεν* is figurative, applied here from the management of military engines.—*καὶ κρατήσας τῇ γνώμῃ*, "and having gained the day with his opinion," i. e., his opinion having been at length embraced by the people.—*ψήφισμα γράφει, τὴν μὲν πόλιν, &c.*, "he proposes a decree, that they intrust their city into the hands of Minerva, the tutelary goddess of the Athenians." *μεδεούσῃ* is here equivalent, in fact, to *ἀρχούσῃ*. Coray suggests *Ἀθηνῶν* for *Ἀθηναίων*.—*τοὺς δ' ἐν ἡλικίᾳ πάντας, &c.*, "and that all who were of age," i. e., able to bear arms.

11-14. *ὑπεξέθεντο γονέας καὶ γυναῖκας εἰς Τροίηνα, &c.*, "conveyed their parents and wives to Troezen as a place of security." Observe the idea of shelter as implied in *ὑπό* in composition, and also the force of the middle.—*καὶ τῆς ὀπίρας λαμβάνειν, &c.* The order of construction is as follows: *καὶ ἐξεῖναι τοὺς παῖδας λαμβάνειν τῆς ὀπίρας πανταχόθεν*.

17-24. *τοῖς μὲν οἰκτον, &c.* The order is, *τὸ θέαμα παρείχε τοῖς μὲν οἰκτον, τοῖς δὲ θαῦμα τῆς τόλμης.—προπεμπόντων*. Supply *τῶν πολιτῶν*.—*αὐτῶν δ' ἡκίμπτων, &c.*, "and they themselves, unmoved by the lamentations and tears of their wives, and the embraces of their children, crossing over to the island (of Salamis)." *τῶν πολιτῶν ἔλεον εἶχεν*, "excited the

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**126** *compassion of their fellow-citizens.*—*ἦν δὲ τις καὶ ἐπὶ τῶν ἡμέρων, &c., "there was also a touching kind of affection displayed on the part of the tame and domesticated animals."* The same as, *ἦν δὲ γλυκυθυμία ὑπὸ τῶν ἡμέρων . . . . ἐπικλῶσα τὸν θυμόν.—πόθου, "eager demonstration of regret."*—*συμπαρθεόντων, "running along by the side of."*—*ἐμβαίνουνσι, "while preparing to embark."*

28-29. *τὴν ὑπ' αὐτοῦ μόνωσιν, "the being abandoned by him."*—*εἰς τὴν Σαλαμίνα, &c., "to have fallen, on reaching the shore of Salamis, and having fainted (through exhaustion), to have instantly died."*—*οὐ καὶ τὸ δεικνύμενον, &c.* The order is, *οὐ τάφον λέγουσιν εἶναι τὸ δεικνύμενον ἄχρι νῦν καὶ καλούμενον Κυνὸς σῆμα.*

31-36. *ταῦτα δὲ μεγάλα τοῦ Θεμιστοκλέους, "now the following are distinguished actions on the part of Themistocles."* The particle *δὲ* here, like *jam* in Latin, is employed in continuation of a discourse, and serves at the same time to excite attention.—*μαλακοῦ δὲ περὶ, &c., "but being timid as regarded the approaching danger."*—*αἰρεῖν, "to weigh anchor."* Supply *τὰς ἀγκύρας.—τὸ πεζόν.* Supply *στράτευμα.—ὅτε καὶ τὰ μνημονεύόμενα, &c., "on which occasion they say that those memorable words were uttered by him."*

**127** *LINE 2-5. τοὺς προεξανισταμένους ῥαπίζουσι, "they chastise those who rise up (to start) before the time."* The officers termed *agonothetæ* had the right of inflicting corporeal punishment for any violation of the rules of the games.—*τὴν βακτηρίαν.* Compare note on page 41, line 20-25.—*πίταξον μὲν ἱκονσιν δέ.* Compare note on page 41, line 20-25.

7-17. *ἀνῆγεν αὐτὸν ἐπὶ τὸν λόγον, "gradually brought him over to his way of thinking."* Observe the force of the imperfect in denoting continued and gradual action.—*ὥς ἀνὴρ ὑπολὶς οὐκ ὀρθῶς διδάσκει, &c., "that a man without a city does not rightly teach those who have one, to leave it, and abandon their native country,"* i. e., has no right to advise others to leave their cities, &c. With *τοὺς ἔχοντας* supply *πόλιν.* Themistocles is called *ὑπολὶς*, because Athens had been deserted by its inhabitants, and was now in possession of the foe.—*ἐπιστρέψας τὸν λόγον, "having directed his remarks unto him."*—*καταλελοίπαμεν, perf. mid. of καταλείπω.* The perfect shows the action to be past, but the effects to be still continuing.—*ἀψύχων ἔνεκα, "for the sake of mere inanimate objects."*—*πόλις δ' ἡμῖν ἐστὶ μέγιστη, &c., "and yet we still have a city, the greatest of the Grecian ones, these two hundred galleys, namely, which now stand as auxiliaries by your side, if you are willing to be saved by means of them."*—*εἰ δ' ἄπιτε δεύτερον, &c., "if, however, ye shall depart, having a second time abandoned us."* Observe the Attic usage in *ἄπιτε*, where the present has the force of the future. The allusion in *δεύτερον προδόντες* is to the passage that begins on page 125, line 29, *μὲν δὲνδ' ὁ ὑπακούοντος, &c.—τις Ἑλλήνων, "some one of the Greeks."* More expressive than *οἱ Ἕλληνες.—κεκτημένους, "are in possession of."*—*ἧς ἀπέβαλον, by attraction for τῆς ἦν ἀπέβαλον.* Themistocles threatens, that the Athenians will retire with their fleet, and found a new and more powerful state in some other quarter of Greece.

18-19. *ἐννοια καὶ δέος τῶν Ἀθηναίων, "a suspicion and fear of the Athenians."* Equivalent to *ἐννοια καὶ δέος μὴ οἱ Ἀθηναῖοι.—μὴ σφῶς ὑπολιπόντες, &c., "lest they leave them on a sudden and depart."* *σφῶς* refers to the other allies.

20-24. *τὸν μὲν Θεμιστοκλέα, &c., "that Themistocles was discoursing*

concerning these things, from the deck, in the upper part of the ship, and that, at the same moment, an owl was seen winging its way on the right of the ships, and alighting on the top of the mast."—*ὑπὸ τοῦ καταστρώματος, &c.*, freely, "on the upper deck of the ship."—*ὀφθῆναι*. Observe the instantaneous action denoted by the aorist.—*γλαῦκα*. The owl was sacred to Minerva, the tutelary goddess of the Athenians. Hence the peculiar significance of the omen.—*τὰ δεξιὰ*. Supply *μέρη*.—*οἱ δ' ὅθι καὶ μάλιστα, &c.*, "on which account, then, they even most of all acceded to his opinion." Literally, "added themselves," &c.

25-34. *τῇ Ἀττικῇ κατὰ τὸ Φαληρικὸν, &c.*, "bearing down upon Attica in the direction of the Phalerian promontory."—*ἔθρους ὤφθη*, "was seen in full force."—*τῶν δυνάμεων ὁμοῦ γενομένων*, "his armaments having become united," i. e., a communication having been established between his land and naval forces.—*ἐξεφύνησαν οἱ τοῦ Θεμιστοκλέους λόγοι, &c.*, "the arguments of Themistocles quickly flowed away from (the minds of) the Greeks, and the Peloponnesians began once more to look with an anxious eye towards the isthmus, indignant that any one should recommend a different course."—*εἰ τις ἄλλο, &c.* The particle *εἰ* is here equivalent to *ὅτι*, as is frequently the case.—*ἐδόκει δέ*, "it was resolved, therefore." Literally, "it appeared good, therefore, (to the Peloponnesians)."—*πλοῦς*, "a sailing away," i. e., an abandonment of their present station.—*εἰ τὴν ἀπὸ τοῦ τόπου, &c.*, "that the Greeks, having abandoned the advantage resulting from their present situation and from the straits, shall be broken up by cities, devised and arranged the famous stratagem that was executed by Sicinnus."—*τῶν στενῶν*. The straits between Salamis and the mainland, where the battle was afterward fought.—*διαλυθήσονται κατὰ πόλεις*. Meaning, that, in case they retire to the isthmus, they will inevitably, on the approach of the foe, sail away to the defence of their respective cities.—*τὴν περὶ τὸν Σίκιννον πραγματείαν*. More literally, "the (well-known) stratagem relative to Sicinnus." Observe the force of the article, as indicating a well-known circumstance.

LINE 2-11. *ὃν*. Equivalent here to *τοῦτον*.—*τὸν Πέρσην*. 128 *Ξέρξης*.—*αἰρούμενος τὰ βασιλέως*, "preferring the cause of the king." Literally, "choosing for himself," &c.—*ἐξαγγέλλει πρῶτος αὐτῷ, &c.*, "is the first to announce to him that the Greeks are preparing to flee." Literally, "is the first to announce the Greeks unto him as intending to flee."—*μὴ παρεῖναι φυγεῖν αὐτοῖς*, "not to permit them to escape."—*ἐν ᾧ*, "while." Supply *χρόνῳ*.—*καὶ τέλος εὐθὺς ἐξέφερε*, "and immediately issued an order."—*διακοσίαις δ' ἀναχθέντας, &c.*, "but to weigh anchor at once with two hundred, and encompass all the strait round about, and to encircle the ships of the foe as with a girdle, in order that no one of their enemies may escape out of their hands." *ἀναχθέντας* is the passive in a middle sense.—*τὸν πόρον*. The strait between Salamis and the mainland of Attica.—*διαζῶσαι*, from *διαζώννυμι*.

16-20. *Φανόδημος*. The author of a history of Attica, now lost.—*ἧ*, "where." Supply *χώρᾳ*.—*διείργεται τῆς Ἀττικῆς*, "is separated from Attica."—*Ἀκεστόδωρος*. An unknown writer. Supply *φησὶν*.—*Κεράτων*, "the Horns." These were two mountains opposite Salamis, on the borders of Megara and Attica.—*χρυσοῦν δίφρον θέμενος*, "having caused a golden seat to be placed there for himself." Observe the force of the middle.—*παραστησάμενος*, "having stationed by his side." The force of the middle is again apparent.

23-26. *ἐν τραγῳδίᾳ Πέρσαις*, "in his tragedy of 'the Persians.'" Lit

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**128** orally, "in his tragedy, 'the Persians.'"—Ξέρξης δὲ, καὶ γὰρ οἶδα, &c., "unto Xerxes, on the other hand, and (my statement may be relied upon), for I know the fact, the number of ships was a thousand, while those distinguished for speed were two hundred and seven. This is the true computation." Literally, "thus the computation has itself." Supply εαυτὸν after ἔχει. With this computation Herodotus (7, 89) agrees, who makes the whole Persian fleet consist of one thousand two hundred and seven galleys. (Compare *Diodorus Siculus*, 11, 3.)—καὶ γὰρ οἶδα. Observe the elliptical use of καὶ γὰρ in this clause, like the Latin *etenim*.—αἱ δ' ὑπερκομποὶ τύχει. Equivalent, in fact, to αἱ ταχυτῆτι ἔσομαι ὕσαι.—These three lines are Iambic trimeters, and are scanned as follows :

Ξέρξης | δὲ καὶ || γὰρ οἶδ | ᾧ χῖ || λίῤς | μὲν ἦν ||  
νέων | τὸ πλῆθ' || ὅς· αἱ | δ' ὑπὲρ || κομποῖ | τύχει ||  
ἐκὰς τὸν | δὲς ἦ || οὖν, ἐπ' | ᾧ θ'· ὦδ' || ἔχει | λόγος· ||

**27-34.** τὸ πλῆθος, "in number." According to Herodotus (8, 82), the combined Grecian fleet consisted of three hundred and eighty ships. The Athenians, however, had (c. 61) two hundred vessels manned with their own citizens. According to *Æschylus* (*Pers.*, 344), the whole Grecian fleet contained three hundred and ten ships.—ἀπὸ τοῦ καταστρώματος, "from the deck." Our term "deck" hardly conveys the meaning of *κατάστρωμα*. It was, in fact, an elevated platform from which the missiles of the soldiers could be directed with more effect against the foe.—δοκεῖ δ' οὐχ ἦντον εὐ τὸν καιρὸν, &c., "now Themistocles appears to have observed and watched the time, no less carefully than the place, of battle, and not to have stationed his galleys prow to prow with those of the barbarians, before the accustomed hour had come, which always brought in a fresh wind from the sea and a swell through the straits."—πνεῦμα λαμπρὸν. Modern travellers still speak of this wind as blowing at a regular period of each day. They describe the appearance of the sky, in the quarter whence the wind proceeds, as bright and glowing like a furnace. This may serve to illustrate the epithet *λαμπρὸν*.

**35.** ὁ. Equivalent here to τοῦτο.—ἄλιτενεῖς οὐσας καὶ ταπεινότερας, "as they were shallow and lower in the water than those of their opponents." With *ταπεινότερας* supply τῶν πολεμίων.—τὴς δὲ βαρβαρικῆς, &c., "while, on the other hand, coming full against them, it caused the barbarian vessels to veer around, both projecting upwind (as they did) with their sterns, and being high-roofed with their decks, and bearing down heavily, and gave their sides to the Greeks advancing fiercely against them, and attending (implicitly) to Themistocles, as to one who saw best what was advantageous for them."—καὶ παρεδίδου πλαιγίας. Supply αὐτὰς. The wind and waves caused the Persian ships to veer round, and presented their sides to the attacks of the Grecian prows.—προσέχουσιν. Supply τὸν ποῦν.

**129** **LINE 7-10.** τὸ Θριάσιον κατέχειν πεδίον, "filled the Thriasian plain." Literally, "took possession of." The Thriasian plain was situate to the northwest of Athens, near Eleusis, and was remarkable for its fertility. The procession of the initiated crossed this field, when at the celebration of the mysteries they bore the image of Iacchus from Athens to Eleusis.—ὡς ἀνθρώπων ὁμοῦ πολλῶν, &c., "as if many persons together were leading forth (in procession) the mystic Iacchus." This sacred procession, as has just been remarked, formed part of the Eleusinian celebration. It took place on the sixth day, and the statue of Iacchus was conveyed from the Ceramicus at Athens to the temple of Ceres at Eleusis



with sacred hymns and cries of joy. The noises heard on the present occasion resembled these cries.—*ἰαχόν*. Iacchus was the name given to the god Dionysus, or Bacchus, in the Attic mysteries —*ἐκ δὲ τοῦ πλήθους τῶν φθεγγομένων, &c.*, “and that, out of the throng of those who were uttering these, a cloud appeared, arising (at first) by degrees from the ground, to bend downward again and descend upon the galleys.”—*τῶν φθεγγομένων*, referring to the *ἦχον* and *φωνήν* mentioned just before.—*ὑπονοοτεῖν*. More literally, “to return.”

13-18. *καθορᾶν ἔδοξαν*, “thought they saw.”—*ἀπ’ Αἰγίνης, &c.*, “coming from Ægina, and stretching out their hands in front of the Grecian galleys.”—*Αἰακίδας*, “the Æacids,” i. e., Peleus and Telamon, sons of Æacus, and worshipped at Ægina. A vessel had been sent to Ægina by the Athenians, to implore the assistance of Æacus and his descendants. (*Hærod.*, 8, 64.)—*τοῖς βαρβάροις ἐξισούμενοι, &c.*, “being made equal in number to the barbarians (by their position) in the strait,” i. e., within the contracted limits of the strait, where only a small number of vessels could be confronted against each other, the Grecian fleet became in a manner equal to the Persians.—*κατὰ μέρος προσφερομένους, &c.*, “routed them, advancing (to the attack) in separate portions, and falling foul of one another, after having resisted until evening.” The Persians fought the Greeks till evening, bearing down in succession with parts of their fleet, as far as the narrow straits would permit, and in so doing frequently ran foul of each other. When evening came, however, the Greeks put them to the rout.

22-25. *ἀρίμενοι*, “having gained.”—*ἥς οὐδ’ Ἑλλήσιν*, “than which no equal exploit of a more brilliant character has ever been performed by either Greeks or barbarians.”—*γνώμη καὶ δεινότητι*, “by the sagacity and talent.”

26-36. *ἀριστεῦσαι*, “bore off the palm of valour,” i. e., the Æginets signalized themselves most, as a community, in the fight—*τὸ πρωτεῖον*, “the highest rank for individual bravery.”—*ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον*, “bore away the billets from the altar of Neptune there.” Each commander took two billets from the altar, and was to mark on them the names of the individuals who, in their opinion, deserved the first and second prizes of valour. The solemnity of taking the billets from the altar was intended to make them give their decision with impartiality, as if in the presence of the god.—*ἐαυτὸν ἀπέφαινε*, “declared himself.” More literally, “showed,” or “indicated himself,” i. e., by what he wrote on the billet.—*θαλλοῦ στέφανον*, “namely, a crown of olive.”—*τὸ πρωτεῖον*, “the best.” Literally, “the one that ranked first.”—*Ὀλυμπίων τῶν ἐφεξῆς ἀγώνων*, “that, when the next Olympic games were being celebrated.” The battle of Salamis took place in the first year of the seventy-fifth Olympiad. The circumstance here alluded to, therefore, took place in the seventy-sixth Olympiad, after an interval of about three years.

LINE 3-5. *ἐκείνον θεῖσθαι, &c.*, “kept gazing upon him, and pointing him out to the strangers (who were present).”—*τὴν καρπὸν ἀπέχειν τῶν ὑπὲρ, &c.*, “that he then reaped the fruit of the labours that had been undergone by him for Greece.” The dative *αὐτῷ* is here used for *ὑπ’ αὐτοῦ*.

7-9. *οὔτε λειπόμενος*, “being neither surpassed.” Literally, “left behind.”—*συνέσει*, “in intellect.”—*καὶ ταῖς πολυεμκαῖς, &c.*, “and while not even in a slight degree inferior to them in warlike virtues, it is surprising how much he went beyond them in political abilities, though still



## NOTES ON PAGES 130 AND 131.

**Page 130** young and inexperienced in military affairs."—ἀπείχανον ἄπειρον, analogous to the Latin *immane quantum*.

12-18. Μήδων. Put for Περσῶν, as is often the case.—ἐπειθε, "was striving to persuade."—προέμενον τὴν πόλιν, &c., "that they, having left their city and abandoned their country, station themselves in battle array, in their ships, before Salamis, and contend manfully by sea."—τὰ ὅπλα θέσθαι. As regards the various meanings of this phrase, consult Schneider, *Ind. Xen. Anab.*, p. 537.—ἐκπεπληγμένων τῶν πολλῶν, &c., "most persons having been struck with surprise at the daring proposal." τῶν πολλῶν is equivalent here to the Latin *plurisque*.—ὠφθη διὰ τοῦ Κεραμεικοῦ, &c. The order is, ὠφθη ἀνιῶν φαιδρὸς διὰ τοῦ Κεραμεικοῦ εἰς τὴν Ἀκρόπολιν.—τοῦ Κεραμεικοῦ. The Ceramæcus was a large district or ward in the western part of Athens, through which the route lay to the Acropolis.—ἵππου τινὰ χαλινόν. It was customary to consecrate to some deity any implement, &c., of which one intended no longer to make any use.—τῇ θεῷ, "to the goddess there," i. e., Minerva.—διὰ χειρῶν, equivalent here to ἐν χειρσί.—ὥς οὐδὲν ἱππικῆς, &c., "as if implying that the state stood in no need of equestrian strength, at the present crisis, but of men to fight her battles by sea," i. e., stood in no need of cavalry. With παρόντι supply καιρῷ, and as regards ὥς with the participle, consult the note on page 129, line 18.

20-22. καὶ λαβὼν ἐκ τῶν περὶ, &c., "and having taken one of the shields hanging around the temple," i. e., hanging around on the inner walls. Shields taken from the foe were accustomed to be thus suspended as trophies.—οὐκ ὀλίγοις ἀρχῇ, &c., "having proved (by this) a source of confidence to not a few."

23-27. τὴν ἰδέαν οὐ μεμπτός, "not ill-looking in his general appearance." Literally, "not blameable in his appearance."—πολλῇ καὶ οὐλῇ τριχί, &c., "having a thick and curling head of hair." Literally, "being hairy as to his head, with much and curling hair."—φανεῖς, "having shown himself."—ἀξία τοῦ Μαραθῶνος, &c., "from henceforth to meditate and perform things worthy of Marathon," i. e., in all his designs and actions, for the time to come, to be emulous of the glory acquired by his father in the plain of Marathon. Or, in other words, to have the glory of the father reflected in the son.

28-34. ὀρμήσαντα ἐπὶ τὴν πολιτείαν, "having entered with ardent zeal on political affairs."—καὶ μεστός ὢν, &c., "and being (by this time) satiated with," &c., i. e., tired of.—ἀνῆγε, "gradually elevated Cimon." Observe the force of the imperfect.—οὐχ ἡκιστα δ' αὐτόν, &c., "especially, however, did Aristides, the son of Lysimachus, contribute to his advancement, perceiving the native excellence of his character."—τὴν εὐφροσύνην ἐνορῶν τῷ ἡθελ. The same as ὁρῶν τὴν εὐφροσύνην τὴν ἐν τῷ ἡθελ.—ποιούμενος οἷον ἀντίπαλον, "seeking to make him a match as it were." Observe the force of the middle here, as indicating that the real motive of Aristides was not so much a regard for Cimon, as a feeling of secret hostility towards The mistocles.—ἀντίπαλον. A metaphor borrowed from gymnastic encounters.

**131** LINE 1-9. Μήδων. Put for Περσῶν, as before.—οὐπω τὴν ἀρχὴν, &c., "the Athenians not as yet enjoying the hegemony," i. e., the chief command or lead of the confederates.—ἐπομένων, "following the orders of."—ἀεὶ παρεῖχε τοὺς πολίτας, &c., "he always exhibited his fellow-citizens as both admirable for discipline, and for surpassing all in zeal (for the common cause)."—διαλεγόμενον, "conferring."—περὶ

προδοσίας, "respecting a betrayal (of his country)."—*βασιλεῖ*. 131  
*Xerxes*. (Compare *Thucydides*, 1, 128, seq.)—*προσφερομένου*,  
 "bearing himself."—*πολλὰ ὑβρίζοντος*, "indulging in many acts of inso-  
 lent tyranny."

10-14. *ὑπολαμβάνων πρῶς, &c.*, "Cimon, receiving mildly those who were aggrieved, and conversing with them kindly, insensibly took away the hegemony of Greece (from the Spartans), not by force of arms, but by his language and manner."—*ἔλαθεν παρελόμενος*. Literally, "escaped observation in having taken away."—*τὴν Ἑλλάδος ἡγεμονίαν*. The command of the confederate forces.—*προσεντίθεντο*, "kept adding themselves," i. e., kept coming over.—*μὴ φέροντες*, "since they could not endure." As a mere negation of a fact we might here expect *οὐ*. The particle *μὴ*, however, refers more particularly to what was passing at the time in the minds of the allies.

21-28. *δθεν*, "whence," referring as well to the Thracians as to their territory.—*ἀναστάτους ποιῶν*. "dislodging."—*παραφυλύττων*, "keeping strict watch over."—*τοὺς πολιορκουμένους*, "the besieged," referring to the Persians in Eion.—*Βούτην*. Herodotus (7, 107) calls him Boges, and states that great honours were conferred upon his surviving children in Persia.—*ἀπογνόντα τὰ πρῶγματα*, "having despaired of his affairs."—*ἄλλο μὲν οὐδὲν ἄξιον λόγου, &c.*, "was benefited in nothing else worth mentioning, the greatest part of the wealth in the place having been consumed together with the barbarians." The expression *ἄλλο μὲν οὐδὲν, &c.*, stands opposed to *τὴν δὲ χώραν, &c.*—*τῶν πλείστων*. Supply *χρημάτων*.

31-36. *ἤδη εὐπορῶν*, "being now possessed of abundant means."—*τῆς στρατηγίας*, referring to his command against the Persians.—*καλῶς ἀπὸ τῶν πολέμιων, &c.*, "which, he had honourably gained from the enemy." The verbs *δοκῶ* and *φαίνομαι* frequently refer, among the Attic writers, not so much to what appears, as to what is actually, the case. (Consult *Hutch.*, ad *Xen.*, *Cyrop.*, p. 5.—*Dorville*, ad *Charit.*, p. 413.)—*κύλλιον*, "still more honourably."—*τῶν τε γὰρ ἀγρῶν, &c.*, "for he both removed the fences from his grounds."—*ἵνα ὑπάρχη*, "in order that it may be permitted."—*λαμβάνειν τῆς ὀπώρας*, "to take of his harvest." The genitive of part.—*δείπνον ἐποιεῖτο*, "he caused an entertainment to be prepared." Observe the force of the middle.

LINE 1-11. *ἐφ' ὃ*, referring to *δείπνον*.—*ἀπράγμονα*, "unat- 132  
 tended by any trouble to themselves."—*μόνοις τοῖς δημοσίοις σχολάζων*. Cimon's plan was, according to this version of the story, that the poorer class might be supported without any labour on their own part, and thus have full leisure for attending to public affairs. A most unwise and short-sighted policy!—*οὐχ ἀπάντων Ἀθηναίων, &c.*, "the entertainment was provided, not for that individual of all the Athenians, but for that one of the members of his own borough, the *Laciada*, that wished to partake of it," i. e., not for all the Athenians who wished, but only for his own *δημοταί*. In construing, supply *τῷ βουλομένῳ* with *τῶν Ἀθηναίων*. Theophrastus, as quoted by Cicero (*Off.*, 2, 18), gives the same explanation as Aristotle.—*Λακιάδων*. The members of the borough of *Λακία* or *Λακιάδαι*, forming part of the tribe *Ἄεες* (*Οἰνηίς*).—*εἰ τις συντύχοι, &c.*, "whenever any elderly person among the citizens met Cimon," &c. Observe the use of the optative here to denote the frequent recurrence of an action.—*τὸ ἱμάτιον*, referring merely to the outer garment or cloak.—

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καὶ τὸ γινόμενον ἐφαινετο σεμνόν, "and what was thus done wore a most becoming appearance," i. e., was highly applauded by all who witnessed it.—τοῖς κομψοῖς τῶν πενήτων, "the more respectable ones of the poor." Who would have been averse, namely, to take anything openly from a giver.—αἰωπῇ τῶν κερματίων, &c., "silently thrust some small change into their hands." Observe again the genitive of part.

13-19. συνέστειλε, "repressed." Literally, "contracted," i. e., brought into a narrower compass.—Οὐ γὰρ ἀνῆκεν, &c., "for he did not quit him on his departure from Greece, but, following as it were on his very footsteps, before the barbarians could take breath and make a stand, he ravaged and subdued some parts (of his dominions), and caused others to revolt and brought them over to the Greeks, so that he entirely freed Asia, from Ionia as far as Pamphylia, from Persian arms." The reference here is to the Greek cities along the coast of Asia Minor, from Ionia, one of the north-westernmost, to Pamphylia, one of the southern, provinces.

21-27. Ἐφορος. A Greek historian in the time of Philip and Alexander. His works are lost.—Καλλισθένης. A philosopher and historian from the school of Aristotle. None of his writings have reached us.—κυριώτατον ὄντα τῆς δυνάμεως, "being commander-in-chief of the whole force."—παρὰ τὸν Εὐρυμέδοντα, "at the mouth of the Eurymedon." A river of Pamphylia.—ναῦς Φοινίσσας. The Phœnicians were at this time under the Persian sway, and their vessels formed the most efficient part of the Persian fleets.—βιάζεσθαι, "to force an engagement."

28-34. βιασθεῖεν, for βιασθεῖσαν.—εἰς τὸν ποταμὸν εἰσωρμίσαντο, "ran up the river and moored themselves there."—ὥς δ' Ἐφορος, "but, as Ephorus informs us." Supply ἱστορεῖ.—ἔργον δὲ κατὰ γούν, &c., "nothing, however, was done by them, on the sea at least, worthy of their great force."—ἐξέπιπτον οἱ πρῶτοι, "the foremost tumultuously disembarked."—παρὰ τεταγμένον, "drawn up in battle array."

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LINE 1-15. μέγα μὲν ἔργον, &c., "it appeared to Cimon a difficult task to force a landing," &c. Literally, "the forcing a landing, and the leading the Greeks, &c., appeared to Cimon." &c.—κεκμηκότας, "wearied with their previous exertions." Literally, "after having laboured."—ῥώμῃ καὶ φρονήματι τοῦ κρατεῖν, "by a consciousness of strength and the pride of victory," i. e., by a conviction that what strength they had left was amply sufficient for success, considering the proof they had already given of their prowess, &c.—ἔτι θερμούς τῷ κατὰ τὴν ναυμαχίαν ἀγῶνι, "yet warm from their exertions in the naval conflict."—δεξιμένων. Supply τοὺς Ἕλληνας.—συνέστη, "ensued."—τοῖς ἀξιώμασι, "in point of rank." More literally, "for their meritorious qualities."—καθηρηκῶς, "having gained."—καὶ τὸ μὲν ἐν Σαλαμῖνι, &c., "and, having exceeded the victory of Salamis by a land-fight, and that at Plataea by a naval conflict, added yet another to his successes." Dacier, not understanding the meaning of Plutarch, considers the present passage corrupt, and seeks to improve it by transposing πεζομαχία and ναυμαχία. The idea, however, intended to be conveyed by Plutarch is simply this: Cimon, by his victory on the present occasion, surpassed both the sea-fight at Salamis and the land-fight at Plataea: the first, because his own naval engagement was connected with a successful battle by land; and the second, because his battle by land was connected with a victory by sea.—ἐπηγωνίσασα ταῖς νίκαις. More literally, "contended in addition to these victories."

17-20. Κύπρῳ. The common text has Ὑδρῳ, which has no meaning

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 Lubinus suggests Σύδρα, Sydra being a maritime town of Cilicia. The true reading, however, is more likely to be Κύπρω, as we have given it, since Polyænus (1, 34) informs us that Cimon, after his victory at the river Eurymedon, sailed for the island of Cyprus, having manned with Greeks the Persian vessels he had taken, and having made the crews assume Persian attire. This, of course, must have been with a view to deceive the Phœnicians.—προσβεβληκέναι, "had run into."—οὐδὲν εἰδῶτων βέβαιον, &c. The order is, τῶν στρατηγῶν (τούτων τῶν νεῶν) εἰδῶτων οὐδὲν βέβαιον οὐκω περὶ τῆς μεζονος δυνάμεως.—ἀλλὰ δυσπίστως ἦδη, &c., "but being by this time in a state of distrust and anxious expectation."—ἡ καὶ μᾶλλον ἐκπλαγέντες, "on which account, even, having become the more easily intimidated."

23-27. ἔργον, "achievement."—εἰρήνην. The whole story respecting this peace is a mere fable. It appears to have sprung up, or to have acquired a distinct shape, in the rhetorical school of Isocrates, and to have been transmitted through the orators to the historians. (Consult Thirlwall's *Greece*, vol. iii., p. 37, seq.)—ἵππου μὲν δρόμον, &c., "to keep always one day's journey on horseback from the Grecian sea." According to another version, it was three days' journey on foot; while a third account embraced the whole peninsula of Asia Minor west of the Halys.—ἐνδὸν Κυανέων καὶ Χελιδονίων, "within the Cyanean and Chelidonian isles." Supply νήσων. This included all the western coast of Asia Minor, and a part of the northern and southern shores. The Cyanean islands were at the junction of the Euxine and Thracian Bosphorus. The Chelidonian were off the coast of Lycia, opposite the Sacrum Promontorium.—μακρὰ νηὶ καὶ χαλκεμβόλῃ, "with a long and brazen-protoed ship." By μακρὴ ναῦς is meant a long galley, or regular vessel of war; by ναῦς χαλκέμβολος, an armed vessel of any kind.—πλέειν. The regular Attic form is πλεῖν. But later writers sometimes employ the Ionic resolution. (Consult Lobbeck, ad Phryn., p. 221.)

28-33. πολλὰς ἀνομοιότητας πρὸς αὐτὸ, "many inconsistencies with itself," i. e., many traits inconsistent with one another.—δυντῶν δὲ ἐν αὐτῷ, "but, although there were in him."—τοῖς παιδικοῖς ἀπομνημονεύμασιν, "from the reminiscences of his boyhood," i. e., from the stories told of his boyish years.—πιεζόμενος. One MS. has πιεζόμενος, corresponding with πιεζοῦντος, which follows immediately after. But, though the use of πιεζεῖν for πιέζειν is clear enough, the employment of πιεζεῖσθαι, on the other hand, is very uncertain.—ἀναγαγὼν πρὸς τὸ στόμα, &c., "having brought up, in contact with his mouth, the arms of the one who was pressing him hard, while clasped around his neck." The expression τὰ ὕμματα is borrowed from the exercise of wrestling, and is applied to the arms of an opponent thrown or clasped around one's neck, as the wrestling is going on.

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 LINE 1-12. οἷος ἦν, "was enabled." Literally, "was such as." Supply, τοῖος.—ἐκείνου, "the other."—γυναῖκες. Oertel conjectures κύνας, but the common reading is confirmed by two other passages of Plutarch.—ἐτι δὲ μικρὸς ὢν, "moreover, while still small."—ἐν τῷ στενωπῷ. The article is here employed, as referring to a well-known story; unless, perhaps, we ought to read τῷ, the Attic form for τινι.—φορτίων. "loaded with wares."—ὑπέπιπτε τῇ παρόδῳ τῆς ὁδοῦ, "was going to fall in the path of the wagon."—διέσχον, "separated," i. e., made way for it. Supply ἐαυτοῦς.—καταβαλὼν. Supply ἐαυτὸν.—οὕτως, "upon this," i. e., he lay in this posture.—ἀνακροῦσαι ὀπίσω, "flogged back."

15-22. εἰς τὸ μανθάνειν, "to the receiving of his education."—πλήκτρον

## NOTES ON PAGES 134 AND 135.

For

**134** μέν γάρ καὶ λύρας, &c., "for he said, that the use of the plectrum and the lyre spoiled nothing either of the carriage or the look that became a freeman." Supply ἔλεγε.—αὐλοῦς δὲ φυσῶντος ἀνθρώπου, &c., "whereas even his intimate friends could with very great difficulty recognise the features of one while playing upon the pipe." Literally, "of a man inflating pipes with the mouth." The reference in αὐλοῦς is, strictly speaking, as the plural indicates, to the double pipe. The term αὐλός is commonly translated "flute," but such a version will invariably lead to an erroneous idea of the term.—ἔτι δὲ τὴν μὲν λύραν, &c., "that the lyre, moreover, speaks and sings with him that uses it," i. e., that the lyre does not prevent the performer from speaking, or accompanying it with a song.—ἐπιστομίζειν καὶ ἀποφράττειν, "muzzles and obstructs (the mouth of the performer)." We may supply, here, τὸ τοῦ αὐλοῦντος στόμα.

24-27. οὐ γὰρ ἴσασι διαλέγεσθαι, "for they know not how to converse." The Boeotians were always derided by the Athenians as a dull and unintellectual race.—πατρῷς, "an hereditary protector."—ἔρριψε τὸν αὐλόν. Minerva threw away the pipe, on seeing accidentally, by the reflection in the waters of a fountain, the distortion of her features occasioned by playing upon it.—τὸν αὐλητὴν, "the one that played upon it." The allusion is to the satyr Marsyas, who found the pipe which Minerva had cast away, and, having challenged Apollo to a trial of skill, was defeated and flayed alive.—ἐξέδειρε, from ἐκδέρω.

27-31. τοιαῦτα παίζων, &c., "thus blending at the same time jest and earnest, Alcibiades kept both himself and the others from this branch of learning." Literally, "thus, at the same time jesting and being in earnest," i. e., having a serious object in view.—ὡς ποιῶν ὁ Ἀλκιβιάδης, &c., "that Alcibiades had done rightly in detesting the art of playing on the pipe," &c. Literally, "that Alcibiades, acting rightly, had detested," &c.—ὁδὲν ἐξέπεσε κομιδῇ, &c.; "and hence the use of this instrument was driven out entirely from liberal pursuits, and treated with the utmost contempt."—ἐξέπεσε. Used here in its theatrical sense, as applied to actors or pieces that were driven from the stage, and equivalent to ἐξεβλήθη.

34-36. ἐντυχεῖν, "to have an interview with."—ὅπως ἀποδώσει, &c., "how he shall render an account to the Athenians," i. e., of the moneys that had passed through his hands.

**135** LINE 1-14. εἰτα βέλτιον οὐκ ἦν; "were it not then better?" εἰτα imparts strength to the interrogation, and indicates also a feeling of surprise on the part of the speaker.—ἐστρατεύσατο τὴν στρατείαν, "he served in the expedition."—ἐν τοῖς ἀγῶσιν, "in the actions which took place."—ἠρίστευσαν, "signalized their valour."—τραύματι περικεσόντος, "having met with a wound." More literally, "having fallen in with a wound."—μάλιστα δὴ προδήλως, "most manifestly on that occasion."—μετὰ τῶν ὀπλων. Alcibiades would otherwise have lost his shield among these, which would have been regarded as a great disgrace.—ἐγένετο μὲν οὖν, &c., "the prize of valour, therefore, belonged on the justest grounds to Socrates."—τῷ Ἀλκιβιάδῃ περιθεῖναι τὴν δόξαν, "to invest Alcibiades with this honour." περιθεῖναι is a figurative expression, borrowed from the operation of crowning.—τὸ φιλότιμον ἐν τοῖς καλοῖς αὐτοῦ. The order is, τὸ φιλότιμον αὐτοῦ ἐν τοῖς καλοῖς, "his ambition in what was honourable."—πρῶτος ἐμαρτύρει, &c., "was the first to testify in his favour, and to entreat the (Athenian commanders)," &c., i. e., to bear witness to

his valour, and entreat, &c.—τὴν πανοπλίαν, “the suit of armour,” which formed the prize of valour on the occasion.

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15-23. πρώτην δ' αὐτῷ πάροδον, &c., “they say, that his first appearance before the people took place in connexion with a voluntary contribution of money (to the state).” More literally, “that his first coming into public,” &c.—ἀλλὰ παρίοντα, “but that, while passing by,” i. e., but that, happening to pass by.—ἐρέσθαι. The sorist (observe the accentuation), and more correct than the present ἐρεσθαι would have been.—γίνεσθαι, “was taking place.”—καὶ ἐπιδόουσαι, “and contributed too.”—τοῦ ὀρνυγος. Quails were trained for fighting in those days, like cocks in modern times.—προηθέντος οὖν καὶ διαφυγόντος, “that the bird thereupon having been terrified (at the noise), and having escaped.”—συνθηρῆν, “aided him in pursuing it.”—Ἀντίοχον τὸν κυβερνήτην. This is the same Antiochus who was afterward intrusted by Alcibiades with the command of the Athenian fleet in his absence, and who took that opportunity to engage and was defeated. Consult note on page 136, line 31.

26-30. αἱ δ' ἵπποτροφίαι, &c., “his rearing of steeds, moreover, (for the public games), was noised all about, and, particularly, on account of the number of his chariots.” More freely, “his zeal, moreover, in training horses for the games was very celebrated, especially on account of,” &c. The conjunction καὶ is here equivalent in fact to καὶ μάλιστα.—ἐπὶ γὰρ ἄλλος οὐδεὶς, &c., “for no other private individual, (na), as when a king, but he alone, sent seven (to contend) at Olympia,” i. e., seven chariots.—καὶ τὸ νικῆσαι δὲ, &c., “his gaining also the first prize, and his having been likewise second and fourth (victor), as Thucydides relates, or third, as Euripides says, surpasses in splendour and renown all the ambitious strivings (of others) in these respects.” With τὸ νικῆσαι supply τὰ πρῶτα, just as the scholiast to Thucydides (6, 16), in the passage referred to by Plutarch, understands τὰ πρῶτα after ἐνίκησα.—ὁ δ' Εὐριπίδης τρίτον. Literally, “but Euripides says third.” The allusion is to an ode composed by Euripides in honour of this victory, and which is mentioned immediately after. Isocrates follows the authority of Euripides (*de Big.*, p. 353, ed. Steph.—Consult Duker, *ad Thucyd.*, l. c.).

32-36. λέγει δ' ὁ Εὐριπίδης, &c., “Euripides, accordingly, expresses himself as follows, in the song (composed by him on this occasion): ‘Of thee, therefore, will I sing, oh son of Clinias: a glorious thing is victory; but most glorious is it (what no one else of the Greeks ever obtained for his lot) to have been first in the chariot race, and second and third.’”—ἀείσομαι, poetic form for ᾄσομαι, from ἀείδω, poetic for ᾄδω.—καλὸν δ' νίκα, i. e., καλὸν χρῆμα ἐστὶν ἡ νίκη. The forms ἡ νίκα are Doric for ἡ νίκη.—ὁ μηδεὶς ἄλλος Ἑλλάνων. Supply ἔλαχε. The form Ἑλλάνων is Doric for Ἑλλήνων.—πρῶτα δραμεῖν. Literally, “to have run as regards the first,” πρῶτα being elliptical for τὰ πρῶτα μέρη.—ἐπεὶ δ' ἀφῆκεν αὐτὸν, &c., “when, however, he turned his attention to public affairs.” Literally, “when he sent himself into the government.”

LINE 3-9. τὸν μὲν ἤδη, &c., “the latter already advanced in years.”—εἶναι δοκοῦντα, “being.” Equivalent merely to the simple ὄντα. Consult note on page 131, line 31.—ἀρχόμενον, ὥσπερ αὐτὸς, &c., “beginning like himself, at that very time, to increase in fame,” i. e., to make some advances in popularity. With αὐξάνεσθαι supply δόξῃ. The verb ἀρχομαι, “to begin,” has the participle after it when the assigned state has already taken place; but the infinitive when it is either beginning or just about to commence. (*Rast, G. G.*, 129, 4, b.)—τοῖς τ' ἄλλοις καὶ περὶ τὸν

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**136** λέγον, "both in other respects, and especially in eloquence." The expression τοῖς ἄλλοις refers to the other brilliant talents and acquirements of Alcibiades.—ἡ φερεῖν ὑγῶνας ἐν δῆμῳ δυνατός, "than able to endure public contests before the (assembled) people."—Εὐπόλις, a comic poet of Athens.—λαλεῖν ὑριστός, &c., "very clever at talking, but very inefficient in speaking." Observe the difference between λαλεῖν, "to talk," without any very serious object, and λέγειν, "to harangue," "to speak to set purpose." A similar difference exists in Latin between loquens and eloquens.

10-19. Περιθοΐδης, "of the borough of Perithoedæ." This borough formed part of the tribe Γεακίς.—οὐ μένηται μὲν, &c., "of whom Thucydides also makes mention, as a bad man." (Compare Thucyd., 8, 73.)—τοῖς δὲ κωμικοῖς ὁμοῦ, &c., "and who, being continually derided in the theatrical exhibitions (of the day), afforded a subject of merriment to nearly all the comic poets." (Compare, for example, Aristophanes, Nub., 547, seq.)—διατριβήν. More literally, "a subject on which to dwell."—ἀτρεπτός δὲ πρὸς τὸ κακῶς ἀκούειν, &c., "being, however, unmoved at, and quite insensible to, the evil repute that followed him, from an utter disregard for public opinion.—τὸ κακῶς ἀκούειν. Literally, "the hearing himself spoken ill of," i. e., the being exposed to public ridicule.—ἐπιθυμῶν προπηλακίζειν, &c., "whenever they were desirous of insulting or denouncing individuals of rank." The participle ἐπιθυμῶν is here equivalent to ὅτε ἐπιθυμοίη.—αὐτοῦ. <sup>πεισίου.</sup>—τὸ ὄστρακον ἐπιφέρειν ἐμελλεν, "they were about to bring the ostracism to bear." τὸ ὄστρακον is here put for τὸν ὀστρακισμόν.—κολοῦντες αἰεὶ ἐλαύνουσι, "they always curtail and banish."—παρρηθούμενοι, "striving in this way to console," i. e., to lessen.

20-22. ἐνὶ τῶν τριῶν. Either Nicias, Phæax, or Alcibiades.—συνήγαγε τὰς στάσεις εἰς ταῦτόν, "reconciled the contending parties." Literally, "brought the parties together to the same (point of agreement)."—διαλεχθεῖς, "having conferred."—κατὰ τοῦ Ὑπερβόλου. The punishment of ostracism was never inflicted after this on any individual, as if it had been degraded in the person of Hyperbolus.

24-31. Ἀθηναῖοι χαλεπῶς μὲν ἔφερον, &c., "the Athenians bore it painfully, on having been deprived of the chief command," i. e., of the lead of the confederates. After the battle of Ægospotamos the hegemony passed from the Athenians to the Spartans.—ἀνδράσι τριάκοντα. Known in history as the thirty tyrants.—οἷς οὐκ ἐχρήσαντο, σώζεσθαι δυνάμενοι λογισμοῖς, &c. The order of construction is as follows: τῶν πραγμάτων ἥδη ἀπολωλότων, συνίεσαν (ἐκείνους τοὺς λογισμοὺς) οἷς λογισμοῖς οὐκ ἐχρήσαντο, δυνάμενοι σώζεσθαι (ὑπ' αὐτῶν), ὀλοφύρομενοι καὶ διεξιόντες τὰς ἁμαρτίας καὶ ἀγνοίας αὐτῶν, &c., "now that their affairs were ruined, they perceived (the value of) those plans, of which they had made no use when able to save themselves (by their means), lamenting and enumerating their own errors and acts of folly, the greatest of which they considered to be their second quarrel with Alcibiades." Alcibiades, on being recalled from his first exile, was placed at the head of the Athenian fleet. But the fickle populace soon stripped him of this high office, and compelled him to flee. Too much was expected of him, and too little time allowed him for fulfilling even a part of those expectations—ἀλλ' ὑπηρέτη χαλεπήναντες, &c., "but, having become offended at an under-officer, who had lost a few ships in a disgraceful manner, they themselves, still more disgracefully, deprived the state of its ablest and most warlike commander." The under-officer referred to here was Antiochus, who, in the absence of Alcibiades, and against his



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positive orders, engaged with the Spartan fleet, and was defeated with the loss of a few of his ships.

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LINE 2-9. ἐκ τῶν παρόντων, "from the very midst of their present evils," i. e., even though their affairs were thus unfortunate. 137

Supply κακῶν with παρόντων.—ἀνέφερε, "began to arise." Supply ἐαυτήν. Literally, "began to bear itself upward."—μὴ παντάπασιν ἔρρειν, "were not entirely ruined."—οὔτε γὰρ πρότερον ἠγάπησε, &c., "for neither, when an exile the first time, was he content," &c. The expression πρότερον φεύγων is equivalent here to ἐν τῇ πρότερον φυγῇ.—οὔτε νῦν, εἰ τὰ καθ' ἐαυτὸν, &c., "nor will he now, if his affairs should be in a sufficiently prosperous condition, permit the Lacedæmonians to indulge in insolent tyranny, and the thirty to act with intemperate violence." These words are supposed to come from the lips of the Athenian populace.—ταῦτα δ' οὐκ ἦν ἄλογον, &c. The order is, οὐ δ' ἦν ἄλογον τοὺς πολλοὺς οὕτως ὀνειροπολεῖν ταῦτα.—ὁπότε καὶ τοῖς τριάκοντα, &c., "when it occurred even to the thirty to be solicitous, and to make frequent inquiries, and to pay the utmost attention to whatever that individual was doing and contriving."

11-18. τέλος δέ, "at last, however."—ὥς οὐκ ἔσται, &c. The order is, ὥς οὐκ ἔσται (ἔξεσται) Λακεδαιμονίοις ἀσφαλῶς ἄρχειν τῆς Ἑλλάδος, Ἀθηναίων δημοκρατουμένων.—Ἀθηναίους δέ, κὰν πρῶς, &c., "for that Alcibiades will not, as long as he lives, permit the Athenians, even though they feel very mildly and well disposed towards the oligarchy, to remain quiet under the existing state of things," i. e., under the government as at present established.—τῶν τελῶν, "the magistrates."—εἴτε κἀκείνων φοβηθέντων, &c., "whether it was that they even feared the spirit and enterprise of the man, or else strove to gratify Agis." ἐκείνων refers to the Spartan magistrates. Agis was the personal enemy of Alcibiades, and king of Sparta. Literally, "they having even either feared," &c.

21-36. ὥς οὖν, "when, therefore."—Φαρνάβαζον. Pharnabazus was the Persian governor of Phrygia.—ὁ δέ, "and the latter."—ἔτυχε τότε διαιτώμενος, "happened at that time to be living."—τῶν στρωμάτων, "the couch coverings."—ἐξέπεσεν, "he rushed forth."—τὰ ἱμάτια, referring to the articles he had thrown upon the fire.—ὁφθείς, "the moment he was seen." Observe the force of the aorist.—ἀποστάντες, "standing off." Equivalent to πόρρω σtάντες.—ἔβαλλον, "kept striking at him." Observe the force of the imperfect.—καὶ τοῖς αὐτῆς περιβαλοῦσα, &c., "and having thrown a covering around it, and wrapped it up in her own scanty articles of wardrobe, she performed the funeral obsequies in as becoming and honourable a manner as her present circumstances allowed." She buried him in a town called Melissa. The emperor Hadrian caused a statue of Parian marble to be placed upon his tomb, and an ox to be annually sacrificed to him.

LINE 5-13. Ἀχαρνᾶς. Acharnæ was the most important of 138 the Athenian boroughs, and distant sixty stadia (about seven miles) from Athens, towards the northwest.—ὥς τῶν Ἀθηναίων οὐκ ἀνεξομένων, &c., "thinking that the Athenians will not endure this, but, through anger and pride, will come to an open conflict with them." More literally, "will contend strenuously against them." As regards the construction of ὥς with the participle, consult note on page 120, l. 18.—δεινὸν, "a hazardous experiment."—ὑπὲρ αὐτῆς τῆς πόλεως, "for the city itself," i. e., where Athens itself would be endangered if the issue proved adverse.—τοὺς δέ. Supply τῶν Ἀθηναίων.—πρὸς τὰ γινόμενα, "at the things that were taking place."—κατεπράυνε, "he strove to soften down."—τμηθέντα καὶ κοπέντα, "when lopped or felled." In the one case the trunk, in the other the root,



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**138** sprouts forth again.—ἀνδρῶν δὲ διαφθαρέντων, &c., "but that, when men are once destroyed, it is no easy matter to meet with others again." Supply ἄλλων after τυχεῖν.

16-28. βιασθῆναι παρὰ γνώμην, "to be forced to some measure, contrary to his own judgment."—θέμενος εὖ πάντα, &c., "having arranged everything carefully, and drawn taut the tackle, exercises his own skill." The expression θέμενος εὖ πάντα is, in nautical language, "having made everything snug."—ἐύσας, "having disregarded." Equivalent to ἀμελήσας.—καταλαβὼν πάντα, "having occupied all places." Supply χωρία.—ἐχρήσατο, "went on and followed."—βραχέα φροντίζων, "caring little for." The neuter of the adjective taken adverbially.—δεόμενοι προσέκειντο, "kept urging him by their entreaties," i. e., to march forth and meet the foe.—ἀπειλοῦντες καὶ κατηγοροῦντες, "by their threats and denunciations."—ῥήματα καὶ σκώμματα πρὸς αἰσχύνην, "songs and scurrilous effusions to bring him into disgrace."—τὰ πράγματα, "the public property."—ἐπεφύετο δὲ καὶ Κλέων, "Cleon also began to attack him." More literally, "began to hang on to him," a metaphor taken from dogs hanging on to their prey (ὥσπερ θηρίοις σκύλακες. Consult Passow, *Wörterb.*, s. v.).—ἦδη διὰ τῆς πρὸς ἐκεῖνον, &c., "making his way already to the rank and influence of a popular leader through the resentment felt towards that statesman by his fellow-citizens." Cleon was a most ignorant and turbulent demagogue, respecting whom consult Thucydides, 3, 36. He was often satirized by the comic muse of Aristophanes. On the present occasion he took advantage of the unpopularity of Pericles to make himself a popular leader.

31-33. τὴν ἀδοξίαν καὶ τὴν ἀπέχθειαν, "the disgrace and odium (to which his course of operations exposed him)."—αὐτὸς οὐ συνεξέπλευσεν, "did not sail forth with it himself."

**139** LINE 1-5. οἰκουρῶν, "watching over affairs at home." A metaphor borrowed from the watchful care of a mother, exercised over the concerns of a family, and protecting the household from harm.—διὰ χειρὸς ἔχων τὴν πόλιν, "keeping the state in his own hands."—θεραπεύων δὲ τοὺς πολλοὺς, &c., "seeking to soothe, however, the populace, altogether impatient at the continuance of the war, he both aided them by distributions of money, and assigned portions of conquered territory by lot." More literally, "wrote up a list of cleruchizæ." With regard to the nature and operation of these cleruchizæ consult the remarks of Böckh, *Public Economy of Athens*, vol. ii., p. 169.—ὅλως ἀσχάλλοντας. We have, on the suggestion of Jacobs, changed ὁμως, the common reading, which is entirely out of place here, to the more expressive ὅλως.—διένειμε τὴν νῆσον, &c., "he distributed the island among those of the Athenians who had drawn the lots."

6-14. ἀφ' ὧν ἔπασχον, for ἀπὸ τῶν ἃ ἔπασχον.—οἱ περιπλέοντες, &c., referring to the Athenian fleet of one hundred sail that had been sent out.—Ἡ καὶ δῆλον ἦν, "by which it was even manifest."—δρῶντες. Supply οἱ Πελοποννήσιοι.—οὐκ ἂν εἰς μῆκος, &c. The war lasted more than twenty-six years.—ἀλλὰ ταχέως ἀπείπον, "but would have quickly given it up."—εἰ μὴ τι δαιμόνιον, &c., "had not some power, superior to man, secretly thwarted human calculations." Literally, "some divine thing," i. e., some decree of heaven.

16-27. πρὸς τῷ τελευτῇ. He was dying of the plague.—οἱ περιόντες, "the survivors," i. e., they who had thus far survived the plague.—λόγους ἐποιούντες, "began to converse."—ὅση γένοιτο, "how great each had been"

Observe the use of the singular as applying to ἀρετή and δύναμις respectively, and the employment of the optative to indicate their private opinion.—καὶ ἀνεμετροῦντο, “and recounted.”—ὥς οὐκέτι συνιέν-  
τος, &c., “thinking that he no longer understood (what was said), but had lost all consciousness.”—ἐτύγχανε τὸν νοῦν, &c., “happened to have been attending,” i. e., it so happened, however, that he was actually attending. Observe the ellipse supplied in τὸν νοῦν.—ἔφη θαυμάζειν, “said he was surprised.” The pronoun is understood in the nominative, the reference being to one and the same person.—αὐτοῦ, “on his part,” i. e., in his case.—ἃ καὶ πρὸς τύχην ἐστὶ κοινὰ, “in which fortune also has a share,” i. e., where the result depends in some degree on good fortune.—καὶ γέγονεν ἤδη, “and which have happened before.” Literally, “already.”—οὐδεὶς, governing τῶν ὄντων Ἀθηναίων.—μέλαν ἱμάτιον περιεβάλετο, “ever put on mourning.” Literally, “a black garment.” Pericles means, that no one of the Athenians ever put on mourning for the loss of any relative unjustly condemned and punished by his means. Black garments were worn, not only on the death of a person, but also by the friends of an individual, and by the person himself, when any capital charge was pending against him. This was done in order to excite compassion. For a similar purpose, the Roman *rei*, or accused, assumed squalid attire, and allowed their hair and beard to grow.—περιεβάλετο. Literally, “threw around himself.”

29-32. θαυμαστός οὖν. Supply ἦν.—ἀλλὰ καὶ τοῦ φρονήματος, “but also for the reach of mind (which he displayed),” i. e., in the remark which he had just made.—εἰ, “since.” Equivalent here to *δοτι*.—τὸ μήτε φθόνῳ, &c., “the never having, in anything, gratified either envy or resentment, through the means which so great power afforded, nor having indulged in any of his enmities as if irreconcilable in its character,” i. e., and the never having cherished an irreconcilable enmity.—ἐχθρῶν. Genitive plural of ἐχθρα, the noun, not ἐχθρός, the adjective.

LINE 3-5. ἐκ δὲ τούτου, “upon this then,” i. e., after the battle of Ægospotamos, where Lysander had totally defeated the Athenian fleet, in the twenty-sixth year of the Peloponnesian war.—Ἀθηναίων μὲν οἷς ἐπιτύχοι, &c., “as often as he met with any of the Athenians, kept ordering them all to depart for Athens.” Literally, “with whomsoever of the Athenians he met (from time to time).” Observe the use of the optative in denoting the repetition of an action, a usage to which we have frequently referred.—φείσεσθαι γὰρ οὐδενός, “for he told them that he will spare no one.” Supply ἔλεγε.—ὃν ἂν λάβῃ, “whomsoever he shall catch.”

8-16. ὅπως μὴ πράγματα, &c., “in order that the Athenians might not afford him trouble by enduring the siege with abundant means.”—τοὺς δῆμους, “the democracies.”—δέκα δ' ἄρχοντας, &c., “and ten magistrates (selected) from the political clubs that had been organized by him in each city.” These were clubs of oligarchists, and were organized to keep down all political movements on the part of the democracy.—παρέπλει, “he kept sailing along.”—ἑαυτῷ, “for himself,” i. e., not for the Lacedæmonians.—οὔτε γὰρ ἀριστίνδην, &c., “for he appointed these magistrates with reference neither to merit nor to wealth, but seeking, in what he did, to gratify political clubs and ties of hospitality, and making them absolute in respect of preferment as well as punishment,” i. e., giving them absolute power to elevate to office, or to punish whom they pleased.—ἀριστίνδην . . . . . πλουτίνδην, unusual adverbial forms. The plainer Greek would be κατ' ἀρετήν, . . . . . κατὰ πλοῦτον, and the whole clause equivalent to οὔτε ἀρετῆς, οὔτε πλούτου λόγον ἔχων.

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140 21-24. ἀλλὰ καὶ ὁ κομικὸς, &c., "nay, indeed, the comic poet  
Theopompus seems rather to express himself in a trifling manner,  
when he likens," &c., i. e., so far is Theopompus from hitting the true  
state of the case by his comparison, that he seems rather to have expressed  
himself in a feeble and inefficient way. The particles ἀλλὰ καὶ are ellip-  
tical here: The full form is, οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ, "not this alone,  
but . . . also."—Θεόπομπος. A native of Athens, who lived during these  
times. He must not be confounded with the historian of the same name,  
who was somewhat his junior.—ὅτι τοὺς Ἕλληνας, &c., "because, after  
having given the Greeks a taste of the very sweet draught of freedom, they  
then poured sour wine into the cup," i. e., like dishonest wine-sellers, who  
give sweet wine as a sample to taste, but afterward deal out what is of in-  
ferior quality and sour.—εὐθύς γὰρ ἦν, &c., "for the sample given to taste,  
in the very outset, was disagreeable and bitter."

30-32. τοὺς ἀπαγγελοῦντας, "persons to announce." Literally, "those  
who will announce."—ὅτι προσπλεῖ, "that he is sailing thither."—συνέριξε  
περὶ τὴν Ἀττικὴν, "he formed a junction on the coast of Attica."—ὡς ταχὺ  
συναιρήσων, &c., "expecting soon to take the city." Equivalent to ἐλ-  
πίζων ταχὺ συναιρήσειν, &c.

141 LINE 4-7. φεγγόντων, "being driven into exile."—τοῖς φυγῶσι.  
The exiles here meant were the oligarchists who had been pre-  
viously driven out by the democratic party in Samos. These were now  
restored by Lysander, and the cities were delivered into their hands.—ὅφρ  
δὲ τοὺς ἐν ὕστει, &c., "and hearing now that those in the city were suffer-  
ing from famine," i. e., the Athenians.—κακῶς ἔχειν. Supply ἐαυτούς.—  
παρεστήσατο τὴν πόλιν, &c., "took the city, compelled to make peace on  
the terms that he ordered."—ἐφ' οἷς, &c. The full expression is, ἐπὶ τοῖς,  
ἐφ' οἷς ἐκεῖνος ἐκέλευε τὰς διαλύσεις ποιηθῆναι.

10-11. ἑκτῇ ἐπὶ δεκάτῃ, &c., "on the sixteenth day of the month Muny-  
chion." The Athenian month Munychion corresponded in a great degree  
with our April.—ἐν ᾗ καὶ τὴν ἐν Σαλαμῖνι, &c., "on which day also they  
conquered the barbarian in the naval fight near Salamis." νῆμαχίαν is  
the accusative of nearer definition.—ἐν Σαλαμῖνι. The preposition ἐν often  
denotes mere proximity or nearness.

13-14. δυσπεσθῶς δὲ καὶ τραχέως, &c., "the Athenians, however, en-  
during this reluctantly and angrily."—τὴν πόλιν εἰληφέναι, &c., "that  
he had caught the city violating the terms of the surrender, for that the walls  
were still standing, although the days in which they ought to have been  
pulled down had gone by; that he intends to propose, therefore, another (in  
the assembly of the allies) another (and harsher) plan of operations respecting  
them, since they have broken the agreements they had made." With προ-  
θήσειν supply ἐν τῇ τῶν συμμάχων συνουσίᾳ.

18-26. ἔνιοι δὲ καὶ προτεθῆναι, &c., "some, moreover, say, that a propo-  
sition was even actually made among the allies respecting an enslavement  
(of the whole population), on which occasion, also, they state that the Theban  
Eriantkus introduced a motion, that they raze the city to the ground," &c.  
—προτεθῆναι γνώμην. Literally, "that a plan was proposed."—τὴν παράδο-  
σιν, "the entering-song of the chorus," i. e., the words uttered by the  
chorus as they entered into the orchestra.—ἦλθον περὶ σοῦ, &c., "I am  
come to thy rustic hall," i. e., to the lowly cot that now contains thee.  
According to the plot of the Electra, this princess had been given over to  
a lowly peasant, after her father's murder, by Clytemnestra and her page-

mour *Ægiæthus*. The fall from princely splendour to poverty was compared by the hearers to that of Athens, once the mistress of nations, now bowed down to the dust. It will be observed that the chorus speak as one person by their leader.—*ποτὶ σὺν αὐλῶν*. Doric forms for *πρὸς σὴν αὐλήν*.—*ἀγρότειραν*. Well defended by Seidler against *Musgrave*.—*φανῆναι*. Supply *αὐτοῖς*.

30-35. *ἐνδόντων τῶν Ἀθηναίων*, &c., "the Athenians having given in to all his demands."—*πρὸς τὸν αὐλὸν*, "to the music of the pipe."—*ἑστοφ-ανωμένων*, "wearing crowns." Observe the continued force of the perfect.—*παιζόντων*. Jacobs suggests *παιονίζόντων*.—*ὥς ἐκείνην τὴν ἡμέραν*, &c., "as if that day were the beginning of their freedom."

LINE 1-8. *τὰ περὶ τὴν πολιτείαν ἐκίνησε*, &c., "he changed their form of government." Literally, "the things relating to their government."—*ἄρχοντας*, "magistrates."—*τῶν σκελῶν συναράμενος*, "having on a sudden brought his two legs together and raised him from the ground." Jacobs thinks that *ἀράμενος* or *ὑπαράμενος* would be a more correct reading. Not so by any means. The preposition *σύν* is clearly required by the sense. The legs are suddenly brought together, the individual as suddenly raised, and then thrown to the ground. The narrowing of the base is the first and most important part of the operation.—*σκελῶν*. The genitive of part.—*οὐ συνηγανάκτησεν ὁ Λύσανδρος*, "*Lysander did not share in the indignation of Callibius*." Literally, "was not indignant along with (Callibius)." Supply *Καλλιβίῳ*.—*ἐλευθέρων*. Lysander uses this term here as if the Athenians had only first attained to freedom under the new constitution which he had given them.

11-18. *τις*. Supply *Ἀθηναίων*.—*ἐκτὸς τῆς περιβολῆς*, "without the envelope of his cloak." It was considered unbecoming to have the hands and arms not enveloped in the cloak.—*ὅτε τύχοι περιβεβλημένος*, "whenever he happened to be wrapped in one." He seldom wore a cloak.—*ἐπεὶ κατὰ γε τὴν χῶσαν*, &c., "since in the country, at least, and on expeditions, he was always accustomed to go barefoot, and with under garments alone." *γυμνός* stands here opposed to *ἐνδεδυμένος*, which occurs a little lower down.—*εἰ μὴ εἴη*, "unless there were."—*ἐνδεδυμένον*, "fully clad," i. e., having a cloak on.

19-24. *ὢν*, "although he was."—*ὑπὸ τοῦ προσώπου*, &c., "he appeared, from the expression of his countenance, a difficult person to have dealings with, and of a morose turn, so that no one of those who were not well acquainted could easily hold any intercourse with him."—*Χάρητι*. Chares was an Athenian commander of very low capacity and reputation.—*πρὸς τὰς ὀφρῦς*, &c., "making some remarks against his brows." The language of Chares we may suppose to have been somewhat as follows: "What a pair of brows our Phocion has!" meaning to imply, "what a gloomy-browed, haughty-looking man he is!" There is a double meaning in the term *ὀφρῦς* here, the brow being regarded as the seat of haughtiness and overweening pride. The same remark will apply to the Latin *supercilium*.—*αὕτη ἡ ὀφρῦς*, "this brow of mine."—*πολλὰ κλαῦσαι*, &c., "has made the state shed many a tear." Literally, "weep much."

25-28. *πλείστον ἐν ἐλαχίστῳ*, &c., "contained the most sense in the fewest words." More literally, "in the briefest (compass of) expression."—*καὶ πρὸς τοῦτ' εἰκεν ἀπιδόν*, &c., "and it was this that the Sphættian Polyuctus seems to have had in view when he said that Demosthenes was, in his opinion, a most accomplished orator, but Phocion a most influential

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**142** *speaker.* Literally, "and the Sphettian Polyuctus seems, from having looked to this at the time, to have said," &c. Polyuctus was a public speaker of the day, from the borough of Sphettus.—*εἰ* Observe the force of the optative here, as indicating the *opinion* of the speaker.

29-35. τῶν μὲν ἄλλων ῥητόρων, "the other public speakers of the day."—*ἀτρέμα*, "in an under tone."—*ἡ τῶν ἐμῶν λόγων*, &c., "here comes the pruning knife of my expressions." Literally, "the pruning knife, &c., is present." The *κοπίς* was properly a kind of Persian sword of a curved form, analogous in some degree to the *ensis falcatus* of the Romans. Here, however, the term is used in a more special sense, though the reference is still to a curved instrument. (Compare Sturz, *Lex. Xen.*, s. v.)—*πρὸς τὸ ἦθος*, "to his character," i. e., to the excellence of his character.—*ἀντίρροπον ἔχει πίστιν*, "possess an influence that counterbalances." *πίστιν* is here equivalent to *δύναμιν εἰς τὸ πείθειν*. Literally, "a degree of credit."

**143** LINE 1-7. τοὺς Ἀθήνηθεν ἀποστόλους, "those sent from Athens," i. e., in command of fleets and expeditions.—*ἐτέρου μὲν ἐκπλέοντος στρατηγοῦ*, "when any other (than Phocion) sailed forth as commander." As, for example, Chares. The rapacity of the Athenian commanders and their followers was at this time a subject of universal complaint among the allies.—*ἐφράγγυντο*, "strengthened."—*ἀπεχώννυσαν*, "obstructed."—*εἰ δὲ Φωκίων ἡγοῖτο*, "but whenever Phocion had the command."—*πόρρω*, "far out."—*ὥς αὐτοὺς κατήγον*, "they conducted him to their homes." *ὥς* stands here for *πρὸς*, a usage confined chiefly, though not exclusively, to persons. (Rost, G. G., p. 381.)

8-22. ἐκπεπολεμμένων παντάπασι, "being completely embroiled with Philip," i. e., in a state of decided hostility with him.—*αὐτοῦ*, referring to Phocion.—*ἡρημένων*, from *αἰρέω*.—*ὥς κατέπλευσεν*, "when he had sailed back."—*ἐπειθε*, "he strove to persuade."—*εἰρηνικῶς ἔχοντας*, "being peaceably disposed." Supply *εαυτὸν*.—*ισχυρῶς δέχεσθαι τὰς διαλύσεις*, "readily to receive the terms of peace (offered by Philip)."—*ἀντικρούσαντες αὐτῷ*, "having clamorously opposed him."—*εἰωθότων*, perf. part. mid. of *ἐθώ*.—*ἐγὼ γε, εἶπε, &c.*, "indeed I do, replied Phocion, and that, too, although knowing," &c. The particle *γε* here affirms and strengthens the question put by Phocion's opponent. Hence the propriety of writing *ἐγὼ γε* in the text, not *ἐγωγε*.—*ἐγὼ σοῦ*. Supply *ἄρξω*.—*ὥς πορρωτάτω*, "as far as possible."—*θέσθαι μάχην*, "to make battle."—*ὦ τῶν*, "my good friend." (Consult lexicon, under *ὦ τῶν*.)—*οὕτω γὰρ*, "for thus," i. e., if we conquer.—*πῦν δεινὸν*, "every danger." After the transactions mentioned in the text, the defeat of the Athenians at Chæronea ensued.

23-29. Ἀλεξάνδρῳ. After Alexander's accession to the throne, Phocion was sent to him as ambassador. The monarch not only gave him a favourable audience, but listened to his advice, as stated in the text.—*εἰ ὁπότερα*. The present is here employed, though a past action is related, as imparting more animation to the sentence, and bringing the affair more under the eyes of the reader.—*θέσθαι*, "to put an end to." We have allowed the common text to stand here, as all the editors have done. It is more than probable, however, that Coray's suggestion of *καταθέσθαι* gives us the true reading, since *θέσθαι πόλεμον* means rather "to begin a war." Moreover, the compound verb *μεταθέσθαι*, that follows, evidently requires the opposition of another compound verb.—*μεταθέσθαι*, "to transfer it," i. e., the

## NOTES ON PAGES 143 AND 144.

war.—καὶ πολλὰ καὶ πρὸς τὴν, &c., “*having said many things, moreover, dexterously adapted to both the disposition and inclination of Alexander.*” Literally, “*with a skilful aim at both,*” &c.—προσέξουσιν τὸν νοῦν τοῖς πράγμασιν, “*will have to pay close attention to the affairs of Greece.*”—εἰ τι γένοιτο περὶ αὐτὸν, “*if anything should happen unto him,*” i. e., in his intended expedition against Persia.—ἐκείνοις ἄρχειν προσήκον, “*it will be incumbent on them to take the lead,*” i. e., to assume the direction of affairs.

82-35. Ὁ γοῦν Δουρίς εἰρηκεν, “*Duris, accordingly, has remarked.*” An historical writer, a native of Samos, who flourished about 257 B.C.—τὸ Χαίρειν, “*the common salutation Χαίρειν.*” Literally, “*the word Χαίρειν.*” This was analogous to our English term “*greeting.*”—πλὴν ἐν ὅσαις, “*except in as many as,*” i. e., in those which. Attic attraction, for ἐν τόσαις, ὅσας, or, in other words, ἐν ταύταις, &c.—μετὰ τοῦ Χαίρειν προσηγόρευε, “*he addressed with the salutation Χαίρειν.*”

LINE 1-4. τὸ μέντοι περὶ τῶν χρημάτων, &c., “*what is acknowledged, however, to be true, with regard to the sum of money* (that was offered him), *is this.*” The particle μέντοι refers back to what immediately precedes, and the connexion is as follows: “*if there be any doubt about this account which Duris gives, the following circumstance, however, about the sum of money that was offered Phocion, may be fully relied upon.*”—ἐκατὸν τάλαντα. Taking the lowest valuation of the talent, namely, the Attic one of silver, which was equivalent to about ten hundred and fifty-five dollars, fifty-nine cents, of our currency, the sum here sent exceeded one hundred and five thousand five hundred dollars.—τί δὴ ποτε, “*why, then?*” Literally, “*why, then, pray?*” The addition of ποτε augments the signification of surprise in an earnest inquiry.

9-13. ὁ δὲ Φωκίων αὐτὸς. In regular construction we would expect to find here, τὸν δὲ Φωκίωνα αὐτὸν ἀνιμέσαντα ὕδωρ, &c., as opposed to τὴν μὲν γυναῖκα μάττουσαν, which immediately precedes. Plutarch, however, moulds the second clause in such a way, as if the previous one had been, ὅτι ἡ μὲν γυνὴ ἔματτε.—ἀπενίπτειτο τοὺς πόδας, “*began to wash his feet.*” Observe the force of the middle.—ἐτι μᾶλλον ἐπέκειντο, “*they urged him still more,*” i. e., to accept the present.—εἰ φίλος ὦν τοῦ βασιλέως, &c., “*that one who was a friend of their king's should live in so wretched a manner.*” More literally, “*that, being a friend of their king's, he should live,*” &c.—χειρόνα, “*worse off.*”—εὐφημεῖν δ' ἐκείνων δεομένων, “*but they begging him not to talk in this way:*” εὐφημεῖν means literally, “*to utter words of good omen,*” and the term is employed when we entreat a person not to talk in the way in which he has just been doing, but to hush and be silent, and avoid words of evil omen.—καὶ μὴν, “*and yet I can assure you.*”—τὸ δ' ὅλον, “*in a word, then.*” In place of τὸ δ' ὅλον εἰπεῖν.—ἐμαυτὸν ἅμα κάκεινον, &c., “*I shall be exposing both myself and that monarch of yours to evil imputations from the city.*”

22-33. τὸν δὲ Φωκίωνα, &c. After the death of Antipater, his son Cassander, and Polysperchon, the guardian of the young Macedonian king Aridæus, strove each to obtain possession of Greece. Phocion, at Polysperchon's instigation, was accused by the people of a traitorous attachment to Cassander and, being deprived of his office of commander, was given over by Polysperchon into the hands of the populace to be tried by them.—εἰς Ἀθήνας. They had been to the camp of the young king to justify themselves.—λόγῳ μὲν κριθησομένους, &c., “*for the purpose, as was given out, of being tried, but in reality already condemned to die.*” Literally

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**144** 'to be tried, indeed, in word,' &c.—καὶ προσῆν τὸ σχῆμα τῆ κομιδῇ λυπηρὸν, "and there was added to their being led along the distressing manner in which this was done, they being conveyed in wagons through the Ceramicus," &c. More literally, "the distressing appearance (which this presented)." With regard to the Ceramicus, consult note on page 130, line 12-18.—τὸ θέατρον. The people were often assembled in the theatre for public deliberations.—οὐκ ἔτιμον, "no infamous person." The ἔτιμοι were they who, in consequence of some crime or misdeed, had been deprived of their rights and privileges as citizens, and particularly of the right of suffrage.—ἀλλὰ πῦσι καὶ πόσαις, &c., "but having thrown the tribunal and theatre wide open to all persons of both sexes." Literally, "having afforded the tribunal and theatre wide open," &c.—αὐτῷ μὲν ἐγνώσθαι, "that he had become convinced."—ἐκείνοις, referring to the Athenians.—ἐλευθέροις ἤδη καὶ αὐτονόμοις, &c. These words, though meant to flatter, become, in fact, the language of derision, as proceeding from Polysperchon.

**145** LINE 2-7. ἐνεκαλύψαντο, "enveloped their faces in their mantles." Observe the force of the middle.—ἐτόλμησεν εἰπεῖν, &c., "ventured to suggest, that, since the king has placed so important a trial in the hands of the people, it is but right that the slaves," &c.—τῶν πολλῶν, "the mob." A term well applied here to the motley mass that filled the place of assembly, so many of whom had no claim to the right of suffrage or the privileges of citizens.—ἀλλ' ἀνακραγόντων βάλλειν, &c., "but having with loud cries given orders to stone the oligarchists and enemies of the people." More literally, "but having cried aloud 'to stone,' &c. With βάλλειν supply λίθοις.

11-14. ὅτι δικαίως, "justly." ὅτι is equivalent here merely to the inverted commas in English.—μὴ ἀκούσαντες, "unless you have heard us," i. e., shall have heard what we have to say in our defence. Equivalent to εἰ μὴ ἤκούσατε.—ἐπεὶ δ' οὐδὲν μᾶλλον ἤκουον, "when, however, they listened to him in no respect the more on this account."—ἀδικεῖν ὁμολογῶ, &c., "acknowledge that I am an offender, and I adjudge myself worthy of death on account of the things that have been done by me in the administration of the state." It was customary for the person accused to lay some penalty upon himself. Phocion chose the highest, thinking it might serve to reconcile the Athenians to his friends; but he was disappointed. The genitive (θανάτου) is put with verbs denoting "to criminate," "to accuse," where the literal translation is "with respect to," &c.—τούτους. Pointing to his fellow-prisoners.

16-19. ὅτι, "because."—ἀποστὰς, "having stepped aside," i. e., having drawn back.—Ἀγνωνίδης. The individual who had accused Phocion to Polysperchon.—γεγραμμένον, "written out," i. e., expressly prepared for the occasion.—εἰ δοκοῦσιν ἀδικεῖν, "whether they appear to be offenders."

21-23. προσγράφειν, "to add thereto." Literally, "to write in addition."—ὅπως καὶ στρεβλωθεῖς, &c., "that Phocion should die after having been also put to the torture," i. e., should be tortured before he was put to death. The torture was generally confined to slaves. In some cases, however, it was applied even to citizens, and made to precede capital punishment.—τοὺς ὑπηρέτας, "the assistants," i. e., the managers of the torture.

26-27. Καλλιμέδοντα τὸν μαστιγίαν, "that vile wretch Callimodorus." He was one of the orators of the day. The term μαστιγίας properly de-



notes a slave that has been frequently scourged, or that deserves frequent scourging: and then, figuratively, any vile wretch or worthless creature.—*λαβόντες*. This seems hardly necessary here, as *δραν λύβωμεν* has just preceded. The Greeks, however, are fond of designating the individual moments of a transaction with the greatest possible fulness. Hence it happens, that the participles *λαβών*, *ελθών*, *ἀκούτης*, *αυθών*, and the like, often wear for us a pleonastic appearance.

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29–35. *ὁρθῶς γε σὺ ποιῶν*, “*thou dost right indeed in saying so.*” An idiomatic and elliptical form of expression. The full clause, arranged at the same time in the order of construction, will be, *σὺ λέγεις ταῦτα, ποιῶν ὁρθῶς γε*. The plainer Greek would be as follows: *ὁρθῶς γε ποιεῖς, λέγων ταῦτα*. (Consult Viger, p. 296, *ed. Glasg.*)—*σὲ τί ποιήσομεν*; “*what shall we do to thee?*” i. e., what punishment is left for thee? Observe the double accusative with *ποιῶ*.—*ἐπικυρωθέντος δὲ τοῦ ψηφίσματος*, &c., “*the decree having been passed, and the vote put.*” The purport of the decree was, that the people should decide, by their votes, whether Phocion and those with him appeared to be offenders or not. This decree was carried in the affirmative. The next step then was for the people to express by their votes the guilt or innocence of the accused.—*οἱ δὲ πλείστοι καὶ στεφανωσόμενοι*, “*the greater part, too, having even crowned themselves.*” As if having gained some victory, it being customary to wear crowns after a victory.—*κατεχειροτόνησαν αὐτῶν θάνατον*, “*condemned them to death by their votes.*” Literally, “*voted death against them.*” The genitive *αὐτῶν* is governed by *κατά* in composition.—*Δημητρίου δὲ τοῦ Φαληρέως*, “*against Demetrius the Phalerian, moreover.*”—*κατεψηφίσθη*, “*was decreed.*”

LINE 4–11. *οἱ μὲν ἄλλοι*, “*the rest of the condemned.*” Supply *τῶν καταδικασθέντων*.—*τὸ δὲ Φωκίωνος πρόσωπον*, &c., “*people wondered, however, at the firmness and magnanimity of the man, on beholding the countenance of Phocion (to be) such as (it was wont to appear) when he was escorted from the public assembly invested with the office of commander.*”—*οἷον ὅτε στρατηγῶν*, &c. The full form of expression is, *ὅν τοῖον, ὅλον ἦν ὅτε*, &c.—*ἐξεναντίας προσελθὼν*, “*having come up full in front.*”—*ὅτε καὶ τὸν Φωκίωνα λέγεται*, &c., “*on which occasion it is said that Phocion,*” &c. Some prefer rendering *ὅτε* here, as it begins a clause, by *τότε*. For this, however, there is no necessity.—*οὐ παύσει τις*, &c., “*will no one make this fellow cease from his disgraceful conduct?*”

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13–18. *γενόμενος*, “*being come.*” (Compare Sturz, *Lex. Xen.*, s. v. 13.)—*κύνειον*. The drinking of hemlock was an ordinary mode of despatching criminals at Athens. It was in this same way that Socrates was put to death.—*ὥς οὐ προσηκόντως*, &c., “*as perishing undeservedly with Phocion,*” i. e., insisting that he did not deserve to die with Phocion.—*εἰτ’ οὐκ ἀγαπᾷς*, &c., “*art thou not content then, said he, in that thou diest along with Phocion?*”—*εἰ τι λέγει*, “*whether he has anything to say,*” i. e., whether he has any message to transmit.—*πάννυ μὲν οὖν*, *εἶπεν*, &c., “*I enjoin upon him by all means, said he, not to harbour any resentment against the Athenians.*” More literally, “*not to remember evil against,*” &c.

20–24. *καὶ ὁ δημόσιος οὐκ εἶπεν*, &c., “*and the executioner said that he would not pound a second draught, unless he should receive twelve drachmas, as much as he buys the (requisite) weight (of hemlock) for.*” With *ὁ δημόσιος* supply *δοῦλος*. Literally, “*the public slave,*” slaves being employed for this purpose. The ellipsis is supplied in Artemidorus (5, 25), *σφαγίστα*



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**146** ἐπὶ δούλου δημοσίου. (Consult Schœtgen, *ad Bos, Ellipse.*, s. v δούλοι.)—οὐκ ἔφη. Analogous to the Latin *negavit*.—ἔτερον. Supply πῶμα.—δοῦν τὴν ὀλκὴν ὠνεῖται. We have in δοῦν the genitive of the price. The term ὀλκή, strictly speaking, denotes the weight of a drachm, which was the usual portion of hemlock for those who were condemned. Observe the force of the article with ὀλκὴν.—χρόνου δὲ γενομένου, &c. "*some time having thereupon elapsed, and a delay having taken place.*" The more usual forms are ἐγγενομένου and διαγενομένου, which last Coray adopts here.—ἢ μὴδὲ ἀποθανεῖν, &c., "*verily, it is not permitted even to die at Athens gratis.*"—τὸ κερμύτιον, "*the requisite sum,*" i. e., twelve drachmas, which would amount in our currency to a little over two dollars and ten cents. More literally, "*the requisite change.*"

25-30. ἐνάτη ἐπὶ δέκα, "*the nineteenth.*"—καὶ τῷ Διὶ τὴν πομπὴν, &c., "*and the knights passed by, celebrating their (annual) procession in honour of Jove.*" The festival here alluded to was called Diasia.—ὧν οἱ μὲν ἀφείλοντο, &c., "*some of them took off their crowns,*" i. e., as mourners, whom it did not become to wear festal garlands.—καὶ διεφθαρμένους τὴν ψυχὴν, "*and corrupted in spirit.*"—ἀνοσιώτατον γεγονέναι, &c., "*that a most unholy deed had taken place, namely, the state's having not even restrained itself during that day, nor kept itself unpolluted by a public execution while celebrating a festival.*" With ἐπισχεῖν and καθαρῆσαι, respectively, supply ἐαυτήν.

33-37. οὐ μὴν ἀλλ' ὥσπερ, &c., "*it appeared good, however, to his foes, as if they had (still) contended (against him) in too insufficient a manner, to exclude even the corpse of Phocion from their confines, and that no one of the Athenians kindle a fire,*" &c., i. e., as if, in the contest of passion and vindictive cruelty, they had not even yet sufficiently gratified their feelings against him.—οὐ μὴν ἀλλὰ. The particles οὐ μὴν, in this combination, deny something either before-expressed, or to be assumed extraneously, while ἀλλὰ opposes something different. The full expression would be οὐ μὴν πλείω νυνὶ περὶ τούτων, ἀλλὰ, &c.—τὸ σῶμα ἐξορίσαι. The bodies of traitors were not allowed the rites of interment within their native country. The same indignity was here offered to the corpse of Phocion, as if he had been a traitor to his native land.—ὑπουργεῖν τὰ τοιαῦτα μισθοῦ, "*to perform such offices for hire.*" Observe in μισθοῦ the genitive of the price.

**147** LINE 2-8. ἐκ τῆς Μεγαρικῆς, "*from the country of Megaris.*"

The Megaric territory lay just beyond Eleusis, to the northwest.—ἡ δὲ Μεγαρικὴ γυνή, "*and the Megaric female.*" Observe the use of the article here as referring to a well-known circumstance.—ἔχωσε μὲν αὐτόθι, &c., "*heaped up there a cenotaph (for him), and poured libations upon it.*"—παρὰ τὴν ἐστίαν, "*by the side of her hearth,*" i. e., near the hearth, as near a consecrated place, under the protection of which the remains of Phocion were placed.—παρακατατίθεμαι, "*do I confide as a deposit.*"—σωφρονήσωσι, "*shall have returned to reason.*" Literally, "*shall have become of sound minds (again).*"

10-13. οὐκ ἐπιστάτην καὶ φύλακα, &c., "*what a watchful guardian of temperance and justice.*" Literally, "*what an overseer and guard of temperance,*" &c.—τῶν δὲ κατηγορῶν, "*while, of his accusers.*" The genitive of the whole, before mentioning the individuals that compose it.—αὐτοὶ, "*the Athenians themselves.*" Supply οἱ Ἀθηναῖοι.

18-26. ὅτι πάντων φιλοπονώτατος, &c., "*that although he is the most laborious of all speakers and although he has almost expended upon this*"

object the vigour of his bodily powers," i. e., in endeavouring to attain to eminence as a public speaker.—*μικροῦ δέων*. This, when freely translated, has a kind of adverbial force, "almost." The whole clause, however, when more literally rendered, is, "and although wanting little of having expended," &c.—*πρὸς τὸν δῆμον*, "with the people."—*κραিপαλῶντες*, "intemperate."—*ἀκούονται καὶ κατέχουσι τὸ βῆμα*, "are listened to, and hold possession of the tribune," i. e., of the place whence the orators harangued the people.—*φῶναι τὸν Σύτυρον*. Depending in construction on *λέγεται* at the beginning of the extract.—*ὅν μοι τῶν Εὐριπίδου, &c.*, "if thou wilt repeat to me, off hand, some one of the passages of Euripides or Sophocles," i. e., some passage from Euripides or Sophocles.—*εἰπόντος δὲ τοῦ Δημοσθένους, &c.*, "and that, Demosthenes having repeated one." Supply *ῥῆσιν τινα*.—*μεταλαβόντα*, "having taken it up after him." The construction, it will be perceived, still depends on *λέγεται*, at the beginning of the extract—*οὕτω πλάσαι καὶ διεξελθεῖν, &c.*, "so moulded the same passage, and went over it with an air and delivery so appropriate, that it appeared to Demosthenes altogether different," i. e., quite another passage. The terms *ἦθος* and *διάθεσις* are both taken here in their rhetorical sense, the former referring to the look and air, the latter to the gesture and general delivery.

28-34. *πεισθέντα δὲ δσον, &c.*, "that Demosthenes thereupon, convinced how much of ornament and grace is added to a discourse by proper action, thought that mere exercise in composition is little or nothing to one neglecting the enunciation and delivery of what is said."—*ἐκ τῆς ὑπόκρισεως*. The term *ὑπόκρισις* here refers to action in its oratorical sense, comprehending the look, the gestures, the tone of voice, &c. (Consult *Ernesti, Lex. Techn.*, s. v.).—*τῆς προφορᾶς*. Compare the remark of *Ernesti (Lex. Techn.*, s. v.), "*προφορά est pronuntiatio, eadem quæ ὑπόκρισις, sed ad solam elocutionem pertinens*."—*ἐκ τούτου*, "upon this." Literally, "after this." Supply *χρόνου*.—*πάντως*, "as a fixed rule."—*πλάττειν τὴν ὑπόκρισιν*, "he moulded his delivery."—*πολλάκις δὲ καὶ μῆνας, &c.*, "and frequently also joined together two and three months in succession," i. e., stayed there for two or three months together.

LINE 1-3. *ῥύτερον μέρος, "as to one side."*—*ὑπὲρ τοῦ μηδὲ βουλομένῳ, &c.*, "in order that it might not be possible for him, through shame, to go out at all, even if wishing so to do." The article is joined with *ἐνδέχεσθαι* in construction, forming a kind of verbal noun which is governed by *ὑπὲρ*.—*ᾤρμησε μὲν οὖν, &c.*, "he turned his attention to public affairs, while the Phocian war was prevailing." This is otherwise called the "sacred war," and was waged between the Phocians on one side, and the Bœotians, Locrians, and Thessalians on the other. The quarrel originated in a charge brought against the Phocians of having ploughed a small portion of the sacred territory, belonging to the temple at Delphi. It was aggravated, however, by the Phocians seizing, in self-defence, the treasures of the Delphic shrine. The war broke out, according to Pausanias (10, 2), in the fourth year of the one hundred and fifth Olympiad, and lasted ten years. Demosthenes, at the period alluded to in the text, was twenty-nine years of age.

4-12. *λαβὼν δὲ τῆς πολιτείας, &c.*, "and having taken, as a glorious basis for his political career, the espousing the cause of justice against Philip, in behalf of the Greeks," i. e., the maintaining the rights and freedom of Greece against the encroachments of Philip.—*περίβλεπτος ἦρθη, "was raised to a conspicuous eminence."*—*θεραπεύεσθαι δὲ, "and was courted,"*

**148** i. e., was honoured with marks of esteem.—*πλεῖστον δ' αὐτοῦ λόγον, &c.*, “and was rated by Philip above all the popular leaders.” More literally, “and there was the highest estimate of him, with Philip, of (any of) the popular leaders.”—*ὅτι πρὸς ἐνδοξον αὐτοῖς, &c.*, “that they have to contend with a distinguished man.” Literally, “that they have a contest with,” &c.

13-18. *ἡ δὲ τοῦ Δημοσθένους, &c.*, “the political course pursued by Demosthenes was manifest, even while peace still existed, as allowing no one of the things done by the Macedonian (monarch) to pass uncensured,” i. e., the principle that actuated the political course of Demosthenes was evidently this, to allow no one of the acts of Philip, &c. The plainest Greek would have been, *φανερὸν ἦν ὅτι ἡ πολιτεία τοῦ Δημοσθένους ἦν, οὐδὲν ἔην ἀνεπιτίμητον, &c.* Observe in the text the construction of the participle *ἔωντος*, as agreeing with *Δημοσθένους*, in place of being put in the feminine and agreeing with *πολιτεία*, although, in rendering, it must be regarded as the latter.—*ἐφ' ἐκάστῳ*, “at every opportunity.” Supply *καίρῳ*.—*ἐπὶ τὸν ἄνθρωπον*, “against the man,” i. e., Philip. Demosthenes, in his orations, often applies the term *ἄνθρωπος* contemptuously to Philip, a usage which Plutarch here imitates.—*διὸ καὶ παρὰ Φιλίππῳ, &c.*, “on which account also Philip regarded him as a person of the greatest importance.” More literally, “there was the highest estimate of him with Philip.”—*δέκατος*, “along with nine others.” Literally, “as a tenth.” In this construction the pronoun *αὐτός* is generally expressed with the numeral

20-25. *οὐ μὲν ἐν γε ταῖς ἄλλαις τιμαῖς, &c.*, “and yet, notwithstanding in the other honours and marks of friendship (bestowed by him) he did not show himself equally well-disposed to Demosthenes, but testified more regard for Æschines and Philocrates.” Literally, “but drew more closely unto himself (i. e., by favours, &c.) Æschines and Philocrates.” Observe the peculiar phraseology, *τοὺς περὶ Αἰσχίνην καὶ Φιλοκράτην*, as referring merely to the two individuals themselves, and consult Hermann, *ad Viger.* p. 700, 6. It must be borne in mind, however, that this same construction often applies to the individuals, who are named, together with their followers or companions; and in later writers to the followers or companions alone. In the present instance, however, Æschines and Philocrates alone are meant.—*ἠναγκάζετο βασκαίνων, &c.*, “Demosthenes was compelled to deride (all this), with a disparaging intent, and to observe, that the first was an encomium applicable to a sophist, the second to a woman, and the third to a sponge; but no one (of them) an encomium that suited a king.” Literally, “an encomium of a sophist,” &c. Observe the force of *ἐπισκώπτειν*, which is here equivalent to *ἐπισκώπτειν, καὶ λέγειν*.

30-37. *πρῶτον μὲν εἰς Εὐβοίαν, &c.*, “he, in the first place, incited the Athenians to send an armament to Eubœa, which had been brought by us tyrants into subjection to Philip.” *ἐξώρμησε* is equivalent here to *ἐκίνησε στόλον ἐκπέμπειν*.—*τῶν τυράννων*. Alluding to Clitarchus and others, who had obtained the tyranny in their respective cities by the aid of Philip, and were supported in their usurped power by his troops.—*συνέστησε*, “he united.”—*ὥστε σύνταξιν γενέσθαι*, “so that a confederate force was raised.” More literally, “so that there resulted a confederate force.”

**149** LINE 2-15. *ἀνευ τῶν πολιτικῶν δυνάμεων*, “without counting the troops of the several cities.” i. e., the municipal forces in each city, composed of citizens, and intended for the immediate protection of the place itself.—*χρήματα δὲ καὶ μισθοὺς, &c.*, “and money, and pay for the mercenary forces, were cheerfully contributed.” The accusative with the

initiative here depends, like σύνταξιν γενέσθαι, on ὥστε at the beginning of the clause.—ἐπηρμένῃς πρὸς τὸ μέλλον, "being elated with respect to the future," i. e., being filled with flattering hopes of the future.—συνισταμένων κατ' ἔθνη, &c., "uniting by nations and cities."—ὁ μέγιστος τῶν ἀγώνων, "the most difficult of his labours."—ἐναγώνιον, "accustomed to war," i. e., inured to battle.—καὶ μάλιστα τότε τῶν, &c., "and enjoying, at that time, the highest reputation in arms of any of the Greeks." This high military reputation had been gained by their victories over the Spartans at Leuctra and Mantinea.—ἦν δ' οὐ ῥάδιον ἐπὶ προσφύτοις, &c., "now, it was no easy matter to make the Thebans change sides, conciliated as they had been, by Philip, with recent favours bestowed during the Phocian war; and especially since the hostile differences, on the part of these (two) states with one another, were continually excited afresh, in consequence of the collisions resulting from immediate neighbourhood."—τετιθασσευμένους. This implies not only the idea of being conciliated, but also of being in some degree cajoled. Philip had bestowed very important advantages on the Thebans during the Phocian war.—ταῖς πόλεσιν. Attica and Bœotia.

16-21. *ὁ μὲν ἄλλ', "however."* Consult note on page 146, line 33.—Ἐλάτειαν. The city of Elatea commanded the entrance into Phocis and Bœotia. Hence the alarm to which its seizure by Philip gave rise.—μηδ' ἔχοντες ὁ τι χρὴ λέγειν, "nor knowing what to say." Literally, "nor having what it behooved him to say."—ἐν μέσῳ, "amid the assembled throng." Equivalent, in effect, to ἐν τῇ ἐκκλησίᾳ.—παρελθὼν, "having come forward."—τῶν Θηβαίων ἔχεσθαι, "to attach themselves to the Thebans," i. e., to form a union with the Thebans against Philip.—καὶ τῶν παραθάρρυνας καὶ μετεωρίσας, "and having, in other respects, encouraged the people, as he was accustomed, and raised their hopes." Literally, "and having in other respects encouraged, and raised, as he was wont, the people with hopes."

23-30. τὸ μὲν οὖν συμφέρον, &c., "their true interest, thereupon, did not escape the consideration of the Thebans; on the contrary, each one had before his eyes the evils of war, their Phocian wounds yet remaining fresh: still, however, the power of the orator." &c. By τὸ συμφέρον (literally, "what was advantageous") is here meant the advantage of avoiding a war at the present time, and of remaining on friendly terms with Philip.—τῶν Φωκικῶν τραυμάτων, referring to the evils they had suffered in the Phocian war, before their union with Philip.—ἐπεσκόπησε τοῖς ἄλλοις ὑπασιν, "cast all other considerations into the shade." Literally, "brought darkness upon everything else."—λογισμὸν, "calculation," i. e., a cautious calculation of advantages and disadvantages.—χάριν, "attachment," i. e., a friendly disposition towards Philip, for benefits conferred by him.—ἐνθουσιῶ. τας ὑπὸ τοῦ λόγου, &c., "being inspired, by his eloquence, with an enthusiastic regard for what was honourable alone."

31-36. τὸ ἔργον, "this achievement."—ὀρθήν, "erect again," i. e., re-animating.—καὶ συνεξαναστήναι πρὸς τὸ μέλλον, "and arose as one man in expectation of the result."—Βουλευτάρχας. The Bœotian states were united in a confederacy, which was represented by a congress of deputies. There were also other national councils, which deliberated on peace or war. The chief magistrates of the league, called *Bœotarchs*, presided in these councils, and commanded the national forces. They were, in later times at least, elected annually, and rigidly restricted to their term of office.—διοικεῖσθαι

# NOTES ON PAGES 149 AND 150.

<sup>Top</sup>  
149 τε τὰς ἐκκλησίας, &c. The order is, διοικεῖσθαι τε τότε ἐν  
ἐκείνου οὐδὲν ἦττον τὰς ἐκκλησίας τὰς Θηβαίων, ἢ τὰς Ἀθηναίων.

150 LINE 2-8. ἀγαπωμένον, "he being beloved."—παρ' ἄξίαν, "as  
deservedly."—ἀλλὰ καὶ πάννυ προσηκόντως, "but even by the best  
of rights." Literally, "but even altogether rightly."—ἀνὴρ ἦν ἰσθαῖος,  
"he conducted himself like a man of true spirit."—ἐν δὲ τῇ μάχῃ, referring  
to the battle of Oenonea.—οὐδ' ὁμολογούμενον οἷς εἶπεν, "nor according  
with what he had declared (in his harangues)." Attic attraction, for ὁμολ-  
ογούμενον τοῖς αὖ εἶπεν.—ῥᾶπετο λιπὼν τὴν τάξιν, "he quickly abandoned  
his rank."—τὰ ὄπλα, his shield and spear, particularly the former.—οὐδὲ  
αἰσχυνθεὶς, "having not even respected," i. e., having not even been  
ashamed to belie.

10-17. ἐξυδρίσας, "having broken forth into insolent joy," i. e., forget-  
ting all decency in the excess of his joy.—καὶ κωμάσας ἐπὶ τοὺς νεκροὺς,  
"and having marched with a train of revellers over the bodies of the dead."  
—τὴν ἀρχὴν τοῦ Δημοσθένους ψηφίσματος. The beginning of the decree,  
proposed by Demosthenes, and which declared war against Philip, formed  
accidentally an Iambic tetrameter catalectic.—πρὸς πόδα διαίρων, καὶ  
ὑποκρούων, "dividing it off into feet, and keeping time with his step," i. e.,  
scanning and beating time. The time, when divided off, is as follows:

Δῆμοσθ | ἐνῆς || Δῆμοσθ | ἐνοῦς || Παῖδ | ριζὸς || τῷδ' εἶπ | εν.

If scanned with an anacrusis, it becomes a trochaic line, which, as being  
a dancing measure, was more probably the one here employed by Philip.  
Thus,

Δῆ | μοςθῆ | νῆς Δῆ || μοςθῆ | νοῦς Παῖ || ἀνί | εὐς τῷδ' || εἶπεν. |

—Παιανιεύς, "of the borough of Paania."—τοῦ περιστάντος αὐτόν, "that  
had encompassed him," i. e., in which he had been involved.—ἐν μέρει  
μικρῷ, &c., "in a small portion of a single day," i. e., during a few brief  
hours.—τὸν ὑπὲρ τῆς ἡγεμονίας, &c., "to incur the risk of empire and life."

19-28. τῆς ἀτυχίας, "this misfortune." Alluding to the defeat at Chero-  
nea.—ἀλλὰ καὶ τιμῶν διετέλει, "but also continued honouring him," i. e.,  
kept bestowing fresh honours upon him.—τῶν ὁστέων, referring to the bones  
of those who had fallen in the battle.—τὸν ἐπαινον, "the funeral eulogy."  
A funeral oration was always accustomed to be pronounced over those who  
had fallen in battle.—ἀλλὰ τῷ τιμᾶν μάλιστα, &c., "but, by their honouring  
most highly and bestowing the greatest distinctions on him who had advised  
the war, showing clearly that they did not repent of the counsels he had given  
them," i. e., of having followed his counsels. The verb μεταμέλεσθαι is  
more usually followed by the preposition ἐπί.—τοῖς βεβουλευμένοις. Lit-  
erally, "of the things which had been counselled them."

30-37. Ἀντίπατρος καὶ Κρατερὸς. Antipäter and Cratērus were two  
generals of Alexander. After the death of that monarch, they had allotted  
to them the government of the European provinces of the Macedonian em-  
pire. The occurrences alluded to in the text took place during the Lamian  
war, as it was called, after the defeat of the Athenians at Cranon in Theo-  
saly.—οἱ μὲν περὶ τὸν Δημοσθένη, "Demosthenes and his friends." Con-  
sult note on page 148, line 20-25.—φθάσαντες, "having anticipated their  
arrival."—Δημάδου γράψαντος, "Demades having proposed the decree to  
this effect." Supply τὸ ψήφισμα.—ἄλλων δ' ἄλλαχού διασπαρέντων, "some  
thereupon having been scattered in one direction, others in another."—τοὺς  
συλλαμβάνοντας, "persons to arrest them."—Φυγαδοθήρας, "the fugitive-  
hunter."—Θούριον, "a Thurian," i. e., a native of Thurium, in Magna

## NOTES ON PAGES 150 AND 151.

**Græcia**, a city founded on the site of Sybaris.—*τραγῳδίας ἐπραίνασθαι ποτε*, "once acted tragedies," i. e., was at one time of his life a tragic actor.

Page  
**150**

**LINE 1-10.** *τῇ τέχνῃ*, "in his art," i. e., in the histrionic art. **151**  
—*ἐκέτην καθέζεσθαι*. Suppliants generally seated themselves either near, or on the very steps of, the altar. From what follows, however, Demosthenes would appear to have seated himself in the vestibule or outer part of the sacred structure.—*ὑπηρετικοῖς*, "in some light vessels." Supply *πλοίοις*.—*ἐπειθεν ἀναστάντα βαδίζειν, &c.*, "tried to persuade him to arise and go with him," &c. Observe the force of the imperfect.—*ὥς δυσχερὲς πεισόμενον οὐδέν*, "assuring him that he shall suffer no harm." Equivalent to *λέγων, αὐτὸν οὐδὲν δυσχερὲς πείσεσθαι*.—*ἐτύγχανεν ἐωρακώς, κατὰ τοὺς ὕπνους*, "happened to have seen in his sleep." The plural *τοὺς ὕπνους* well expresses the broken slumbers of a fugitive and suppliant.—*τραγῳδίαν ὑποκρινόμενος*, "in the representation of a tragedy." The expression *τραγῳδίαν ὑποκρινόμενος* properly means, "acting in a tragedy." Here, however, the reference is to a tragic contest, where each party not only represents a play, but also acts in the same.—*ἐνήμερῶν δὲ καὶ κατέχων, &c.*, "but that, although gaining plaudits, and having the audience on his side, he was eventually overcome through the want of (sufficient) decoration and choral expenditure," i. e., from not having gone to sufficient expense in theatrical wardrobe and decorations, and in the array and training of the chorus. The chorus formed a very essential part of the drama during the best days of the Greek theatre. The splendour of the dresses, the music, the dancing, combined with the loftiest poetry, formed a spectacle peculiarly gratifying to the eye, ear, and intellect of an Attic audience. Hence the important bearing which the chorus always had on the success of a piece.

**13-24.** *ὥσπερ ἐτύγχανε καθήμενος*, "just as he happened to be sitting," i. e., without rising from his seat.—*οὔτε ὑποκρινόμενος, &c.*, "neither didst thou ever persuade me by thy acting, nor wilt thou persuade me now by thy promises," i. e., neither didst thou, while an actor, ever persuade me to take thee for what thou didst wish to appear in the play, &c. In other words, "thou didst always act thy part poorly on the stage, and thou art still a poor actor on the present occasion."—*νῦν λέγεις τὰ ἐκ τοῦ, &c.*, "now thou art uttering the truth from the Macedonian tripod, whereas a moment ago thou wast playing a part," i. e., now thy threatening language and manner are in true accordance with the commands of Antipater, who has disclosed to thee his real intentions, just as Apollo reveals the truth to the Pythoness when seated on the tripod at Delphi.—*ἐπίσχες*, anomalous form of the 2d aor. imperat. act. of *ἐπέχω*, in place of *ἐπίσχεθι*.—*ἐντὸς τοῦ ναοῦ*, "into the inner part of the temple." Literally, "within the naos." The *ναός* was the sanctuary or inner part of the temple, where the statue and altar stood. It was the same with the *cella* of the Romans.—*βιβλίον*, "a tablet."—*καὶ δακνών*. There was poison concealed in the pen.—*κατέσχευεν*, "he held it there," i. e., applied to his lips.—*κατεγέλων ὥς ἀποδειλιῶντος αὐτοῦ*, "laughed at him, thinking that he was a coward."

**25-35.** *ἀνακυκλῶν*, "repeating."—*διαλλαγὰς*, "a full reconciliation." Observe the force of the plural.—*ἤδη δὲ συννησθημένος, &c.*, "Demosthenes, however, feeling certain, by this time, that the poison had taken hold of him, and was gaining the mastery." Certain verbs, of which *συνναισθύνομαι* is one, take with them in Greek a participle, where we employ the simple conjunction *that* with its clause.—*οὐκ ἂν φθάγοις ἤδη τὸν, &c.*, "play now,

## NOTES ON PAGES 151 AND 155.

**151** without delay, the part of Creon in the tragedy, and cast forth the body of mine without the rites of burial." More literally, "then couldst not now be too quick in playing," &c. (Consult *Buttmann's Larger Gr. Gr.*, p. 441, *Robinson's trans.*)—Κρεοντα. The allusion is to the Antigone of Sophocles, where Creon, monarch of Thebes, forbids the body of Polynices to be interred—ἐν ζῶν In order not to pollute the sanctuary by his corpse.—'Αντιπύτρῳ, "by Antipater." Put for ὑπὸ τοῦ 'Αντιπύτρου.—οὐδ' ὁ σὸς ναός, "not even this sanctuary of thine."—ὑπολῶβειν αὐτόν, "to support him."—ἅμα τῷ προελθεῖν, &c., "just as he came forth and passed by the altar." The altar in the ναός was at the base of the statue, and facing the entrance. Literally, "together with his having come forth," &c.

### POETICAL EXTRACTS.\*

**155** IΛΗΚ 1-7. ὥς ἔρα, "thus then." ὥς for οὕτως. Observe the accent.—φωνήσας. Hector had been conversing with Helen in the house of his brother Paris.—αἶψα δ' ἔπειθ', "and quickly thereafter."—δόμους εὐναμεύοντας, "to his well-situated mansion," i. e., having a pleasing situation, and therefore agreeable to dwell in. (Consult *Heyne, ad Il.*, 2, 626.) εὐναμεύοντας is the uncontracted poetic form for εὐναετῶντας.—οὐδ' εὗρ', "but he found not."—ἐν μεγάροις, "in its halls."—ἔφροσθήκει, "was standing upon." Pluperfect in the sense of an imperfect.—γοῶσα. Poetic for γοῶσα, from γοῶ.—ἔστη ἐπ' οὐδὸν ἰών, "having gone unto the threshold, stood there." The preposition ἐπὶ is likewise, in the case of verbs of rest, construed with the accusative, and we might therefore connect here in construction, ἔστη ἐπ' οὐδὸν, "stood upon the threshold." The arrangement we have adopted, however, appears more correct.—μετὰ, "among." This preposition takes a dative with the poets only, especially the epic writers.

8-12. εἰ δ' ἄγε. This form of expression is generally regarded as elliptical, and equivalent to εἰ δὲ βούλει (or βούλεσθε), ἄγε. Supply, in the present case, βούλεσθε, and translate, "come, ye hand-maidens, tell me truly, if you will." The words εἰ δὲ are meant to soften down the abruptness of ἄγε.—ἥ κη ἐς γαλόων, "did she go either anywhere to the mansions of her sisters-in-law." Supply οἴκους. Observe that κη is here an enclitic, whereas in the previous line it has the accent, and is interrogative—ἐς Ἀθηναίης, "to Minerva's temple." Supply ἱερὸν, where some prefer οἶκον.—δεινὴν θεὸν ἱλάσκονται, "are striving to propitiate the dread goddess." Minerva was friendly to the Greeks.

13-21. τὸν δ' αὖτ', "unto him thereafter in turn." τὸν is governed by πρὸς.—ἐπεὶ μάλ' ἄνωγας, &c., "since thou chargest us by all means to speak the truth, we will do so." Supply ποιήσομεν οὕτως, or something equivalent. This is a very natural and common ellipsis in the epic poets, where a gesture of obeisance takes the place of words.—ἀλλ' ἐπὶ πύργῳ, &c., "but she went to a lofty tower of Ilium." The allusion is to one of the towers in the city-wall, whence a view could be obtained of the field of battle.—ἤκουσεν for ἤκουσεν, the augment being frequently omitted by

\* For remarks on the scanning, consult the "Metrical Key," at the end of the Notes  
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the epic writers.—*τείρεσθαι*, “were hard pressed.”—*μέγα εἶνα*, “was prevailing.” Literally, “was great.”—*ἀφικάνει*. The present instead of the past, to give more animation to the narrative, and bring the occurrence described more fully before the eyes of the reader.—*μαινομένην εἰκνία*, “like one distracted.” The verb *μαίνεσθαι* is often applied to any strong and overmastering emotion, as in the present instance to deep anxiety and solicitude.

22-26. *ἡ δὲ ῥα γυνὴ ταμὴν*, “the female housekeeper said.” Literally, “said then.” *ἡ* is for *ἐφη*, from *ἡμί*. The particle *ῥα*, except in being more appropriate to poetry, differs in no respect from *ἀρα*, either in its origin, power, or use. Its primary indication, which it has in the present instance, is that of something accomplished, and complete in every respect.—*ὁ δ' ἀπέσσυτο δῶρατος Ἑκτωρ*, “he, thereupon, Hector, rushed forth from the mansion.” In Homer, *ὁ, ἡ, τό* is almost everywhere a demonstrative pronoun, those cases excepted where *τό, τόν, &c.*, stand for *ὁ, ὁν, &c.* Especially must we be on our guard not to take this form as an article, where it is separated from the substantive by the verb and the whole clause. In the present passage, *ὁ*, as a demonstrative pronoun, becomes softened down into our personal pronoun *he*, to which the name *Ἑκτωρ* is afterward subjoined, by apposition, in the poetical manner. (*Buttmann's Larger Gr Gr*, p. 348, *Robinson's transl.*)—*ἀπέσσυτο*. The syncopated 3d aor. mid. for *ἀπεσύνετο*, from *ἀποσύνω*, with the poetic doubling of the *σ*.—*τὴν αὐτὴν ὁδὸν αὐτίς*, “by the same way back again.”—*κατ'*, “along.”—*εὔτε*, “then.” As beginning a clause. Literally, “when.”—*τῇ γὰρ*, “for there.” *τῇ* is for *ταύτῃ*, with *χώρᾳ* understood. In other words *τῇ* is here the demonstrative pronoun, in accordance with what has just been remarked.—*διεξιμένα*, poetic form for *διεξιέναι*.—*πεδίονδε*, “to the plain.” The enclitic *δε* is appended to nouns in the accusative, in answer to the question whither? and has then the force of a preposition.—*ἐνθ'*, “thereupon.”

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1228 28-30 *Ἡετίων*. The nominative is here employed, by a careless species of construction, where we would expect to meet with the genitive or else the simple relative *ὃς*. This occurs also in the case of the participle. Thus we have, *Π.* 2, 350, *ὑπερμενέα Κρονίωνα . . . ἀστρύπτων ἐκιδέξι', ἐναίσια σήματα φαίνων*.—*ὑπὸ Πλύκῳ ὑληέσση*, “at the foot of the woody Placus.” Placus was a mountain of Mysia in Asia Minor, from which the city of Thebe, as lying at its foot, was called *Hypoplacian*, to distinguish it from other places of the same name.—*Κιλικέσσ' ἀνδρῶσιν*. The whole of the country surrounding Hypoplacian Thebe was occupied about the time of the Trojan war by Cilicians.—*τοῦ περ δὴ θυγατρὶς, &c.*, “the daughter, then, of this monarch was had as wife,” &c. The expression *ἔχεθ' Ἑκτορι* is equivalent to *ἄλοχος ἦν Ἑκτορος*. The form *ἔχεθ'* is for *εἴχετο*, the augment being dropped.—The particle *περ* is explanatory here, like *nempe* in Latin, though not translated, and *τοῦ*, it will be perceived, is again demonstrative, and equivalent to *τούτου*.

31-36. *ἡ οἱ ἐκεῖτ' ἦντησ'*, “she thereupon met him.” The relative *ἡ*, as beginning a clause, is equivalent here to *αὐτή*.—*κίεν* for *ἐκίεν*, from *εἶω*, the augment being dropped.—*νήπιον αὐτῶς*, “(yet) so young.” (Consult *Heyne, ad loc.*)—*τόν ῥ' Ἑκτωρ καλέεσκε, &c.*, “him Hector used to call Scamandrius.” *τόν* is here equivalent to *τούτον*, softened down in our idiom to a personal pronoun. The particle *ῥα* is explanatory in this clause, and answers to the Latin *scilicet*, though not translated.—*καλέεσκε* 3d sing. imperf. indic. act., a poetic form for *ἐκύλει*. When the poetic terminations *-σκον, -σκες, -σκε, &c.*, are employed, the augment is usually



<sup>Page</sup>  
**156** dropped. As regards the short *e* before Σκ, consult "Metrical Key."—Ἀστυνάκτ', "Astyanax," i. e., king of the city. The Trojans honoured Hector in the name which they bestowed on his son, the idea of protection and defence being implied in the name of "king," and Hector being, as is stated immediately after, the great defender of the city.—ολος γὰρ ἐρύετο, &c., "for Hector alone defended Ilium." ἐρύετο is from ῥύω, which has the long penult, not from ἐρύω, the penult of which is short.—ἦτοι ὁ μὲν μείδησεν, &c., "the father, as may well be imagined, smiled as he looked in silence upon his boy." Observe the beautiful use of ἦτοι here, as marking strong affirmation.—ὁ μὲν. Literally, "he indeed."—μείδησεν for ἐμείδησεν, the augment being dropped.

**38-43.** ἐν τ' ὕρα αἱ φῶ χειρὶ, "and thereupon clung to his hand." Equivalent to ἐνέθεν τ' ὕρα αὐτῷ. The idea intended to be conveyed is beautiful and striking. The literal meaning of ἐμφύω is "to cause to grow into," and hence the true force of the passage is, that she clung as closely to him as if growing into him, and forming part of his very nature—φῶ for ἐφν. We have regarded ἐν here as a preposition, separated from its verb by tmesis. In strict Homeric parsing, however, the preposition, when thus employed, serves really as an adverb. (Matthiae, Gr. Gr., § 594, 2.)—ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν, "and spoke and addressed him." As regards this old Homeric formula, which is equivalent merely to the simple φάτο, consult the remarks of Heyne, *ad Il.*, 1, 361.—ὀνόμαζεν for ἐνόμαζεν.—Δαιμόνιε, "strange man!" The term δαίμωνιος is employed by Homer, in the vocative, sometimes as an appellation of reverence and respect; more frequently, however, as indicating surprise, astonishment, &c., and hence carrying with it more or less of chiding and reproach. The idea that lies at the basis of the term, in either acceptation, is that of something strange and unusual.—τὸ σὸν μένος, "this thy impetuous valour." Observe the demonstrative force of τὸ, equivalent here to τοῦτο.—σεῦ, poetic for σοῦ.—κατακτανέουσιν for κατακτανοῦσιν, fut. of κατακτείνω.—κε εἰη, equivalent to ἄν εἰη, the particle κε being poetic for ἄν.—σεῦ ὑφ' αμαρτούσῃ, "deprived of thee." Literally, "having missed thee."—χθόνα δύνει, "to go beneath the earth." Literally, "to enter the earth." δύνει for δύναι.

**44-52.** ἐπεὶ ἂν σύγε, &c., "whenever thou mayest have met with thy fate." More literally, "mayest have followed after (and overtaken)." The expression is meant to indicate rashness, and the hastening of one's end. ἐπίσπης is the 2d aor. subj. act. of ἐφέπω.—σύγε. There is a tenderness of reproach in this simple expression which is lost in a translation. It is somewhat like our own form of words, "thou, even thou."—ἦτοι γὰρ, "for, as thou well knowest."—Ἀχιλλεύς. Achilles, in the first year of the Trojan war, marched with a detachment of the Grecian army against the neighbouring cities in alliance with the Trojans, and destroyed many of them.—ἐκ δὲ πόλιν πέρσεν, &c., "and completely did he sack the well-situated city of the Cilicians." Here, again, ἐκ is in strictness an adverb, increasing the force of πέρσεν. So, immediately after, κατὰ θ' ἔκτανεν.—οὐδὲ μιν ἐξενάριξε, "but he stripped him not," i. e., of his armour. μιν is poetic for αὐτόν.—σεβάσσατο γὰρ τόγε θυμῷ, "for he had a religious fear of this in mind." σεβάσσατο is for ἐσεβάσατο, the augment being dropped, and the σ doubled for the sake of the metre.—κατέκη, poetic 1st aor. for κατέκασε, from κατακαίω.—σὺν ἐντεσι. According to the ancient custom of interring or burning with the dead whatever had pleased them most in life.—ἥδ' ἐπὶ σῆμ' ἔχευ, "and upon him he heaped a tomb," i. e., a mound of earth. Separate tombs were only allowed to princes and heroes.—νύμφας

# NOTES ON PAGES 156 AND 157.

ἄρστυάδες, "the nymphs of the mountains." What was done by the hand of man is here poetically called the work of the mountain-nymphs.—αἰγιόχοιο, poetic for αἰγιόχου.

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53-60. οἱ δέ μοι, &c., "the seven brothers, too, whom I had in the halls (of my father), all of these," &c. οἱ μὲν is equivalent to οὗτοι μὲν.—κίον for ἐκίον.—βουσὶν ἐπ' εἰλιπόδεσσι, &c., "by their bent-footed oxen and white-fleeced sheep," i. e., while tending their flocks and herds. εἰλιπόδεσσι, poetic for εἰλίποσι: ἄργεννῆς for ἄργενναῖς: δέσσειν for οἰεσιν.—μητέρα δ', "while, as for my mother." Accusative absolute.—ἥ βασίλευεν, "who was queen." βασίλευεν for ἐβασίλευεν.—τὴν ἐπεὶ ἄρ, &c., "when, then, he had led her hither." The term δῦρο implies here, not to the city, but to the Grecian camp in its vicinity, and is hence equivalent to εἰς Τροίην τὴν χώραν.—ἄλλοισι for ἄλλοις.—κτεάτεσσιν for κτεύουσιν.—ἄψ ὄγε τὴν ἀπέλυσε, "back this warrior allowed her to depart." Literally, "released her."—πατρός δ' ἐν μεγάροισι, &c., "but Diana, delighting in the bow, smote her in the halls of her father," i. e., pierced her with an arrow. The allusion is to some sudden death, occasioned by severe illness. All sudden deaths were ascribed to Apollo and Diana. It will be observed that by πατρός, here, is not meant Eetion, but the father of Andromache's mother, and her own maternal grandfather.—βύλ' for ἐβαλε.

61-63. Ἐκταρ, ἄτὰρ σὺ, &c., "but thou, my Hector, art to me a father and revered mother," &c., i. e., in the place of.—έσσι for εἰς.—σὺ δέ μοι θαλερός παρακοίτης, "thou, too, art my blooming husband."—ἄλλ' ἔγε νῦν "oh come, therefore, now."

64-71. μὴ θεῖης, "do not make." Literally, "do not place," i. e., before the eyes of the world. θεῖης is the 2d aor. subj. act. for θέης, and this for θῆς.—παρ' ἐρινεὸν, "by the wild fig-tree." From the language of Strabo and Eustathius, the reference here would appear to be, not so much to a single fig-tree, as to a hillock covered with them (Consult Heyne, ad loc.)—ἄμβατος, "accessible." Literally, "of ascent."—ἐπίδρομον. This part of the Trojan wall was fabled to have been built by Telamon, and was therefore weaker than the rest, which had been constructed by Apollo and Neptune.—ἐπλετο, "is." 3d sing. imperf. ind. of πέλομαι, contracted from ἐπέλετο, and used here, and most commonly elsewhere, in the sense of a present.—τῇγ', "in this quarter."—ἐπειρήσανθ' Supply ἀναβαίνειν.—ἄμφ' Αἰάντε δύνω, &c., "the two Ajaxes, and the illustrious Idomeneus, and also the two Atridae, and the valiant son of Tydeus." Observe the use of ἀμφί with the names that follow, as designating more particularly the leaders themselves, with only a covert reference, if any, to their followers. Consult, also, note on page 148, line 20-25.—'Ιδομενῆα, poetic for 'Ιδομενέα.—ἥ πού τις, &c., "either, if I mistake not, some one well-acquainted with augury has advised them." The particle πού is equivalent here to the Latin *ni fallor*.—ἐνισπε, 3d sing. 2d aor. indic. act. from ἐνέπω. (Consult Buttmann, larger Gr. Gr., p. 279, Robinson's transl.) With the augment it would be ἤνισπε.—σφιν for σφίσιν.—ἐποτρύνει καὶ ἀνώγει, "impels and directs them."

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72-78. τὴν δ' αὖτε, "her thereupon in turn."—ἥ καὶ ἐμοί, "certainly even unto me."—αἶ for εἶ, so that αἶ κε is for εἶ ἂν, that is, εὖν.—κακὸς ὥς, "coward like." Observe that ὥς, coming after the adjective, is more emphatic, and therefore receives the accent. We must not confound this with ὥς for οὕτως.—νόσφιν ἀλυσκάζω πολέμοιο, "I seek to flee apart from the war." Literally, "I avoid apart from the war," i. e., from the battle. πολέμοιο for πολέμου.—ἀνωγει. Supply ἀλυσκάζω. Observe the war

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of the augment in ἄνωγεν.—μάθον for ἔμαθον.—ἔμμεναι, poetic form for εἶναι.—πρώτοισι for πρώτοις.—Τρώεσσι for Τρώσι.—ἀρνύμενος, “*striving to defend*,” i. e., to shield from aught that may degrade it. Compare the explanation of the scholiast, σῶσαι σποιδύζων.—ἥδ’ ἐπὶ αὐτοῦ, “*and also my own*.” αὐτοῦ is here put in apposition with the genitive implied in the possessive ἐμῶν, just as in Latin we would have *meam ipsius gloriam*.

79–81. εὖ γὰρ ἐγὼ, &c. The connexion in the train of ideas is as follows: It is not, therefore, rashness that leads me to the battle-field, but this desire of upholding my father's glory and my own, as long as the fates allow Ilium to stand, *for I well know* that our city must eventually fall before the Greeks. While it stands, however, it shall stand with honour, if I can effect this.—ἔσsetai for ἔσται.—ὅτ’ ἂν ποτ’ ὀλώλῃ, &c., “*when, come it when it may, sacred Ilium shall perish*.” Observe the indefinite meaning implied by ποτε, literally, “*at some time or other*.”—ὀλώλῃ, perf. subj. mid. with the reduplication, from ὀλλυμι.—ἐῦμμελίῳ for ἐῦμμελίῳ. Nom. ἐῦμμελίης: gen. in old Doric, ἐῦμμελίῳ, in Ionic, ἐῦμμελίῳ: contracted form ἐῦμμελίῳ.—Πριάμοιο for Πριάμου.

82–87. ἀλλ’ οὐ μοι Τρώων, &c., “*but the sufferings of the Trojans, hereafter, are not so great a source of anguish unto me, nor those of Hecuba herself*.” &c. We have given ἄλγος a plural translation, as suiting better the English idiom. Compare the explanation of Heyne: “*malis quae Trojanis experturi sunt*.”—κεν πέσοιεν, “*will in all likelihood fall*.” Observe the use of κεν (i. e., ἂν) with the optative, as expressing what is both possible and probable. Compare also the explanation of Heyne: “*forte occubituri sunt*.”—πολλές for πολλαί.—κονίῃσι for κονίαις.—δυσμένεσσιν for δυσμένεσιν.—ὅσσον σεῖ, “*as are thine*.” Supply as follows: ὅσσον σεῖο (for σοῦ) ἄλγος μέλει μοι.—κὲν ἄγεται, “*shall perchance lead thee away*.” Observe the force of the middle, “*lead thee away for himself*,” i. e., as his captive.—ἐλεύθερον ἡμᾶρ ἀπούρας, “*having taken away the day of freedom*.” Literally, “*thy free day*.” An old form of expression, where ἡμᾶρ refers more particularly to the condition or state in which one passes the day. Compare δούλιον ἡμᾶρ, at verse 95.—ἀπούρας, 1st aor. part. act., formed by a peculiar anomaly of the vowels, and closely related in signification to the poetic forms ἀπηύρων and ἀπηυρύμην, from ἀπαυρύω. No separate present occurs for it. The radical verb is αὔρω. (*Builtmann's Lexil.*, 23, s. v. ἀπαυρᾶν.—*Id. larger Gr. Gr.*, p. 269, *Robinson's transl.*)

88–92. καί κεν, “*and perhaps*.”—ἐν Ἀργεῖ, “*in Argos*.” The reference here is not to Argos, the capital of Argolis, but to Pelasgic Argos (*Argos Pelasgicum*) in Thessaly, which Strabo says stood once in the immediate neighbourhood of Larissa, and near which he places the two fountains of Messēis and Hyperēa, mentioned in the succeeding line. (Consult Heyne, *ad loc.*)—πρὸς ἄλλης, “*at the orders of another*.” Literally, “*from another*.”—Μεσσηίδος ἢ Ὑπερείης, “*from (the fountain of) Messēis or Hyperēa*.”—πόλλ’ ἑκαχόμενῃ, “*much against thy will*.”—ἐπικείμεν, “*shall hang over thee*.”—καί ποτέ τις εἴπῃσιν, “*and (then) haply some one shall say*.” εἴπῃσιν is for εἴπῃ.—κατὰ δίκην χέουσιν. In ordinary parsing this would be regarded as a tmesis for δάκρυ καταχέουσιν. In Homeric Greek, however, κατὰ thus situated has an adverbial force, and imparts energy to the simple verb.—ὃς ἀριστεύεσκε μάχεσθαι, “*who was the bravest in battle*.”—ἀριστεύεσκε for ἡρίστεινε. Consult note on verse 34.

94–98. ὥς, “*thus*.” Equivalent to οὕτως.—ἔρεει, 3d sing. fut. with the poetic resolution, for ἔρει.—νέον ἄλγος, “*a renewal of sorrow*.” Literally

"new sorrow."—*χῆται τοιοῦδ' ἀνδρὸς, &c.*, "from the want of such a husband as might ward off from thee the day of slavery," Page 157  
i. e., through regret at the loss of a husband who could have saved thee from servitude. We must be careful not to render *τοιοῦδ' ἀνδρὸς*, "of such a husband as I am." The term *τοιοῦδε* is equivalent here, in fact, to the prosaic *οἷου τε ὄντος*, so that the whole line, when converted into prose, would be as follows: *στερηθεῖσα ἀνδρὸς οἷου τε ὄντος ἀμύνειν, &c.*, "having been deprived of a husband able to ward off," &c.—*δούλιον ἡμᾶρ*. Consult note on verse 87.—*ἀλλὰ με τεθνηῶτα, &c.*, "but may the heaped-up earth cover me lying dead." The optative here, without *κε* or *κεν*, has the force of a wish.—*τεθνηῶτα* for *τεθνηκότα*. Observe the continued force of the perfect.—*τι*, "aught."—*σοῦ θ' ἔλκηθμοιο*, "and of thy being dragged away into captivity."—*αὐτὸν παῖδός ὀρέξατο*, "stretched out his arms to receive his boy." Observe the force of the middle. Verbs indicating desire, &c., take the genitive of the object, from which that proceeds which gives rise to this feeling. *ὀρέξατο* wants the augment.

LINE 100–106. *ἐκλίνθη*, "shrunk" Passive in a middle sense. 158  
—*πατρὸς φίλου*, "of his father." *φίλος*, in the epic language, has often the force of a possessive pronoun, "mine," "thine," "his" or "hers," &c., according to the person.—*δεινὸν νεύοντα*, "nodding fearfully."—*νοήσας*. Supply *αὐτὸν*, i. e., *τὸν λόφον*.—*ἐκ δ' ἐγέλασσε, &c.*, "openly then smiled both his father," &c. *ἐγέλασσε* (for *ἐγέλασε*) appears to have here the force of *ἐμειδίασε*. The plain translation, "out then laughed," is too strong for the general tone of feeling that pervades the whole passage.—*κράτος*, gen. sing. of *κρῦς*.—*καὶ τὴν μὲν*, "and this."—*ὃν φίλον υἱόν*, "his most loved son." Whenever a possessive pronoun is expressed with *φίλος*, as in the present instance, the adjective has its natural meaning of "loved," "dear," &c.—*πῆλὲ τε χερσίν*, "and had dandled him in his hands." *πῆλε* for *ἐπηλε*, 1st aor. indic. act. of *πύλλω*.

108–113. *δότε δὴ, &c.*, "grant now, that this my son too may become distinguished among the Trojans, even as I am, and may be as powerful in might, and rule vigorously over Ilium."—*καὶ ποτὲ τις εἰπῇσι, &c.*, "and may some one haply say of him, when returning from war, 'why, this one indeed is far braver than his sire!'"—*εἰπῇσι* for *εἶπη*.—*ἀνιόντα*, agreeing with *αὐτὸν* understood, which last is governed by *εἶπῇσι*. The plain prose idiom would be *περὶ αὐτοῦ*; but the Attic idiom is here the same as the Homeric, the Attic writers saying *λέγειν τινά* for *λέγειν περὶ τινος*.—*χαρεῖν*, 2d aor. opt. pass. of *χαίρω*.

115–121. *κηῶδεὶ κόλπῳ*, "in her fragrant bosom." The reference here is to the use of perfumes. Compare the remark of Heyne, "*quia vestes odoribus perfusæ erant*."—*δακρυσεν γελύσασα*, "having smiled tearfully," i. e., having smiled through her tears. The neuter of the adjective taken adverbially.—*μιν κατέρεξεν*, "caressed her." *μιν* for *αὐτήν*.—*δαιμονίη*, "foolish one." Indicative of mingled tenderness and chiding. The literal reference is to strangeness of conduct. Consult note on verse 89.—*μὴ ἀκαχίζεο*, "be not afflicted." *ἀκαχίζεο* for *ἀκαχίζου*.—*ὑπὲρ αἶσαν*, "contrary to fate," i. e., prematurely.—*Αἶδι*. Equivalent to *ἐς Ἀἶδα*.—*προΐψει*, "shall hurt." The preposition *πρό*, in composition here, does not signify "prematurely," but "onward," to some destined mark.—*πεφυγμένον ἔμμεναι*, "has escaped." Passive for the middle.—*ἐπὴν τὸ πρῶτα γένηται*, "after he has once been born." More literally, "after he has first been born."

122–125. *τὰ δ' αὐτῆς ἔργα κόμισε*, "attend to thy own employments."

# NOTES ON PAGES 158 AND 159.

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These words, and those which immediately follow, sound somewhat harshly to our ears, and seem not fully in unison with the previous tone of feeling exhibited by Hector. Allowance must be made, however, for the simple manners of an early age. Besides, Hector merely recommends to Andromache, that she turn her attention to domestic affairs, as a means of calling off her thoughts from the gloomy scenes on which they have just been dwelling.—*αὐτῆς*, put in apposition with the genitive implied in *σά*.—*ἔργον ἐποίχεσθαι*, "to ply their work" Literally, "to go unto," "to approach."—*ἄνδρες* for *ἄνδρες*.—*τοὶ Ἰλίου ἐγγεγῶσιν*, "who are born in Troy." *τοὶ* is for *οἱ*.—*ἐγγεγῶσιν* is poetic for *ἐγγεγῶσιν*, and formed as if coming from an obsolete verb *ἐγγῶ*.

127-133. *οἰκόνδε βεβήκει*, "had meanwhile departed for her home." Observe the rapidity of action indicated by the pluperfect.—*ἐντροπαλιζομένη*, "looking back from time to time." A beautiful touch of nature.—*τῶν δὲ γόνυ πύσῃσιν ἐνῶρσεν*, "and excited lamentation among them all." *τῶν πύσῃσιν* is for *ταῖς πύσαις*.—*αἱ μὲν ἐτι ζῶν, &c.*, "these, indeed, lamented Hector, though still alive, in his own mansion"—*γόνυ*. According to some, a syncopated form for *ἐγῶσιν*, *ἐγῶν*, but more probably, according to others, a second aorist act irregularly formed from *γοῶ*. In either case, the augment is wanted.—*ὦ* for *ἐὼ*, from *ὅς* for *ἐός*.—*ἐνὶ* for *ἐν*.—*οὐ γὰρ μιν ἔτ' ἔφαντο, &c.*, "for they thought that he will no longer return," &c. Literally, "they said unto themselves," i. e., unto their own bosoms. Observe the force of the middle.

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LINE 1-4. *ἐκίδνατο*, "was diffusing her radiance." Literally, "was diffusing herself." Middle voice.—*ποιήσατο*, "concoined." Literally, "made for himself," i. e., in his own good pleasure. *ποιήσατο* for *ἐποίησατο*.—*Οὐλύμποιο* for *Ὀλύμπου*. Olympus, in Thessaly, with its cloudy summits, was the fabled abode of the Grecian gods.—*σφ' ἐγόρευε*, "harangued them." Literally, "spoke unto them." *σφ'* is for *σφι*, and that for *σφίσιν*, equivalent, in the epic language, to *αὐτοῖς*—*ὑπὸ ἄκουον*, "attentively listened." *ὑπὸ* denotes here inferiority of power, and consequent subjection and obedience.

5-9. *κέκλυτέ*, 2d plur. 2d aor. imper. from *κλύω*, with the poetic reduplication, for *κλύτε*.—*μεν* for *μου*.—*τά με θυμός, &c.*, "what things my mind within my bosom commands," i. e., bids me utter. *τά* is for *ἃ*, and *ἐνὶ στήθεσσι* for *ἐν στήθεσι*.—*τόγε διακέρσαι ἐμὸν ἔπος*, "to violate this my mandate." Literally, "to cut through," or "in pieces." *τόγε* is for *τοῦτο γε*, and *διακέρσαι* the old Æolic form of the 1st aorist, from *διακείρω*, Æolic future *διακέρσω*, 1st aor. Æol. *διέκερσα*. So we have *κέλλω*, fut. *κέλω*: *ὀρω*, fut. *ὀρώω*, &c.—*ἔπος*. The mandate of Jove is implied in the words *ὃν δ' ἂν ἐγὼν, &c.*, verse 10, and is an order to the gods not to aid either the Trojans or Greeks.—*ἀνεῖτ'*, "approve."—*ὄφρα τελευτήσω*, "that I may accomplish," 1st aor. subj. act.—*τάδε ἔργα*, "these things (which I have in view)." Literally, "these operations."

10-12. *ὃν δ' ἂν ἐγὼν ἀπένευθε, &c.*, "whosoever of the gods, then, shall perceive having gone apart voluntarily, to lend aid," &c., i. e., having left Olympus, of his own mere motion, to lend aid, &c.—*ὃν νοήσω*. The particle *ἂν* is used with the future in the epic language, but it is very doubtful whether the genuine Attics ever employed it thus. (*Matthias. Gr. Gr.* § 699, d.)—*ἀρηγέμεν* for *ἀρήγειν*. The more enlarged ancient form is *ἀρηγέμεναι*.—*πληγείς οὐ κατὰ κόσμον*, "smitten disgracefully." More literally, "stricken not according to what is becoming." The reference is

to the thunderbolt.—Οὐλύμπόνδε, "to Olympus," equivalent to πρὸς Ὀλύμπου. Consult note on verse 25, page 155.

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13-18. μὲν for αὐτὸν.—τῆλε μῦλ', "very far off."—βύθιστον βέρεθρον, "a very deep abyss." βέρεθρον is an epic form for βύραθρον, from which last comes the Latin *barathrum*.—πύλαι. The gates here spoken of were fabled to separate Hades from Tartarus, and to confine the wicked in the latter as their place of punishment.—'Αἶδεω for ἄδου.—γνώσεται ἐπειθ', &c., "then will he know by how much I am the most powerful of all the gods." ἐπειθ' is for ἐπειτα.—εἰ δ', ἄγε, "but come, if ye will." Supply βούλεσθε after εἰ δ', and consult note on verse 8, page 155.—πειρήσασθε, θεοὶ, &c., "make trial for yourselves, ye gods, that ye all may know." Observe the force of the middle, in πειρήσασθε.—εἰδετε, an epic form for εἶδητε, the long vowel being shortened for the convenience of the verse.

19-21. χρυσεῖην for χρυσέην, and that for χρυσῆν.—ἐξ οὐρανόθεν, "from heaven." The preposition ἐξ is here employed pleonastically, according to earlier usage. In like manner we have ἐξ ἐμείθεν, ἐκ πρῶραθεν, &c.—πάντες δ' ἐξήπτεσθε, "do ye all, thereupon, attach yourselves unto it."—πεδίωνδε, "to the plain," i. e., to earth, considered as a level surface.

23-29. ἀλλ' ὅτε δὴ καὶ ἐγὼ, "but when now I even."—αὐτῇ κεν γαίῃ, &c., "I will draw it together with the earth itself, and the sea itself." The preposition σύν is here supposed to be understood, an omission of very common occurrence with the pronoun αὐτός in the dative.—ἐρόσαιμ'. Supply αὐτήν, as referring to σειρήν.—περὶ ρίον Οὐλύμποιο. Olympus is here considered to be entirely detached from earth, and forming part of the heavens. The chain is to be bound to its peak or loftiest summit, and, from this chain, earth, sea, and the gods are to hang.—τὰ δέ κ' αὐτε, &c., "and all these things, on their part, shall be suspended in the air." τὰ for ταῦτα.—ἄκην ἐγένοντο σιωπῇ, "were profoundly silent." The term ἄκην appears to be, here, an old adverbial form, arising from the accus. fem. of the adjective ἄκαος; namely, ἀκάαν, changed in Ionic to ἀκέην and ἀκῆν. The adjective ἄκαος is thought to be derived from a privative and χαίνω, to gape, so that its meaning will be, "with unopened lips." Hence, perhaps, the literal sense of ἄκην ἐγένοντο σιωπῇ is, "were in a state of silence with unopened lips," i. e., kept their lips firmly compressed in silence. (Consult *Buttmann's Lexil.*, p. 73, s. v. ἀκέων, ἀκῆν).—μῦθον ἀγασσόμενοι, "having wondered at the speech," i. e., struck with surprise and fear at what was said. Compare the explanation of Heyne: "percuasi his dictis ac percussi."—μάλα κρατερῶς, "in a very threatening manner."

LINE 1-9. τὸν, "him." Literally, "this one," referring to Hector.—ὅσ' οὐ σύμπαντες οἱ ἄλλοι, "as many as not all the others together have done." ὅσα is here employed, as if τόσα preceded, in place of πόλλα.—εἰ δ', ἄγετε, "come then, if ye will."—ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν, "let us, armed as we are, make trial round about the city," i. e., try the city all around. The expression σὺν τεύχεσι (literally, "with our arms") is equivalent here to ὡς ἔχομεν ὀπλισθέντες.—πειρηθῶμεν, passive for the middle.—ὅσα κ' ἔτι γινώμεν, &c., "that we may, besides this, learn the intentions of the Trojans, what one they have," i. e., may learn what intention the Trojans have.—μεμύασι, from μύω.—καὶ Ἑκτορὸς οὐκέρ' ἔόντες, "even though Hector is no more."

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10-14. ἀλλὰ τίη μοι ταῦτα, &c., "but why does my mind hold converse with me about these things?" i. e., why do I think of these things when my friend Patroclus lies unburied? Achilles now recollects that his friend lay,

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as yet without funeral rites, whom he had declared (*Il.*, 16, 336 seq.) that he would not inter, until he should have brought the arms and person of Hector before the corpse of that friend.—*ἄκλατος*, “unwept,” i. e., unhonoured as yet with the lamentations, that are raised, in due form, for the departed.—*ὅφρ’ ἂν ἔγωγε, &c.*, “as long as I, for my part, may be among the living.” *μετέω* is for *μετώ*, from *μέτεμι*.—*καί μιν φίλα γούνατ’ ὀρώρη*, “and as long as my knees may continue to move themselves for me,” i. e., as long as my frame may continue vigorous. Observe the continued action denoted by the perfect. *ὀρώρη*, perf. subj. mid. with the reduplication, from *ὀρω*.—*εἰ δὲ θανόντων περ, &c.*, “for even if the rest of men forget the dead in Hades, yet will I remember my friend even there.” With *καταλήθονται* supply *οἱ ἄλλοι*.

16–19 *νῦν δ’ ἄγ’*. Observe the use of *ἄγε* in the singular, with the plural following.—*παιήονα*, “a song of victory”—*νηυσὶν γλαφυρῆσι* for *ναυσὶν γλαφυραῖς*. The expression *ἐπὶ νηυσὶν* is used here for *ἐπὶ νῆας*.—*τόνδε δ’ ἄγωμεν*, “and let us bear this one away.” Alluding to the corpse of Hector—*ὃ Τρῶες κατὰ ὕστυ, &c.*, “to whom the Trojans, throughout the city, rendered homage as to a god,” i. e., treated or honoured him as a god. The verb literally means, “to address vows or prayers to one.” It is here taken in a general sense, however, to indicate implicit confidence and unbounded respect.—*εὐχετόωντο* for *εὐχετῶντο*, from *εὐχετούμαι* for *εὐχετῶμαι*.

20–27. *ἦ ῥα*, “he said then.” *ἦ* for *ἐφη*, from *ἡμί*.—*μήδετο*, “devised.” Observe the double accusative (*ἔργα* and *Ἑκτορα*) governed by this verb.—*ἔξηπτεν*, “he fastened to them.”—*ἔασεν* for *εἶασεν*.—*ἀνὰ τε κλυτὰ τεύχε’ ἀείρας*, “and having lifted up into it the renowned arms (of Hector),” i. e., as battle spoils.—*μύσσειξεν δ’ ἐλίσσαν*, “he thereupon lashed (the steeds) to advance.”—*τὼ δ’*, “and they two,” referring to the steeds. Supply *ἵππων*. The steeds of Achilles, of immortal origin, were two in number, *Xanthos* and *Balius*, the offspring of the harpy *Podarge* and the wind *Zephyrus*. A third steed, *Pedasus*, was of mortal birth. (*Il.*, 16, 145, seq.)—*τοῦ δ’ ἦν ἐλκομένοιο κονίσαλος*, “from him, getting dragged along, the dust arose,” i. e., from the corpse of Hector. Literally, “there was dust.”—*ἄμφω δὲ χαῖται κυάνεαι πίτναντο*, “and his dark locks streamed all around.” More literally, “were spread forth all around.” *πίτναντο*, from *πιτνῆμι*, is equivalent to *ἐπετάννυντο*. This is Heyne’s reading, and far superior to *πιλνάντο*, which many give. The latter form is regarded as equivalent to *προσεπελύζοντο*, and the translation will then be, “and his dark locks all around were brought near to it,” i. e., to the dust, with an ellipsis of *κονισάλω* or *κονίαις*. This, however, is far inferior, and has a pleonastic effect, considering that *κύρη δ’ ἔπαν, &c.*, follows.

29–30. *ἀεικίσσασθαι*. Supply *αὐτόν*, as referring to Hector.—*κεκόνιστο*, “was defiled with dust,” pluperfect of *κονίω*.—*ἦ δέ νυ μήτηρ, &c.* Hecuba, Priam, and many others, had witnessed the combat between Achilles and Hector from the ramparts of Troy.

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LINE 33–35. *ἐλεεινὰ*, “piteously”—*εἶχοντο*, “were occupied.”—*τῷ δὲ μάλιστα ἄρ’ ἔην, &c.*, “and it was most like to this, as if all lofty Ilium were being consumed from its summit by smouldering fire.” A most beautiful and appropriate simile, and one deriving its chief force from the peculiar meaning of the verb. The lamentations, that re-echoed throughout Ilium, are compared to the cry of distress occasioned by some secret conflagration, the smouldering fires of which are spreading far and wide, but are as yet more or less concealed from view, and give few outward tokens of the



extent of their ravages. So the dread of evil, now that Hector is slain, comes upon the Trojans as something indistinct and undefined, but on that very account the more calculated to alarm.

37-40. ἔχον, "restrained," for εἶχον.—ἀσχαλῶντα, "filled with indignant grief," for ἀσχαλῶντα, from ἀσχαλούω for ἀσχαλύω.—ἐλλιγάνευε for ἐλιγάνευε, on account of the metre.—κατὰ κόπρον, "amid the mire."—ὀνομύζων, "addressing."

41-47. σχέσθε, "desist." More literally, "hold yourselves back," i. e., cease trying to detain me.—ὅλον, "alone," i. e., unattended.—κηδόμενοι περ, "anxious though ye be."—πόληος for πόλεως.—λίσσωμ', "let me supplicate." Observe the use of the 1st person sing. of the subjunctive, in a case of entreaty and supplication, and consult *Matthiae, Gr. Gr.*, § 516.—ἦν πως ἡλικίην αἰδέσσεσθαι, "if perchance he will reverence my years." αἰδέσσεσθαι for αἰδέσθαι, 1st aor. subj. mid. of αἰδέομαι.—καὶ δὲ νῦν τῷδε πατὴρ, &c., "for his father Peleus is even such as myself." Literally, "is even such as this man." Accompanied by a gesture, as indicating himself.—περὶ πάντων, "above all."

49-52. τῶν πάντων, "for all of these."—οὐ ὥχος ὄξυ, "my keen sorrow for whom."—Ἑκτορος ὥς ὄφελεν, &c., "my Hector: oh would that he had died in my arms!" Ἑκτορος is put in apposition with ἐνός, and, in construing, comes in with most force at the end of the clause.—ὥς ὄφελεν θανέειν. Literally, "how he ought to have died!" ὄφελεν is for ὠφελεν, from ὀφείλω.—θανέειν for θανεῖν.—ἐμῇσιν for ἐμαῖς.—τῷ κε κορεσσόμεθα, &c., "in that event we would have sated ourselves, both weeping and mourning (over him)," i. e., we would have had our fill of tears and sorrow over the body of our son.

54-61. ἐπὶ δὲ στενύχοντο πολῖται, "and the people also groaned."—Τρωῆσιν δ' Ἑκάβη, &c., "then, among the Trojan females, Hecuba began her loud lament." Τρωῆσιν for Τρωαῖς. As regards the peculiar force of ἀδινός in this and similar passages, consult the remarks of Buttmann, *Lexil.*, p. 36, § 6, s. v. ἀδινός.—γόοιο for γόου.—ἐγὼ δειλὴ τί νῦν βείομαι; "why do I, a wretched woman, now live?" βείομαι, poetio for βέομαι.—ἀποτεθνηῶτος for ἀποτεθνηκότος.—ὁ μοι πελέσκει, "that wast unto me." ὁ is for ὅς.—πελέσκει, poetic for ἐπέλου.—δειδέχατο σε, "received thee," i. e., on thy return from the fight. (Consult *Heyne, ad loc.*) δειδέχατο is an Ionic and poetic form for δεδεγμένοι ἦσαν, 3d plur. pluperf. indic. of δέχομαι.—ἡ γὰρ κέ σφι, &c., "for assuredly thou wouldst have been a very great glory to them, hadst thou continued alive." κε ἐησθα is for ἂν ἦς. The form ἐησθα is poetic for ἦσθα, and this, with what the grammarians call the Æolic paragoge, but what is, in reality, an old tense-suffix, stands for the common imperf. indic. ἦς.—νῦν αὖ, "now, on the contrary."—αἰχάνει. Supply σε: "overtake and hold thee for their own."

62-66. οὐπω τι πέπυστο, "had not as yet learned aught," i. e., of what had befallen him. πέπυστο for ἐπέπυστο, pluperf. indic. of πυνθάνομαι.—οἱ, "unto her."—ὅττι ῥά οἱ πόσις, &c., "that her husband, namely, was remaining without the gates," i. e., a corpse in the hands of the foe. ῥά is here equivalent, as an explanatory particle, to the Latin *scilicet* or *nempe*.—πυλῶν for πυλῶν.—μυχῷ, "in an inner apartment."—δίπλακα πορφυρέην, "a purple double robe." The reference is to a robe of large dimensions, to be worn doubled, and intended to cover the whole person down to the feet. (Consult *Heyne, ad II.*, 3, 126.)—ἐν δὲ θρόνα ποικίλ' ἔπασσεν, "and was sprinkling over it flowers of various hues," i. e., was embroider-



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**161** doring into it, &c. Nothing can be more beautifully expressive than the verb *πάσσω*, here, of graceful skill on the part of Andromache. It is as if she were strewing bright-hued flowers, with a gentle waving of the hand, over the web in the loom.—*θρόνα*. Consult, as regards the peculiar force of this term, the commentators on Theocritus, *Id.*, 2, 59.

**162** LINE 70-74. *νηπίη*, "foolish one."—*δ' μιν* for *ὅτι αὐτὸν*.—*τῆς δ' ἐλελίχθη γυῖα*, "and her limbs trembled." Literally, "were shaken," or "made to tremble."—*ἐκπεσε* for *ἐξέπεσε*.—*ἡ δ' αὖτις ὁμῶσιν*, &c., "she then again spoke among her fair-haired female domestics." *ὁμῶσιν* for *ὁμῶαῖς*.

75-84. *ἰδῶμι*, "let me see with my own eyes." Observe the force of the middle, and consult, as regards the use of the subjunctive here, the note on verse 43.—*τέτυκται*, "have been done"—*ὅπως ἐκλυον*, "I heard just now the voice." Observe the force of the aorist. *ὅπως* is from *ὄψ*.—*ἐν δ' ἐμοὶ αὐτῇ*, &c., "and within my own self, in my bosom, my heart palpitates up to my mouth." *στήθεσι* is intended as a nearer definition of *ἐμοὶ αὐτῇ*. Observe the force which the simple and natural language of the text carries with it.—*πῆγνυται*, "are growing torpid."—*αἶ γὰρ ἀπ' οὐατος*, &c., "far away from my ear be the tidings of it." Compare the version of Heyne, "*procul ab aure sit mea dictum*." *αἶ* is for *εἰ*, as equivalent to *εἴθε*, and expressive of a wish.—*οὐατος*, from the earlier nominative *οὐας*. In later Greek, *οὐς*, *ὠτός*.—*ἀποτμήξας*, "having cut him off," i. e., having intercepted his retreat to.—*πεδίονδε*, "to the plain," i. e., down from the higher ground, where the city was situate, to the plain beneath where the contending armies were wont to engage.—*καὶ δὴ μιν*, &c., "and lest he may have caused him now to cease from the fatal valour that used to possess him," i. e., may have conquered and slain him. *ἔχεσκε* is for *εἶχε*.—*μῖνον* for *ἔμενον*.—*ἀλλὰ πολὺ προθέσκε*, &c., "but used to rush far in advance (of the rest), yielding in that valour of his to no one." *προθέσκε* is for *προεθεῖ*, from *προθέω*.—*τὸ δὲ μῖνος* for *τοῦτο* (or *ἐκείνο*) *εὖν μένος*.

85-90. *διέσσοντο*, "she rushed through." Consult note on *ὑπέσσοντο*, verse 22, page 155.—*μαινύδι ἴση*, "like a phrenzied woman."—*καλλομένην κραδίην*, "with a palpitating heart." Literally, "agitated in heart."—*ἔξεν* from *ἔκω*.—*ἔστη παπτήνας ἐπὶ τείχει*, "she stood upon the rampart, looking forth for an instant with anxious eye." Observe the quickness of action indicated by the aorist.—*ἔλκον ἀκηδέστω*, "were dragging unfeelingly." Hesychius explains *ἀκηδέστω* by *ἀνηλεῶς*, *ὑφροντίστω*, in accordance with the version we have here given. It may also be translated, "deprived of funeral obsequies," which would be less forcible in the present case, however, though nearer the literal meaning of the term.

91-94. *τὴν δὲ κατ' ὀφθαλμῶν*, &c., "thereupon dark night covered her on her eyes." More literally, "down upon her eyes."—*ἀπὸ δὲ ψυχῇ ἐκπυσσεν*, "and breathed forth her life," i. e., fainted. The reference is not to death itself, but to a struggling as it were with death, and the panting and exhaustion attendant on such a conflict. It is analogous to the Latin *animam agere*.—*τῇλε δ' ἀπὸ κρατὸς*, &c., "far from her head thereupon did she cause to fall the bright ornaments attached to it." As she fell these were thrown to a distance. Consult the remarks of Heyne on the objections raised by the scholiasts to this passage.—*χέε* is for *ἔχε*, and this for *ἔχει*, from *χέω*.—*ἄμπυκα, κεκρύφαλον τ'*, &c., "the fillet for the brow, and network for the hair, and also the twisted cord for the temples, and the veil." The poet here specifies what, in the previous line was expressed

generally by the term *δέσματα*. The *ἀμπυξ* was a fillet, or bandeau, passing around the upper part of the forehead, and thus confining the hair on the top of the head. Over this was placed the *κεκούφαλον*, a kind of network, covering the entire hair of the head, like a species of cap. To keep on this *κεκούφαλον* they tied around the border of it the *πλεκτὴ ἀναδέσμη*, which passed from the top of the head, along the temples, and was fastened behind. It appears to have been a species of cord, and is called *σειρά* by some of the scholiasts. The *κρήδεμνον* came last. This was a kind of covering, which, when folded, veiled merely the brow, but, when unfolded, the entire head; for it was the custom with women not to appear in public except veiled. (Consult *Terpstra, Antiq. Hom.*, p. 171, and *Heyne, ad Il.*, 22, 469, seqq.)

95-99. χρυσή Ἀφροδίτη, "golden Venus." We have here the ordinary epithet bestowed upon Venus, and which appears synonymous with "beautiful" or "resplendent."—μιν ἡγάγεθ', "led her away as his bride." Literally, "led for himself."—ἐπεὶ πόρε, "after he had bestowed." πόρε for ἔπορε, from πόρω.—ἔσαν for ἔστησαν.—αἱ ἐ μετὰ σφίσιν, &c., "who held her among them so completely overcome as to appear to have perished," i. e., as to appear a lifeless object. Equivalent to οὕτως ἀνυζομένην ὥστε ἀπολέσθαι δοκεῖν.

100-102. ἡ δ' ἐπεὶ οὖν ἄμπνυτο, &c., "but when, then, she respired once more, and her mind was collected in her bosom." ἄμπνυτο is the syncope 2d aor. mid. for ἀνέπνυτο, from ἀναπνέω.—ἀμβλήδην γοῶσα, "mourning with deep-drawn sobs," i. e., deeply sobbing. As regards the different explanations given to ἀμβλήδην here, consult the remarks of *Heyne, ad loc.*—Ἐκτορ, ἐγὼ δύστηνος, &c., "oh Hector, oh unhappy me! to one (and the same) destiny were we both then born." γεινόμεθ' for ἐγενόμεθα.

LINE 105-111. ὁ μ' ἔτρεφε, &c., "who, ill-fated, reared me, ill-fated, being as yet a little child; oh would that he had never begotten me!" Literally, "how he ought never to have begotten me!" ὁ is for ὅς, and ὠφέλλε for ὠφέλε. Perhaps there is more of melancholy flow, if we retain the Greek order in δύσμορος αἰνόμορον, "who reared me, being as yet a little child, an ill-fated one, an ill-fated one!"—τυτθὸν. Observe that τυτθός appears here as an adjective of two terminations. Hence τυτθὸν for τυτθὴν, as in *Il.*, 2, 742. we have κλυτὸς Ἴπποδάμεια.—Ἀἶδω for Ἀἶδεω, and this for ἄδου.—γαῖης for γαίας.—έρχεται. Oldest form ἐρχεσαι, poetic and Ionic ἐρχεται, Attic ἐρχει, common dialect ἐρχη.—παῖς δ' ἐτι νήπιος αὐτως, "while our boy, too, is yet so mere an infant."—ἔσσεαι for ἔσει. Compare note on ἐρχεται just preceding.—θάνες for ἐθάνες.

113-116. αἰεὶ τοι τούτῳ γε, &c., "still, indeed, toil and sorrows will be ever his for the time to come." Literally, "will be to this one for his part."—ἄλλοι γάρ οἱ, &c., "for others will deprive him of the land-marks of his fields," i. e., will deprive him of his fields by removing the land-marks. ἀπουρίσσουν is for ἀφορίσσουν, the Attic ὄρος being ὄρος in the poetic and Ionic language; and hence ἀφορίζω becomes in these ἀπουρίζω.—ἡμᾶρ δ' ὀρφανικὸν, &c., "the day that makes him an orphan, causes a boy to be deserted by all his companions in years." This is intended for a general assertion. The application to Astyanax comes in afterward. Compare the remark of *Heyne*: "ad generales sententias delabitur Andromache."—πάντα δ' ὑπεμμήμυκε, &c., "then is he altogether cast down, and his cheeks are wet with tears" ὑπεμμήμυκε is the perf. act. of ὑπημύω, with the reduplication, for ὑπήμυκε, and with the first μ doubled for the sake of the metre. This is the reading of *Toup* and *Heyne*. The common text has

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ὑπεμνήμυκε, from the same verb, but with ν inserted after μ (in place of doubling the latter), according to the analogy of νύμφητος and παλαμναῖος. This has among its advocates Buttmann and Passow. The former reading, however, is by far the more simple and natural of the two.

117-123. δυνόμενος, "being in want," for δεόμενος.—ἔννευσι, "shall go up." The verb εἶμι, "to go," and its compounds, are commonly used in the present with the signification of the future.—ἐς πατρός ἐταίρων. The preposition ἐς is here employed for πρὸς.—ἄλλον μὲν χλαίνης ἐρύων, "pulling one by the cloak." The genitive of part.—τῶν δ' ἐλεησύντων, &c., "thereupon one of those that have compassionated him offers him, for a brief moment, a small-sized cup." We have taken τυτθὸν here as an adverb, since the idea of smallness is implied in κοτύλη itself. Observe the use of the aorist ἐπέσχευ, as applying to what is accustomed to happen, and hence having, in our idiom, the force of a present. The same remark will apply to the aorists coming after.—ἐδίηνε, "he moistens." Aorist as a present.—ἀμφιθαλῆς, "some one having both parents alive." Compare the explanation of Apollonius, *Lex. Hom.*, s. v. ὁ ἐπ' ἀμφοτέροις τοῖς γονεῦσι θάλλων, ἢ ἐφ' ᾧ ἀμφοτέροι οἱ γονεῖς θάλλουσι.—ἐστνφέλιξεν, "pushes away." Aorist again for the present.—ἐρρ' οὕτως. "there, take that, and away with thee." The reference is to the blows that have just been inflicted on the boy. Hence the clause is equivalent to τοῦτο (i. e., τὰς πληγὰς) λαβὼν ἐρρε. The literal meaning is, "get thee gone, thus," or "away with thee to destruction, thus." Observe the graphic force of οὕτως, as indicating gesture.

124-132. ἔννευσι, "will return." Observe the change of meaning which ἀνά now has in composition. It is here equivalent to the Latin inseparable preposition, or, more correctly speaking, prefix, re-. Consult note on verse 117.—ἐς μητέρα. Equivalent to πρὸς μητέρα.—Ἀστυάναξ. "my Astyanax!" There is something extremely beautiful in this sudden change from general remark to the particular case of her own son. It is the same as if she had said, "and this boy is my Astyanax!"—ἔδεσκε, "was wont to eat," 3d sing. imperf. indic. act. for ἦδε, from ἔδω.—πίονα δῆμόν, "the rich fat." Observe the accentuation of δῆμός here, as differing from that of δῆμος, "a people," &c.—αὐτὰρ, "and who." Literally, "but he."—νηπι-αχεύων, "from his childish sports." Literally, "sporting like a child."—εὔδεσκ', "used to sleep," 3d sing. imperf. indic. act. for ἦδω, from εἶδω.—ἀγκαλίδεσσι for ἀγκύλισι.—θαλέων, "with delicacies." Compare the explanation of Heyne, "satiatus optimis cibis."—νῦν δ' ἂν πολλὰ πάθῃσι, &c., "now, however, in all likelihood, will he suffer many things, deprived of his father, he, Astyanax, whom the Trojans call so by surname." It is more forcible, and, at the same time, more Homeric, to regard Ἀστυάναξ, here, not as the nominative to the verb, but as in apposition with a nominative understood, or rather implied in the verb.—πάθῃσι for πάθῃ.—ἀπὸ ἁμαρτῶν. More literally, "having erred from," i. e., having missed.—οἷος γὰρ. Consult note on verse 35, page 156.—ἔρυσσεν. The reference now, to the end of the extract, is to Hector.

134-139. αἰόλαι εὐλαὶ ἔδονται, "the crawling worms shall feed upon." As regards the irregular future ἔδομαι, consult Buttmann, *larger Gr. Gr.*, p. 158, Robinson's transl.—κε κορέσωνται, "shall have sated themselves."—ἔτι, "meanwhile."—κείνται for κείνται, from the poetic and Ionic κέομαι for κείμαι.—ἄλλ' ἦτοι τῶδε πάντα, &c., "all these, however, will I consume," &c.—κηλέω. To be pronounced as a dissyllable.—ἔδεν σοί γ',

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&c., "being of no use to thee indeed."—ἀλλὰ πρὸς Τρώων, &c., Page 163  
 "but yet that they may be an honour unto thee in the presence of," &c. Literally, "but to be a source of honour for thee from the Trojan men and women." The meaning of the whole passage is this: thy rich garments will prove of no use to thee in being burned on a funeral pile, since thy body is in the hands of the foe: still, however, I will burn them in thy honour in the presence of all. Rich and splendid vestments were accustomed to be burned with the corpses of the noble and wealthy, in order to impart becoming honour to their funeral rites.

LINE 1-13. ἰθὺς οἴκου, "straight into the tent." ἰθὺς is here 164  
 taken adverbially, as it often is in Homer, and followed by the genitive of the direction. Literally, "straight onward in respect of the tent." The tent of Achilles was a hut of fir. Hence the term οἶκος applied to it.—τῇ, "where," for ἧ.—ἔξεσκε for ἔξε.—ἐν δὲ μὲν αὐτὸν εὗρ', "himself he found within." Observe the adverbial force of ἐν.—καθεῖατο for καθεῖντο, and this for the more common καθῆντο, or, with the augment, ἐκαθῆντο.—ποίκνυσον, "were ministering."—νέον ἀπέληγεν, "he had just ceased." More literally, "he had lately ceased."—τοὺς ἔλαθ', "escaped the observation of these."—πολέας for πολλούς.—νῆας, from an obsolete nominative, or, more correctly speaking, theme, νῆς.—ὥς δ' ὅταν ἄνδρ', &c., "but as when severe calamity may have seized upon a man," &c., i. e., the calamity or evil resulting from some heavy misdeed.—ἄλλων ἐξίκετο δῆμον, "hath come to the state of others," i. e., to another state, to a land of strangers.—ἄνδρὸς ἐς ἀφνειοῦ, "to the mansion of some wealthy man." Supply δῶμα.—ὥς Ἀχιλεὺς θάμβησεν, "so did Achilles wonder." ὥς for οὕτως.—θεοειδέα, to be read as three syllables.

16-31. μῆσαι πατρὸς σεῖο. "oh think of thine own father." The address of Priam to Achilles stands unrivalled for true pathos and touching simplicity.—ὀλοῶ ἐπὶ γήραος οὐδῶ. "on the sad threshold of old age." More literally, "the destructive threshold," as referring to the wasting away of the physical powers. The epithet ὀλοός is here, by a species of poetical usage, applied to οὐδός in place of γήρας.—καί ποιν, "and perchance."—περιναίεται, "his neighbours," from περιναίετης.—οὐδέ τις ἐστίν, "nor is there any one near." ἐστίν in the sense of πάρεστιν.—ἀλλ' ἦτοι, "but yet."—σέθεν, from σέοθεν, for σοῦ, the syllableθεν being an old genitive-suffix.—ζώντος for ζώντος.—ἀπὸ Τροίηθε, a pleonasm of the preposition, as in ἐξ οὐρανόθεν, verse 19. page 159.—τῶν δ' οὐτινύ for τούτων δ' οὐτινύ.—τῶν μὲν πολλῶν, "of the most of these."—ὑπὸ, "beneath them." Taken adverbially.—δε δέ μοι οἶος ἐην, "but him who was alone to me." The term οἶος, according to the sense, stands in close connexion with what follows, and the whole passage is the same in effect as if Priam had said, "but him who was alone able to defend my city and its people." Οἶος cannot, of course, mean that Hector was the last remaining son of Priam, since there were many sons still surviving.—τὸν, "this one," for τοῦτον.—κτείνας for ἐκτείνας.—ἀμυνόμενον περὶ πάτρης, "fighting for his country." More literally, "while warding off the foe round about his native land." i. e., native city.—Ἐκτορα, "my Hector." Observe with what force and feeling the name comes in at the close of the sentence.—τοῦ νῦν εἰνεχ', "for his sake now."—λυσόμενος, "to redeem him." Observe the force of the middle: to redeem him for myself, and in so doing gratify a father's feelings.—ἀλλ' αἰδέο θεοὺς, &c., "oh, then, have respect. Achilles. for the gods, and compassion for me," i. e., have respect for the gods, the protectors of suppliants, and grant my prayer for their sakes and for mine.—αὐτόν.

NOTES ON PAGES 164 AND 165.

<sup>Sup</sup>  
164 Equivalent here to ἐμέ, the reference being indicated by some gesture on the part of the speaker.

165 LINE 32-34. ἐγὼ δ' ἐλκεϊνότερός περ, &c., "I, however, am even worthier of compassion, for I have endured such things as no other mortal, dwelling upon the earth, has as yet (endured), to move towards my lips the hands of a man who is the slayer of my son." ἐτλην governs τὰς understood, while with βροτὸς we must supply ἐτλη. The succeeding line, ἀνδρὸς παιδοφόνου, &c., has given rise to much diversity of opinion. We have adopted, as the most natural, the explanation of Heyne, which is based on verse 8, where Priam is said to have kissed the hands of Achilles. In the present passage, therefore, χεῖρ' will be for χεῖρε, the accusative dual.—ποτὶ στόμα for πρὸς στόμα.

35-42. τῷ δ' ὕρα πατρὸς, &c., "and thereupon he excited secretly within him a desire of mourning for his father." Literally, "unto him." Observe the double genitive γόιοι πατρὸς, the latter of which is the genitive of the cause, being equivalent in effect to ἐνεκα πατρὸς.—ἀψάμενος χειρὸς, &c., "having touched him by the hand, he put away the old man gently from him." Observe the force of the middle in ἀψάμενος and ἀπώσατο.—τὼ δὲ μνησαμένω, the nominative (dual) absolute, followed by distributive clauses.—αἰδυνά, "loudly."—ἐλυσθείς. Passive for the middle.—ἄλλοτε δ' αὖτε, "and at other times, in turn." The more usual way is to have another ἄλλοτε preceding πατέρα, just as we have a double ἄλλοτε in verse 57.—ἔρῳρει, "arose." Pluperfect in the sense of an imperfect.—γόιοι τετύρπετο, "had sated himself with grief." 2d aor. indic. mid., with the reduplication, for ἐτύρπετο, from τέρπω.—ἀπὸ θρόνου ὤρτο, "he arose from his seat." ὤρτο is the syncopated 2d aor. mid. for ὥρτο, from ὀρῶμι.—χειρὸς, "having taken him by the hand."

45-53. ἡ δὲ, "assuredly now."—ἄνσχεο, "thou hast endured," for ἐνέσχου.—ἀνδρὸς ἐς ὀφθαλμοὺς, δς, &c., "into the presence of a man (such as I am) who have slain," &c. Observe the change from the third person to the first, which we have endeavoured to express in English by a paraphrastic version. In the Greek there is supposed to be a gesture at ἀνδρὸς, which takes away from the apparent harshness of the transition.—σιδῆραίον νύ τοι ἦτορ, "thou hast, then, an iron heart," i. e., a heart uninfluenced by fear, since otherwise thou wouldst not have ventured to come to me.—ἔξε for ἔξου.—ἄλγεα δ' ἐμης, &c., "for, afflicted though we be, we will nevertheless allow the sorrows in our bosom to repose there, since there is no avail in chilling grief."—ζῶειν ἀχνυμένοις, "that they should live exposed to sorrow." Compare the explanation of Heyne, "non iam semper contristatos, sed obnoxios sollicitudinibus."—αὐτοὶ δέ τ' ἀκηδέες εἰσίν, "while they themselves are free from care."

54-56. πῆθοι, "vessels."—κατακαίεται for κατακεῖνται.—οὐδεὶς from οὐδας.—δώρων, οἷα δίδωσι, &c., "of gifts, such as he bestows, the one of evil, and the other of good." Before κακῶν supply ἕτερος μὲν. Both κακῶν and εὐῶν refer to δώρων, for both are neuter, the latter coming from εὖς, ἄ, ὄν, another form for εὖς, and having in its neuter plural τὰ εὐά, whence the genitive εὐῶν in the present case; for in the ancient language the neuter plural in α appears to have had the genitive in ᾶων. (Buttmann, *larger Gr. Gr.*, p. 71, *Robinson's transl.*) Jacobs, less correctly, makes εὐῶν feminine here, and supplies δόσεων.—ἡμίξας, "having mixed them up," i. e., the evil with the good: for ἀναμίξας.—δῶ for δῶ. The earlier forms were δόη and δοόη.—κύρεται, "meets with." We have here an old dependent form. The ordinary verb is κύρα. (Buttmann, *Ausf. Gr. Gr.*, vol.

n., p. 177.)—τῶν λυγρῶν, "of the painful ones alone." Supply 165  
μόνον, i. e., without any admixture of good ones. Observe the gen-  
itive of part in λυγρῶν.—λωδῆτόν ἐθηκεν, "this one he renders exposed to  
misfortune." Supply τοῦτον, and observe the employment of the aorist to  
indicate what is accustomed to take place, whence it obtains in our idiom  
the force of a present.—κακὴ βούβρωστις, "evil and excessive hunger."  
We have given βούβρωστις its proper meaning here, in place of rendering  
it, as many do, "excessive" or "consuming care." (Consult Heyne, ad  
oc.)—οὔτε θεοῖσι τετιμένος. In accordance with the early belief that wealth  
and power were favours bestowed by the gods on those whom they delight-  
ed to honour.

62-67. ἐπ' ἀνθρώπους for ἐν ἀνθρώποις.—ἐκέαστο, "he was adorned,"  
pluperf. of καίνυμαι.—θεῶν. Thetis.—ἀλλ' ἐπὶ καὶ τῷ, "and yet even upon  
him."—ὅτι οἱ οὐκ οὐκ παίδων, &c., "in that there was not at all unto him in  
his halls a race of sons about to succeed him." More literally, "of sons  
that were princes," or, as Damm translates it, "filiorum soboles princip-  
um."—πανάριον, "destined prematurely to perish."

LINE 68-73. κομίζω, "do I cherish," i. e., remain by and nourish. 166  
—ἀκούμεν. Not the imperfect, for ἠκούσαμεν, but the present, this  
latter tense of ἀκούω being often employed when speaking of past time.—  
ὅσον Λέσβος ὕνω, &c., "as much land, lying above it, as Lesbos, seat of  
Macar, bounds; and as much, lying below them, as do Phrygia and the vast  
Hellespont; of those that dwell therein they say that thou, old man, wert  
(most) adorned with wealth and sons." With ὅσον we must supply γῆς,  
but when we reach τῶν the reference changes from the land to those dwell-  
ing in it. The poet intends to give the whole extent of Priam's kingdom  
from south to north, and to describe the monarch himself as the most dis-  
tinguished among his subjects in wealth and progeny. Macar, son of Ilus,  
colonized Lesbos, and this island is named as the southern boundary of the  
Trojan dominion in its flourishing times. The reference, therefore, in ὕνω  
is to all the territory lying north of this limit, including, of course, the isl-  
and itself, and ἐντὸς ἐέργει is equivalent merely to περτορίζει. On the  
other hand, Phrygia and the Hellespont are the northern boundaries of the  
kingdom of Priam, at the period to which Achilles alludes, and καθύπερθε  
marks all the country lying to the south. We must be careful, however,  
not to fall into a very common mistake with regard to what is here denom-  
inated Phrygia, a mistake from which even Jacobs himself has not been  
saved. The poet does not mean what was called Phrygia at a later day,  
occupying nearly the centre of Asia Minor, and lying at a considerable dis-  
tance to the southeast of the Troad, but he refers, on the contrary, to an  
earlier Phrygia on the shores of the Hellespont, and around Mount Ida.  
The Phrygians, as we gather from ancient writers (Conon, ap. Phot., cod.  
186), crossed over from Europe into Asia, under their leader Midas, nearly  
a hundred years before the Trojan war, and first settled in the spot we have  
just referred to. From this they gradually extended themselves to the  
shores of the Ascanian lake and the valley of the Sangarius. At a later  
period they occupied the country called after them, farther to the south.

Cramer's Asia Minor, vol. ii., p. 6.—Heyne, ad loc.—Strab., 12, p. 842,  
Cas.)

74-78. ἐπεὶ, "ever since."—ὑποσχεο, "endure it," for ὑποσχοῦ, 2d aor. im-  
perat. mid. of ἀνέχω.—ἀκαχήμενος υἱὸς ἐῖνος, "by having afflicted thyself on  
account of thy son." ἀκαχήμενος, without the augment, for ἀκαχήμενος,  
perf. part. pass., in a middle sense, from ἀκαχίζω. With regard to ἐῖνος, it

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used to be the custom in Homeric parsing to write the word in such a case as the present, where it has a pronominal force, with the rough breathing (*ἐῆος*), and to regard it as the genitive of an old form *ΕΥΣ* for *ἐός*, "*his*," which, like other forms of the third person, stood also for the second. This served to distinguish it, as was thought, from *ἐῖος*, the genitive of *εὔς*, "*good*." This whole doctrine is erroneous. The word must never be written with the rough breathing, but always *ἐῖος*, and it is in every instance the genitive of *εὔς*. When it has, as in the present passage, a pronominal force, this arises from a usage similar to that by which *φίλος* so often supplies the place of a possessive pronoun. (*Baltmann, larger Gr. Gr.*, p. 97, *Robinson's transl.—Id. Lexil.*, p. 246, s. v. *ἐῖος*.)—*οὐδέ μιν ἀνστήσεις, πρὶν, &c.*, "*nor wilt thou raise him up before thou suffer even another misfortune*." The meaning is this: thou canst not, by thus sorrowing, raise Hector from the dead. On the contrary, by continuing to indulge in grief, thou wilt only bring upon thyself some new evil. For the effect of this long-protracted sorrow will be to make thee querulous and ungentle of temper, careless of all around, and enfeebled both in body and mind.—*πύθησθα* for *πύθης*.

80–84. *μὴ μέ πω ἐς θρόνον ἴξε*, "*do not yet place me upon a seat*." For *μὴ πώ με ἴξε*. Observe the difference of meaning between the active *ἴξω*, "*I seat another*," and the middle *ἴζομαι*, "*I seat myself*."—*ὅφρα κεν Ἑκτωρ κεῖται*, "*while my Hector lies, as is said*." Observe the force of *κεν* with the indicative. Priam had received the information from Mercury, and hence the use of the indicative as denoting his trust in the intelligence. On the other hand, *κεν* is added, in order to show that his information is derived from others, not from his own personal knowledge. Hence *κεν κηται* is inferior, as a reading, to *κεν κεῖται*, since it implies too much uncertainty.—*τά τοι φέρομεν* for *ἃ σοι φέρομεν*—*οὐ δὲ τῶνδ' ἀπούναιο*. "*and mayest thou derive pleasure from these*." More literally, "*and mayest thou benefit thyself from these*." 2d aor. opt. mid. of *ἀπονίνημι*.—*ἐπεὶ πε πρῶτον ἔασας*, "*since thou hast first suffered me to be safe from harm*." *πρῶτον*, if freely rendered, will have the meaning of "*previously*," i. e., may this happen unto thee, since thou hast previously been kind unto me. With *ἔασας* (for *εἰσας*) supply *σῶον εἶναι*, and compare a similar usage of *ἔάω* in verse 95. Many editions (and among them Heyne's) have an entire line after *ἔασας* (from which word they remove the comma), namely, *αἰνέοντε ζῶειν καὶ ὄφρ' ἅος ἡελίοιο*. It is, however, of very doubtful authenticity, and we have therefore rejected it with Jacobs.

86–96. *μηκέτι νῦν μ' ἐρέθιζε, γέρον*, "*irritate me no longer, old man*," i. e., by thus continually repeating thy request. Many circumstances tend to irritate the impetuous Achilles: the impatience, namely, of Priam; his apparent distrust of the good intentions of the Grecian warrior; his refusing to sit at the hospitable board, &c.—*μήτηρ*. Thetis had been sent to order Achilles to restore the corpse of Hector (*Il.*, 24, 120, *seqq.*).—*ἀλίοιο γέροντος*, "*of the aged sea-god*." Nereus.—*καὶ δὲ σε γινώσκω, &c.* Observe the construction, "*and I know thee, too, . . . . . that some one of the gods led thee*," i. e., and I know, too, . . . . . that some one, &c. Compare the somewhat analogous Latin phrase, "*novi te, qualis vir sis*."—*ἐλθέμεν* for *ἐλθεῖν*—*μᾶλ' ἠδῶν*, "*being very youthful*," i. e., though in the bloom and vigour of youth.—*μεταχλίσσειε*. "*have pushed back*."—*τῷ*, "*therefore*," i. e., seeing that thou hast come hither through the interposition of the gods.—*ἐν ἄλγεσι*. "*already plunged in sorrows*," i. e., already excited by grief for the loss of Patroclus, and therefore the more easy to be



provoked. Supply *ὄντα* after *ἀλγεσι*.—*μή σε, γέρον, οὐδ' αὐτὸν, &c.*, "lest I allow not even thee thyself, old man, to be safe within my tents, even though thou art a suppliant, and lest," &c. With *ἐάσω* supply *σῶν εἶναι*, and compare the note on verse 84.—*καὶ ἱκέτην παρ' ἔόντα*, i. e., notwithstanding thy sacred character of suppliant.

98-103. *οἰκοῖα, λέων ὥς, &c.*, "sprang, like a lion, forth from the tent." The particle *ὥς*, coming after its noun, has the accent, as the tone rests upon it.—*ἄλτο*, 3d sing. of the syncopated 1st aor. mid. *ἡλύμην*, from *ἄλλομαι*.—*ἔποντο* for *εἰποντο*.—*οὓς ῥα*, "whom." Literally, "whom, namely," as in Latin, *quos scilicet*.—*τί' for ἔτιε*.—*ματὰ Πάτροκλόν γε θά-  
όντα*, "at least after Patroclus was dead." Observe the limiting force of *γε*.—*οἱ τότε*, "they then."—*ζυγόφω* for *ζυγού*, with the old case-suffix, called by grammarians *φι παραγωγικῆ*—*λύον* for *ἔλυνον*.—*ἵππους ἡμιόνους τε*. The horses drew the chariot in which Priam and the herald had come; the mules were harnessed to the mule-car, or wagon, in which were conveyed the presents intended by Priam as a ransom for the corpse of his son.—*ἐς δ' ἄγαγον κήρυκα, &c.*, "and into the tent they led the herald, the caller of the aged monarch." *καλήτωρ* is a mere epithet coupled with *κήρυξ*, and denoting one accustomed to call or summon. *τοῖο* is for *τοῦ*.

LINE 104-111. *καὶ δ' ἐπὶ δίφρου εἶσαν, &c.*, "and down on a seat they placed him." *καὶ* is for *κατ*, a shortened form of *κατά*, the *τ* being changed into *δ* before the following *δ*.—*εἶσαν*, 1st aor. of a defective verb. It is commonly, though not very correctly, assigned to *ἔζω*. All the defective parts were supplied rather from *ἰδρύω*.—*Ἥριον* for *ἦρον*, from *αἰρέω*.—*Ἑκτορέης κεφαλῆς*, "of Hector's head," i. e., of Hector. A mere periphrasis for *Ἑκτορος*.—*καὶ δ' ἔλιπον*, "they left down, however, in it."—*χιτῶνα*. The corpse was to be arrayed in the tunic, and one of the cloaks was to be placed beneath the body, while the other was to be thrown over it like a pall.—*πύκασας*, "having covered (with these)."—*δῶν* for *δῶ*.—*νόσφιν ἀειψύσας*, "having lifted it up and borne it apart." Literally, "having lifted it apart."—*χόλον οὐκ ἐρύσαιτο*, "might not restrain his anger," i. e., the anger he would naturally feel, on beholding the mangled corpse of his son, and on thinking of the indignities it had experienced from Achilles.—*Ἀχιλλῇ δ' ὀρινθείη φίλον ἦτορ*, "and might stir up the soul of Achilles." Literally, "his heart unto Achilles." *ὀρινθείη* is the passive for the middle.

115-121. *αὐτὸς τόνυ' Ἀχιλεὺς, &c.*, "Achilles himself, having raised, placed him on a bier, and his companions, together with (the warrior), lifted (the corpse) upon the well-polished wagon." In this wagon, as above mentioned, the presents had been brought.—*φίλον δ' ὀνόμηνεν ἑταῖρον*, "and he called by name upon his beloved friend."—*μή μοι σκυδμαινέμεν*, "be not angry with me." *σκυδμαινέμεν* for *σκυδμαίνειν*. The infinitive is here used for the imperative. (*Matthiæ, Gr. Gr.*, § 546.)—*αἶ κε πύθῃται, &c.*, "if thou perchance mayest hear, though being in Hades." The prose form would be *εἰ ἂν* *πύθῃ* *ἐν*, &c.—*σοὶ δ' αὖ ἐγὼ καὶ τῶνδ', &c.*, "and unto thee, on thy part, will I give a share even of these, as much as is fitting." Achilles promises to his departed friend a share of the gifts of Priam, intending to consecrate these to him on his tomb. *ἀποδύσσομαι* for *ἀποδύσσομαι*, the *σ* being doubled for the sake of the metre.

123-133. *ἐνθεν ἀνέστη*, "from which he had arisen."—*τοίχου τοῦ ἐτέρου*, "against the opposite wall." Literally, "of the opposite wall," the genitive *τοίχου* being in fact governed by *κλισμῶ*. Observe that *ἐτέρου* is here equivalent to *ἐναντίου*.—*τοὶ λέλυνται* for *σοὶ λέλυνται*.—*λεχέσσει* for



**167** λέχεσι.—ἄμα δ' ἡοὶ φαινομένην, &c., "and, at the first appearance of the dawn, thou shalt thyself behold him, bearing him away."

More literally, "together with the appearing dawn." φαινομένην for φαινόμενη.—ὄψεαι for ὄψει. Compare note on verse 108, p. 163.—καὶ γὰρ ἡ ἠόκομος Νιόβη, &c., "for even the fair-haired Niobe, too, was mindful of food, though twelve children perished unto her in her halls." The number of her offspring is, of course, differently given by different fabulists. (Consult Heyne, *ad loc.*)—ἀπ' ἀργυρέοιο βιοῖο, "from his silver bow." The preposition refers to something proceeding from the bow, namely, the death-bringing arrows.—οὐνεκ' ἄρα Λητοῖ, &c., "because she sought to equal herself with the fair-checked Latona." Literally, "because, namely;" ἄρα being explanatory here, and analogous to the Latin *scilicet*. Observe the force of the imperfect. ἰσάζετο, according to Passow, is the imperfect mid. for ἰσάζετο, from ἰσάζω.

134-139. φῆ δοιὼ τεκέειν, &c., "she said that (Latona) had borne but two, whereas she herself had become the mother of many." φῆ for ἔφη. Observe the change of construction, a dependant clause being changed into an independent one. The plain construction would have been, αὐτὴν δὲ πολλούς, *scil.* τεκέειν.—τῷ δ' ἄρα, καὶ δοιὼ περ ἔοντ', &c., "and yet those, though two in number, quite destroyed the whole of these." Observe the adverbial force of ἀπό.—κέατο for ἔκειντο.—ἐν φόνῳ, "in the place where they had been slain." Compare the explanation of Eustathius, ἐν τῷ τόπῳ, οὐ ἐφονεύθησαν. Others render it, "in their gore."—οὐδέ τις ἦεν κατθύψαι, "nor was there any one to bury them." ἦεν for ἦν, and κατθύψαι for καταθάψαι.—λαοὺς δὲ λίθους, &c., "for the son of Saturn had made the people stones." This is to be taken either literally, or else the meaning is, that Jove had made the people unpitiful and hard-hearted, who therefore refused to the offspring of Niobe the rites of interment. The former explanation is the simpler, and, of course, the more Homeric, one. The whole legend differs from that of a later day, and is involved in obscurity.—ἡ δ' ἄρα, "and yet she."—ἐπεὶ κύμῃ δακρυχέουσα, "after she had become weary with weeping."

**168** LINE 140-143. πον ἐν πέτρῃσιν, "somewhere among the rocks." πέτρῃσιν for πέτραις.—οὐρεσιν for ὄρεσιν.—ἐν Σιπύλῳ, "on Sipylus." A mountain of Lydia.—ὅθι φασὶ θεῶων, &c., "where they say are the couches of the goddess-nymphs," i. e., where they say dwell the goddess-nymphs.—αἶτ' ἀμφ' Ἀχελώϊον ἐρρόσαντο, "who dance around the river Achelous." Observe the use of the aorist here, with reference to what is customary or habitual. A difficulty exists respecting the term Ἀχελώϊον (*scil.* ὕδωρ) in this passage. The Grecian Achelous cannot, of course, be meant, but some stream of Lydia proceeding from Mount Sipylus. Unfortunately, however, there is very great doubt whether any Lydian Achelous ever existed. It is mentioned, to be sure, in Villosion's scholia, and also in Pausanias (8, 38, 7); but these authorities are of but little weight amid the silence of other writers. The best way is to consider the line an interpolation. According to one of the scholiasts, the four verses, from πον δέ πον, &c., to ἐνθα λίθος περ ἑοῦσα, &c., both inclusive, were rejected by the grammarian Aristophanes. (Consult Heyne, *ad loc.*)—θεῶν ἐκ κήδεσσι πέσσει, "she digests the woes sent upon her from the gods," i. e., learns to endure them.

145-159. ἔπειτά κεν αὐτε, &c., "after this thou mayest again weep for thy son." κλαίῃσθα for κλαίης.—πολυδάκρυτος δέ τοι ἔσται for πολυδάκρυτος γὰρ σοι ἔσται.—ἔδερν, from δέρω.—ἄμφεπον εὐ κατὰ κόσμον.

"attended to it well and in due order."—ἐρύσαστό τε πάντα, "and drew them all off." i. e., from the spits.—σῖτον, "bread."—τραπέζῃ, "over the table."—κρέα νείμεν, "portioned out the flesh."—οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα, &c., "they thereupon stretched forth their hands to the prepared viands lying before them."—ἐξ ἔρον ἔντο, "had taken away the desire." Literally, "had sent away." ἔντο is the 2d aor. mid. of ἵημι.—ἦτοι, "as may well be imagined."—θαύμαζ' Ἀχιλλῆα, ὅσος ἦν, &c., "admired Achilles, so great and such as he was," i. e., ὄντα τοσούτον, ὅσος, καὶ τοιούτον, ὅλος ἦν.—θεοῖσι γὰρ ἄντα ἔρκει, "for, as he sat facing him, he resembled the gods." ἄντα is equivalent here to ἄντα ἑαυτοῦ. Compare the explanation of Heyne, "in conspectu, ex adverso sibi."—ὄψιν ἄγαθῇν, "his fine mien." ὄψιν is equivalent here to εἶδος.—ἐπεὶ τάρπησαν, "when they were satisfied."

161-167. λέξον νῦν με τάχιστα, "let me now lie down very quickly." Compare the remark of Eustathius, τὸ δὲ λέξον ἀντὶ τοῦ κοίμησον.—ταρπόμεθα, "we may refresh ourselves." Literally, "delight ourselves." Aristarchus is said to have condemned this reading, as inconsistent with Priam's character as a mourner, and to have substituted παυσώμεθα. The objection is too refined. The physical exhaustion of the aged king, who had passed so many nights without sleep, and the simplicity of the Homeric style, furnish a sufficient answer to the objection of the critic.—οὐ γὰρ πω, i. e., οὐπω γὰρ.—μύσαν ὅσος, "have my eyes closed."—ἐξ οὐ, "since." The full form is, ἐκ τοῦ χρόνου, ἐξ οὐ.—αὐλῆς ἐν χόρτοις, "within the enclosure of my court," i. e., in my courtyard. The αὐλή here denotes an open space or court around a building, Homer always using the term with reference to a place open to the air above, ἐπὶ τῶν ὑπαίθρων τόπων. Hence the employment of the term κόπρον, "qua aulam recudes e stabulis eductæ perambulanti." (Heyne, ad loc.)—λαυκανίης καθέηκα, "have sent down my throat."

170-172. δέμνι' ὑπ' αἰθούσῃ θέμεναι, "to place couches under the portico." The couches of guests and strangers were accustomed to be placed in the portico connected with the main building. By δέμνιον is here properly meant the frame-work of the couch (what we would call the bedstead), with merely a species of mattress upon it, but as yet no couch-coverings, or vestes stragulae.—ῥήγεα καλὰ πορφύρεα, "beautiful purple coverlets." The ῥήγος appears to have resembled, in some respects, a modern blanket or rug. It was of a coarser texture than the τάπης, and formed, if we may so speak, the second substratum of the couch, the sleeper lying upon it. The τάπητες were finer than the ῥήγεα, and also softer, and were spread over these. They were probably of sufficient length to allow of being rolled or folded up at one end, and thus answered the purpose of a modern pillow, for we read of their being used as a support for the head. (Heyne, ad loc.—Terpstra, Antiq. Hom., p. 178.)—χλαίνας τ' ἐνθέμεναι, &c., "and to lay, on the top of these, woollen cloaks, with long nap, in which to wrap themselves." The χλαίναι were meant to supply the place of outer covering. The sleepers wrapped themselves in these.—οἶλας. The epithet οἶλος carries with it the associate ideas of a long nap and softness. (Consult Heyne, ad B., 16, 224.)—ἔσασθαι, from ἐννομι.

174-175. ἐγκονέουσαι, "making haste."—ἐπικερτομέων, "in sportive tone." Hesychius explains ἐπικερτομέων here by ἐπισκώπτων, but Eustathius somewhat better by μετρίως χλευάζων. Achilles assumes, on this occasion, a sportive tone and manner, in order to dispel any anxiety or alarm

## NOTES ON PAGES 168 AND 169.

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168 which his words might otherwise have occasioned in the breast of Priam. (Compare Heyne, *ad loc.*)

169 LINE 176-184. ἐκτὸς μὲν δὴ λέξο, &c., "lie now without, as seemed old man." λέξο for λέλεξο, perf. imperat. pass., the reduplication being dropped.—ἐπέλθουσιν for ἐπέλθῃ.—οἷτε μὲν ἐνὶ βραχίῳ, &c. " (of those) who, sitting by my side, always deliberate upon plans, as is proper." Supply τῶν (i. e., τούτων) before οἷτε.—ἢ θέμις ἐστίν. The full form would be, τῇ δὲ ἢ θέμις ἐστίν.—τῶν εἰ τίς, "if any one of these."—ἀνάβλησις λύσιος νεκροῖο, "a delay in the surrender of the corpse." More literally, "a putting off of the deliverance of the corpse."—ποσσημαρ μέμονας, &c., "for how many days dost thou purpose to celebrate the obsequies of the noble Hector?" ποσσημαρ is equivalent to πόσας ἡμέρας.—μέμονας, 2d sing. perf. mid. from a form μένω not extant in the present, but which is related to μέμαα, just as γέγονα is to γέμαα. (Buttmann, *largo Gr. Gr.*, p. 292, Robinson's trans.)—κτερεῖζέμεν for κτερεῖζειν.—αὐτὸς ἡ μένω, &c., "both I myself may remain quiet, and may restrain the forces."

186-193. εἰ μὲν δὴ μ' ἐθέλεις, &c., "since, then, thou wishest me to perform funeral rites for the noble Hector." τάφον is here equivalent as the scholiast well remarks, to ἡδύϊον.—ὥδέ κέ μοι βέζων, &c., "by acting as follows thou wouldst do," &c., i. e., by sanctioning the following arrangement, as to the number of days we shall require.—ὥς κατὰ ἔσθιν ἐέλμεθα, "how we are zhum up within the city" More literally, "pressed together" or "pent up."—ἐέλμεθα, 1st plur. perf. pass. of εἰλω or εἰλλω more commonly εἰλέω or εἰλέω.—τηλόθι δ' ἔλῃ ἄξέμεν, &c., "and that the wood (for the funeral pile) is afar, in order to bring it from the mountain." More freely, "is far to fetch from the mountain." With ἄξέμεν (for ἄξεν, we may supply ὥστε.—κε γούοιμεν, "we will mourn him (if naught prevent)." Observe the peculiar use of the optative with κε as a softening down of the future, and indicating possibility under existing circumstances.—δαίνυτο. Syncopated form of the optative, for δαινύετο.—πολεμίζομεν. Iorico-poetic form for πολεμίσσομεν. Observe the change from the optative with κε to the simple future. This tense indicates that the thing to which it refers will take place as a matter of course, and strikingly indicates the yet unsubdued spirit of the aged king.

197-200. ἐπὶ καρπῷ, "near the wrist." The reference is to a full clasping of the hand. Eustathius calls the attention of the reader to the circumstance of the ancients' touching, when they gave a pledge of friendship, not the palm of the hand, but the wrist: ὅρα δὲ καὶ ὥς οὐ θέναροι οἱ δεξιούμενοι, ἀλλὰ καρποῦ, ἥπτοντο.—πυκινὰ φρεσὶ μῆδε' ἔχοντες, "having many cares in mind."—One of the scholiasts asks how Achilles could deliver up the corpse of Hector without the consent of Agamemnon, and how he could promise a general cessation of arms on the Grecian side for the space of so many days. The answer is an easy one. He could not promise a cessation of hostilities in his own right, but he trusted to his influence among the other leaders in bringing this about, and he well knew how great that influence was. Besides, if they refused to ratify his agreement with Priam, he could again retire from the war. As to the delivery of the corpse of Hector, this lay entirely within the power of Achilles, since, by the rules of early Grecian warfare, the victor was allowed either to slay and despoil his foe, or preserve his life and sell him as a captive, or receive a ransom for his corpse.

ANACREON.\*

ODE I.

Lines 1-4. θέλω λέγειν Ἀτρείδας, "*I wish to tell of the sons of Atreus,*" i. e., to tell on my lyre of Agamemnon and Menelaus, and the events of the Trojan war—Κύδμον, "*of Cadmus,*" i. e., of Cadmus, founder of Thebes, and the wars that prevailed among his descendants. The early Theban history was equally rich in mythological incidents with the narrative of Trojan times.—ἡ βύρβιτος δὲ χορδαῖς, &c., "*but my lyre sounds love alone with its chords.*" We have given ἡ βύρβιτος the Ionic form, in place of the common reading ἡ βύρβιτος, which savours of the Doric. Mehlhorn has ὁ βύρβιτος.

5-11. ἤμετιφα νεῦρα πρῶην, "*I changed of late the strings,*" i. e., I had recourse to strings that sent forth a louder and stronger sound, and one better adapted to epic themes.—ἤρδον, "*began to sing of.*"—ἔρωτας ἀντεφώνει, "*responded only love.*" Literally, "*spoke of loves in reply.*"—χαίρειτε λοιπὸν ἡμῖν, &c., "*farewell, henceforth, ye heroes, for us,*" i. e., as far as I and my lyre are concerned. With these words the poet renounces epic themes.

ODE II.

1-2. τὸ ρόδον τὸ τῶν Ἑρώτων, &c., "*let us mingle with wine the rose, the rose of the Loves.*" Literally, "*the rose which is that of the Loves,*" τὸ ρόδον τὸ ἐν τῶν Ἑρώτων.—ἐραμίξωμεν. We have given this reading, for the sake of the metre, in place of the common lection μίξωμεν.—Διονύσω. The name Διόνυσος in Greek, like *Bacchus* in Latin, is often used by the poets for wine.

4-11. κροτύφοισιν ἁρμόσαντες. "*having fitted to our temples.*" The allusion is to chaplets of roses. The ancients imagined, that, partly by the flowers of which it was composed, and partly by the constriction of the chaplet itself, ebriety might be prevented.—ἄβρᾱ γελῶντας, "*laughing gayly.*"—ρόδον εἶαρος μέλημα, "*oh rose, favourite of spring.*" More literally, "*object of care,*" i. e., fostered and called into full life and beauty by the sunny skies and genial breezes of spring.—καὶ θεοῖσι. The deities particularly meant are Bacchus, Venus, Cupid, and the Muses.—Κυνθήρης. The form Κυνθήρη for Κυνθέρεια is unusual, and occurs only in some of the odes of Anacreon, and in the 30th Idyl ascribed to Theocritus.—ρόδα στέφεται καλοῖς λούλοις, "*is crowned with roses on his beauteous curling locks.*" Many of the commentators, with singular want of good taste, condemn the dative here, and substitute the accusative, καλὸν λούλον. But the dative alone is correct, the reference being to the chaplet as reposing on the locks.—Χαρίτεσσι for Χάρισι, governed by σύν in composition. The Graces are here very properly chosen as companions for the god of love, since every quality that can adorn a female is ascribed by the poets to these divinities.

13-16. παρὰ σοῖς, Διόνυνσε, σηκοῖς, "*near thy shrine, oh Bacchus.*" The σηκός was the same with the Latin *cella*, forming the innermost part of the temple, and containing the statue of the divinity.—βαθυκόλπου,

\* For the scanning, &c., consult "*Metrical Key*" at the end of the notes.

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**170** "*deep-bosomed.*" The term βαθύκολπος refers to the peculiar appearance presented by the Ionic female dress, the girdle being worn low, the waist being consequently long, and the bosom of the garment gathered into large and full folds. This species of dress was generally reserved for festal celebrations, and hence the poet alludes to it on the present occasion in connexion with the dance in the temple. Compare the remarks of Böckh on the term βαθύζωνος (*ad Pind., Ol., 3, 36*), and Passow, *s. v.* βαθύκολπος.—πεπνυσμένος, "*profusely decked*" Consult, as regards the force of πνύω, the remarks of Valckenauer and Schweighäuser, *ad Herod., 7, 197*.

### ODE III.

**171** LINES 1-5. κέλεια. The ode is addressed to a dove or carrier-pigeon, this species of bird being employed in ancient, as in modern times, for the rapid transmission of intelligence. When an individual went upon a journey of any length, he took carrier-pigeons with him, one or more, and when he wished to send back any intelligence with more than ordinary expedition, he let a pigeon or dove fly off, with a letter tied to its neck; for the bird, it was well known, would make no delay, being anxious to return to its home and young ones. It will be observed that the poet here, as if he were unknown to her, questions his own dove concerning itself.—πόθεν, πόθεν ποτῶσαι; "*whence, whence art thou winging thy way?*" ποτῶσαι is from ποτάομαι. The common text has πέτασαι, where the penult must be lengthened by the arsis, unless we double the σ with Jacobs, and read πέτασσαι. Brunck and others prefer πετᾶσαι from πετᾶομαι, but this verb is to be regarded rather as a late prose form, whereas ποτάομαι is employed by both the epic and Attic poets.—πόθεν μύρον τοσούτων, &c., "*whence, moving swiftly upon the air, dost thou both breathe and distil fragrance from such an abundance of odours?*" Literally, "*dost thou breathe and drop from so many odours?*" Observe the genitive of part in μύρων τοσούτων. The ancients, observes Madame Dacier, perfumed their doves, as the moderns do their lapdogs.

6-14. τίς εἰς; τί σοι μέλει δέ; "*who art thou, and what is thy errand?*" Literally, "*and what is a care to thee?*" As regards the various conjectural emendations of this line, consult Mehlhorn, *ad loc.*—'Ανακρέων μ' ἔπεφε. The reply of the dove here begins, and occupies the rest of the ode.—τίς ἔστι τῶν πάντων, &c., "*who now rules, and is monarch; over all,*" i. e., who now rules like a monarch over the affections of all. The term τίς-εσσις is used here in its earlier sense, as equivalent to βασιλεύς.—λαλοῖς μικρὸν ἕμνον, "*having received a small hymn (in return).*" The poet's effusions are of so much intrinsic excellence, that even Venus herself purchases a little hymn with one of her favourite doves!—διακονῶ τοσαῦτα, "*perform such important services as these.*" There is something very pleasing here in the use of τοσαῦτα. The dove prides herself on the important errands which she has to execute as the messenger of the ardent Anacreon.

16-29. ἐπιστολὰς κομίζω. Alluding to the letter tied about her neck, many of which she carries from time to time. Compare note on verse 1.—ἐλευθέρην ποιήσειν. Just as masters freed slaves, for faithful and important services—κῆν ἀφῆ με, "*even though he may dismiss me.*" κῆν is for καὶ ἄν.—ὄρη τε καὶ κατ' ἀγρούς, "*over both mountains and fields*" Equivalent to κατ' ὄρη τε καὶ κατ' ἀγρούς.—φαγοῦσαν θύριόν τι, "*eating some wild food,*" i. e., berries, &c.—ταῦν, "*at present,*" i. e., κατὰ τὰ νῦν ὄντα—

## NOTES ON PAGES 171 AND 172.

εφαρκάσασα χειρῶν, "having plucked it from the hands," equivalent to ὑπύσασα αὐτὸν ἀπὸ τῶν χειρῶν.—ὃν προπίνει, "which he pledges." Literally, "of which he quaffs before me." The ancient mode of drinking healths, or pledging, was by first drinking a part of the contents of the cup, and then passing the same cup, with what remained in it, to another to quaff from. Anacreon and his dove are here pleasantly represented in the light of boon companions.

30-34. πιοῦσα δ' ἂν χορεύω, "and having quaffed it, I may perhaps dance," i. e., I sometimes dance. Pauw first conjectured ἂν χορεύω, which has been generally received since his time. Most editors, however, who adopt this reading, together with Pauw himself, regard χορεύω as the indicative, and translate ἂν χορεύω, "I am accustomed to dance." The particle ἂν, however, is most commonly joined with the imperfect indicative, sometimes with the aorist, to express a habit or custom; but the use of ἂν with the present indicative is extremely uncertain. (Hermann, *Opusc.*, vol. iv., p. 38.—*Matthiæ*, *Gr. Gr.*, § 599, c.) It is better, therefore, to regard χορεύω, συσκιᾶζω, and καθεύδω, as so many subjunctives.—συσκιᾶζω. We have here given the conjectural emendation of Salmasius, in place of the earlier reading συγκαλύψω.—κοιμωμένη δ' ἐπ' αὐτῷ, &c., "and then betaking myself to repose, may sleep on the lyre itself." Observe the force of the middle in κοιμωμένη.

LINE 35-37. ἔχεις ὅπαντ', "thou hast all (that I can tell thee)." 172  
—λαλιωτέραν μ' ἐθῆκας, &c., "thou hast made me, oh man, more talkative even than the crow." The crow is called by Homer (*Od.*, 5, 66) τανύγλωσσος, "long-tongued," and by Ovid (*Am.*, 3, 5, 22) "garrula."—λαλιωτέραν from λάλος.

### ODE IV.

1-5. χελιδὼν. We have given here the older form of the vocative, called Æolic, according to the grammarians, and following the Æolic accentuation in the nominative χελίδων. (Compare Mehlhorn, *ad Anacr.*, *Od.*, 12, 2.—Hermann, *ad Soph.*, *Antig.*, 39.—*Matthiæ*, *Gr. Gr.*, § 74, c.)—ἐτησίη μοι οὔσα, "coming every year."—εἰς ἄφαντος, "disappearing, thou goest." εἰς from εἴμι, "to go."—ἡ Νεῖλον, ἡ 'πι Μέμφιν, for ἡ ἐπὶ Νεῖλον, ἡ ἐπὶ Μέμφιν. The reference is to the more sunny land of Egypt.

6-19. Ἔρω δέ, "love, on the contrary."—πόθος δ' ὁ μὲν πτεροῦται, &c., "and one passion is just fledging, and another is as yet an egg, while a third is already half hatched." πόθος is here equivalent to ἔρω. —βοὴ δὲ γίγνεται αἰεὶ, &c., "and there is continually a chirping of the gaping young ones." κεχηνότων refers to the opening the mouth for food.—Ἐρωτιδεῖς, "lovelings." Ἐρωτιδεὺς now takes the place of πόθος. As regards the form Ἐρωτιδεὺς itself, compare the remark of Valckenaer (*ad Theocr.*, *Adon.*, v. 121), "In pulvis animantium designandis δεὺς erat forma velut patronymica."—κύνουσιν, "bring forth."—τί μῆχος οὖν γένηται; "what remedy, then, shall there be?" i. e., what escape from this evil. μῆχος is an Homeric term, and answers here to the Latin *remedium*. (Consult Blomfield, *ad Æsch.*, *Agam.*, 2, and Bähr, *ad Herod.*, 2, 181.)—οὐ γὰρ σθένω τοσούτους, &c., "for I have no strength of my own to drive away so many loves." ἐκσοῦσθαι is the reading of Brunck. It was previously mentioned by Pauw, who preferred, however, εὐ φορῆσαι. Fischer retains the common lection ἐκβοῦσθαι, which he explains by "*clamando exigere ex orde*" Mehlhorn, in commenting on this interpretation, very correctly calls it *tetra-*

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### ODE V.

**172** 1-6. ἔαρος φανέντος, "the spring having appeared," i. e., now that the spring has come.—ρόδα βρύουσιν, "scatter roses all around." The verb βρύω always carries with it the idea of profusion and abundance, and properly applies to plants and flowers of all kinds poured forth richly from a fertile soil. Its literal meaning is "to abound," "to be profusely decked with," in which sense it commonly takes the genitive, and sometimes (as in *Anacr.*; 58, 2) the dative. Its use, on the present occasion, with the accusative, is a poetic construction. (Consult *Fischer, Ind. ad Boeth.*, *Dial.* s. v).—ὑπαλύνεται γαλήνη, "is softening down into a calm." Observe the idea of continuance indicated by the dative.—ὁδεύει, "proceeds on its journey (to other climes)," i. e., is leaving us and departing for the north. This passage has been very generally misunderstood, and most commentators refer ὁδεύει, not to the departure, but to the return, of the crane. The true state of the case, however, is as follows: the cranes, originally northern birds, spend the winter in southern lands, appearing there about the end of autumn, but they prefer the summer of the north, since a moderate degree of temperature appears to agree with them best. The period of their departure for the north is the commencement of spring. (Compare the remarks of *Madame Dacier, ad loc.*, and *Dictionnaire des Sciences Naturelles*, vol. xix., p. 518, seqq.)

7-10. ὑφελὺς δ' ἔλαμψε Τιτάν, "then, too, the sun's wont to shine brightly." Observe the force of the aorist, in denoting what is customary, or wont to happen.—δονοῦνται, "are dissipated." The dark clouds of winter, obscuring the beams of the sun, are now dispelled by the radiance of spring, before which they flee, as if unable to endure its brightness and beauty.—τὸ βροτῶν δ' ἔλαμψεν ἔργα, "the labours of men also are conspicuous to the view," i. e., the incipient labours of agriculture. Observe again the peculiar force of the aorist in referring to what is wont to happen. The term ἔργα is here applied peculiarly to agricultural labours, just as *labores* is often used in Latin. Compare the remark of *Schweighaeuser, Lex. Herod.*, s. v. "τὰ ἔργα sunt opera rustica, agri culti opera." Consult also *Grævius, ad Hes. Op. et D.* v. 409.—καρποῖσι γαῖα προκύπτει, "the earth is protuberant with fruits." This line is manifestly spurious, and appears to have arisen from some various reading of the succeeding verse. *Madame Dacier*, in commenting on the line that follows after, observes with great naïveté, "Absent ce vers il y en a un que je n'ai pas expliqué, parce qu'il n'est point Grec, et qu'il est même ridicule, comme mon père l'a remarqué." To this, "le citoyen Gail" rather ungallantly replies: "Ce vers, quoi qu'en disent les deux Dacier, n'est nullement ridicule: προκύπτει signifie prominere, porter la tête en avant." Gail appears to confound, here, the father of the learned lady with her husband. *Faber*, *Brunck*, *Mœbius*, *Degen*, &c., all regard the line as either spurious or else needing emendation.

**173.** LINE 11-14. καρπὸς ἐλαίας προκύπτει, "the fruit of the olive swells forth."—Βρομίου στέφεται τὸ νῦμα, "the liquor of Bacchus is crowned," i. e., then for the first time, since the departure of summer, is the wine-cup encircled with garlands, for then first appear the early flowers. The ancients were accustomed to crown their goblets with wreaths of flowers, on festal occasions. In the season of spring, moreover, the wine of the previous autumn had become mellow, the period of winter having intervened. Compare *Virgil's* "mollissima vina" (*Georg.* 1, 341), and consult *Hesye, ad l.c.*—κατὰ φύλλον, κατὰ κλῶνα, "along the leaf, along the bough, the fruit flourishes, having pulled them down." We have here a most con-

troverted passage, on which almost every editor has exercised his ingenuity in the shape of an emendation. We have given the Greek of the ordinary text, and have assigned it what appears to be the plainest and most natural interpretation. The scotist *ἠνθίω* refers to what is customary, or wont to happen, and hence has in our idiom a meaning like that of the present.

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ODE VI.

3-5. ἀλλ' ἐτρώθη τὸν δάκτυλον, "but was stung in his finger." Literally, "was wounded." ἐτρώθη from τιτρώσκω.—παταχθεὶς τὰς χεῖρας, ὠλόλυξεν, "having struck his hands together (with the pain), he screamed aloud." παταχθεὶς is the passive for the middle. We have followed here the reading of Mehlhorn. The common text has a full stop after ἐτρώθη in the third line, and gives the fourth and fifth as follows:

τὸν δάκτυλον δὲ δαχθεὶς  
τὰς χεῖρας, ὠλόλυξε,

"and having been bitten as to the finger of his hand, he screamed aloud." Bruck, justly regarding τὰς χεῖρας as an awkward pleonasm after δάκτυλον, corrects the text, as we have given it, except that he reads πατάζας where we have preferred παταχθεὶς. This latter form seems a simpler and more natural change from the δὲ δαχθεὶς of the common text.

6-16. ὁραμῖν δὲ καὶ πετασθεὶς, "then, running and flying." Baxter makes a singular comparison here: "*hoc est, anseris ritu, quo velocius properaret, currendo volavit, et volando cucurrit.*"—πετασθεὶς, passive for the middle.—δῶλα, "I am undone."—κάποθνήσκω for καὶ ὑποθνήσκω.—φ' δ' εἶπεν. The common text gives the Doric δ for ἡ—εἰ τὸ κέντρον πονεῖ, &c., "if the sting of the bee pains (so much)." πονεῖ is here used, in an unusual signification, for the transitive λυπεῖ.—πονέουσιν, "do they suffer." Literally, "labour," i. e., with anguish. In close construction, supply τοσούτοι before πονοῦσιν.

ODE VII.

1-4. μακαρίζομέν σε, τέττιξ, "we deem thee happy, oh cicada." According to Dodwell (*Class. Tour*, vol. ii., p. 45) the tettix, or cicada, is formed like a large fly, with long transparent wings, a dark brown back, and a yellow belly. It is originally a caterpillar, then a chrysalis, and is converted into a fly late in the spring. Its song, which it makes with its wings, is much louder and shriller than that of the grasshopper, as Dodwell terms it. The ancient writers, especially the poets, praise the sweetness of its song, and Plutarch says that they were sacred to the muses. According to Ælian (*H. A.*, 1, 20.—11, 26), only the male tettix sings, and that in the hottest weather. Dodwell says, that nothing is so piercing as their note, nothing, at the same time, so tiresome and inharmonious. And yet, notwithstanding this, the song of the cicada may easily have charmed the Greeks, from the association of ideas, since it never occurs but in the most lovely summer-weather. The tettix is extremely common in the south of Italy. It is found also in the United States, being called, in some parts, "the harvest-fly," and in others, very erroneously, "the locust."—ὅτι δεινότερον ἐπ' ἄκρων, &c., "because, having sipped a little dew, thou singest (enthroned) on lofty trees, like a king." The tettix has a sucker instead of a mouth, by which it lives entirely on liquids, as dew and the juices of plants.

7-11. χῶπόσα for καὶ ὀπόσα. Some editors, and among them Jacobs, give the less correct form χ' ὀπόσα. (Consult Buttmann, *larger Gr. Gr.*,



## NOTES ON PAGES 173 AND 174.

**173** p. 6. n. 7, *Robinson's transl.*, and *Ellendt, Lex. Soph.*, v. p. 898.)—ὥραι, "the seasons." Brunck prefers ἔλαι, "woods," on very slight authority, and is followed by Degen and Moebius. The more correct accentuation is undoubtedly ὥραι. With regard to the superiority of ὥραι, as a reading here, consult *Mehlhorn, Prolegom.*, § 4.—ὡδὲ μηδενός τι βλάπτων, "so no act (of thine) injuring anything." ὑπὸ μηδενός, as Jacobs well explains it, is equivalent here to μηδενὶ ἔργῳ, the preposition ἀπό with its genitive being often employed instead of the dative of the instrument. (Consult *Matthiae, Gr. Gr.*, § 573.—*Bernhardy, Wiss. Synt.*, p. 224.) The common way of explaining this clause is, "injuring nothing belonging to any one." Literally, "injuring something from no one."—θέρεος γλυκὺς προφήτης, "sweet harbinger of summer." Madame Dacier thinks that Anacreon has here put the summer for the spring. Not so. The tettix begins to sing late in the spring, and may therefore well be regarded as the precursor of summer.

**174** LINE 15. τὸ δὲ γῆρας οὐ σε τείρει, "old age, too, wastes thee not away." Anacreon here has reference to the fable of Tithonus, the favourite of Aurora, who having wished for immortality, without having asked, at the same time, for perpetual youth, became so decrepit that Aurora, out of compassion, changed him into a tettix, because this insect, as the ancients believed, laid aside its skin every summer, and renewed its youth. Lucretius (4, 56) alludes to this circumstance in a beautiful simile. The truth is, that the tettix, or cicada, like all the other species of the gryllus, though existing but for a single season, since it dies at the close of the summer, casts its skin in the same manner as the caterpillar, and deposits in the fields a membrane so accurately true to its entire shape, that it is often mistaken, at first sight, for the tettix itself. (Consult *Goed, ad Lucret.*, l. c.)

16-18. σοφὲ, "skilful insect," i. e., insect skilled in song. The epithet σοφός is often applied to the votaries of the Muse.—γηγενῆς, "offspring of earth." Observe, in this and ἀπαθῆς, the intermingling of nominative forms with vocatives. There is nothing very unusual in this, since the nominative often supplies the place of the vocative. With regard to the term γηγενῆς, itself, it may be remarked, that the Athenians, in order to show their indigenous origin (for they boasted that they were αὐτόχθονες, that is, sprung from the soil of Attica), used to wear golden cicadae, in the shape of clasps, for keeping up the hair of the head behind, on its being gathered into a knot. (*Thucyd.*, 1, 6.)—ἀπαθῆς, "exempt from every malady." Literally, "impassible," or "free from suffering." The reason of this is assigned by the poet immediately after in the word ἀναιμόσαρξ, "of bloodless flesh." The absence of red blood, according to the bard, occasions the absence of every malady. Insects are not furnished with red blood, but their vessels contain a transparent lymph. This last, in the eyes of the poet, resembles the ichor (ἰχώρ) of the gods, and therefore assimilates the tettix, in its freedom from suffering, to these celestial personages.

### ODE VIII.

2-4. χορευτήν. We have retained this form with *Mehlhorn*, in place of the Doric χορευτάν, unnecessarily preferred by Brunck, Baxter, and some more recent editors.—τρίχας γέρον μὲν ἔστιν, &c., "he is old indeed as to his locks, but in spirit he is young." τρίχας and φρένας are accusatives of nearer definition, where some supply κατὰ.

BION.

I.

LINE 1-2 Αιάζω τὸν Ἀδωνιν, &c., "I mourn Adonis, the Page 174  
Loves join in the lament." Adonis, the favourite of Venus, was slain by a wild boar in hunting. His death was commemorated in an annual festival called Ἀδωνια. The cry of mourning employed on this occasion, namely, αἶ αἶ τὸν Ἀδωνιν, here assumes a poetic garb, αιάζω τὸν Ἀδωνιν.—ὤρεσι, Doric for ὄρεσι. Bion wrote in what is called the new Doric, which approximates closely to the softness of the Ionic.—μηρὸν ὀδόντι λευκῷ λευκὸν, &c., "wounded in his white thigh by a tusk, a white tusk." μηρὸν is here the accusative of nearer definition. One of the editors of Bion, in order to avoid what he considers an unbecoming play upon words, suggests λυγρῷ for λευκῷ. If any change, however, be needed, it is that of ὀδόντι, at the end of the second line, into Ἀδωνις, so as to have the proper name twice in the same verse. This is the conjectural emendation of Ruardi, which is commended, though not adopted, by Valckenaer.

3-9. καὶ Κύπριν ἀνιᾶ, &c., "and, feebly breathing, fills Venus with anguish," i. e., by his feeble breathings, as life is passing away.—εἰδεται, "trickles." Poetic form for λείβεται.—χιονέας κατὰ σαρκός, "down along his snowy flesh."—ναρκῇ, "grows heavy." 3d sing. pres. indic. act. of ναρκάω. In Doric ναρκάει is contracted into ναρκῇ, instead of ναρκᾶ. This Doric contraction remains in several verbs, even in Attic, as ζῇ, διψῇ, &c.—καὶ τὸ ρόδον φεύγει, &c., "and the rosy hue of his lip flees away." τῷ, Doric for τοῦ.—ἀμφὶ δὲ τήνῳ, &c., "while around that lip dies also the kiss, which Venus will never relinquish." τήνῳ, Doric for ἐκείνῳ, and θνύσκει τὸ φίλημα for θνήσκει τὸ φίλημα. The broad α was the favourite letter of the Dorians.—τὸ μήποτε for δ μήποτε.—καὶ οὐ ζώντος, "even when dead." ζώντος for ζώντος.—ὁ μιν θνύσκοντ' ἐφίλασεν, "who kissed him as he died." ὁ is here for δς, and not, as some maintain, for δτι. The forms θνύσκοντ' ἐφίλασεν are Doric for θνήσκοντ' ἐφίλησεν.

10-16. αἶ αἶ τὰν Κυθήρειαν, "alas! alas! for the goddess of Cythæra." The accusative of exclamation is in fact dependant on some verb understood, the emotion with which the words are uttered naturally giving rise to elliptical modes of speech. In the present instance we may supply αιάζω.—ὥς ἰδεν, ὥς ἐνόησεν, &c., "when she saw, when she considered, the incurable wound of Adonis."—μαραινομένῳ περὶ μηρῷ, "around his wasting thigh."—πάχεας ἀμπετύσασα κινύρετο, "having stretched out her arms, she exclaimed in a mournful tone." πάχεας is Doric for πήχεας, and ἀμπετύσασα poetic for ἀναπετάσασα. In κινύρετο the augment is dropped.—μείνον, "stay but for one moment." Observe the force of the aorist, as indicating momentaneous action—κιχείω, poetic for κιχέω, pres. subj.—ὥς σε περιπτύξω, &c., "that I may but for one moment fold thee in my embrace, and blend my lips with thine." The aorist again has its peculiar force. περιπτύξω, 1st aor. subj. act. of ποιεῖπτύσσω.—μακρόν, "afar."—έρχεται for έρχει, in the common dialect έρχη. Consult note on line 108, page 163.

LINE 17-19. βασιλῆα. Referring to Pluto. The accusative, 175  
here, depends on εἰς that precedes. This preposition is frequently

175 found with persons in the place of πρὸς.—*ἃ δὲ τέλεινα, &c.*, “but I, the wretched one, live, and am a goddess,” i. e., live, and shall ever live. *ἃ* is Doric for *ῥ*. The full clause is *ἐγὼ δὲ ἃ τέλεινα—ζῶω*, poetic for *ζῶ*.—*ἐμὶ*, Æolic and Doric for *εἰμὶ*.—*Περσεφόνα*, Doric for *Περσεφόνη*.—*τὸν ἐμὸν πόσιν*, “this my spouse.” Observe the demonstrative force of *τὸν*, equivalent here to *τοῦτον τὸν*.—*ἔσοι γὰρ αὐτῷ, &c.*, “for thou, thou art far more powerful than I; and everything fair descends unto thee.” Doric for *εἰς γὰρ αὐτῇ*. There is something beautifully emphatic in the use of *αὐτῷ* here (literally, “thou thyself”), and which we have translated by the double pronoun. It portrays briefly but forcibly the anguish of Venus at her own comparatively powerless state, and at the superiority enjoyed, in this respect, by the queen of Hades.—*πολλὸν*, poetic for *πολὺ*.—*ἐς σέ* for *πρὸς σέ*. Consult note on *βασιλῆα*, at the beginning of this paragraph.

21-23. *τρίποδάτε*, Doric for *τρίποδητε*.—*πόθος δέ μοι, &c.*, “and my love has fled, on a sudden, like a dream.” Observe the quickness of action indicated by the aorist. By *πόθος* is here meant, in fact, not love itself, but the object of one's love. This explanation will save the necessity of Valckenaer's proposed correction of the text, namely, *πόσις* for *πόθος*.—*κεστός δ' ὤλε*, “the cestus has perished,” i. e., has lost all its potency. The cestus was the mysterious cincture of Venus, and all-powerful in kindling the softer emotions. (Compare *Hom., Il., 14, 214, seqq.*) Her grief for the loss of Adonis will deaden, for the future, all desire, on the part of the goddess, of arraying herself in the habiliments of loveliness—*τί γὰρ, τολμηρὲ, κυνάγεις; &c.*, “for why, oh rash one, didst thou engage in the hunt?” The abruptness with which the sentence begins is strikingly indicative of emotion on the part of the goddess. We have retained the common reading *κυνάγεις*, being the Doric for *κυνήγεις*, and this last the 2d sing. imperf. indic. for *ἐκυνήγεις*. Valckenaer proposes the following lection for this and the succeeding line: *τί γὰρ, τολμηρὲ κυναγέ, Καλὸς ἐὼν τοσσοῦτο μέμνηας θηροῖ παλαίειν*; Brunck reads *ἐμεινας*, in the sense of *sustinuit*, but makes mention also of *ἐμήναο* (from *Theocr., 24, 31*) as a lection that might be introduced here, and this last is given by Jacobs, whose example we have followed.—*καλὸς ἐὼν τοσσοῦτον ἐμήναο, &c.* “(why), being so beautiful, didst thou madly desire to contend with savage beasts?” Supply *τί*, from the previous line, before *καλὸς ἐὼν*. We must join here, in construction, *τοσσοῦτον* with *καλὸς*, not with *ἐμήναο*. So in Sophocles, *Trach., 1107*, *μὴ τοσσοῦτον ὥς δάκνη θυμῷ δύσσοργος*, i. e., *τοσσοῦτον δύσσοργος*. The form *τοσσοῦτον* in our text is equivalent to *ἐς τοσσοῦτο*.—*ἐμήναο*, poetic for *ἐμήνω*, 2d sing. 1st aor. indic. mid. of *μαίνομαι*.

26-28. *ἃ Παφία*, “the goddess of Paphos,” i. e., Venus. *ἃ* is Doric for *ῥ*.—*τὰ δὲ πάντα, &c.*, “and all these become flowers upon the earth,” i. e., the tears of Venus and the blood of Adonis are converted into flowers. The expression *τὰ δὲ πάντα* is equivalent to *τὰ δὲ δάκρυα καὶ τὸ αἷμα*.—*ποτὶ*, Doric for *πρὸς*.—*τὴν ἀνεμώναν*, Doric for *τὴν ἀνεμώνην*. The anemone, or wind-rose, has its name from the Greek word *ἄνεμος* (“wind”), either because, according to Pliny (21, 23), it never opens except when the wind blows; or because, as Hesychius states, its leaves are most easily scattered by the wind (*ταχέως ὑπὸ ἀνέμων φθειρόμενον*). With this last agrees the account of Ovid (*Met., 10, 738, seq.*).

“*Namque male hærentem, et nimia levitate caducum  
Excutiunt idem, qui præstant nomina venti.*”

The general opinion of the learned inclines to regard the anemones of the

classic writers as the *anemone coronaria* of the botanists. Some, however, are in favour of the *Adonis aestivalis*, and among the number is Sprengel. (*Hist. Rei Herb.*, 1, 34.) The question is a difficult one to decide. According to Dioscorides, there were two kinds of anemone, the wild and the cultivated. (2, 207.) The cultivated kind was very variable in the colour of its flowers, these being either blue, violet, purple, or white; whereas the wild kind had merely a flower of purple hue. This may serve to explain the discrepancy in the poetic legends respecting Adonis, some writers, like Bion, making the anemone to have sprung from the tears of Venus; and others, like Ovid, from the blood of her favourite. The reference may be, in the one case, to the white flower of the wind-rose, in the other to that of purple hue. (Consult Sibthorp, *Flora Græca*, 1, 375. —*Fés*, ad *Plin.*, l. c.)

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30-34. μητέρ' ἐνὶ ὄρυμοισι, &c., "no longer, oh goddess of Cyprus, mourn for thy loved one in the woods; there is (here) a goodly couch (prepared for him); there is (here) a bed of leaves ready for Adonis." At the celebration of the Adonia, an image of the favourite of Venus was represented as reclining, in death, on a bed of state. (*Theocrit.*, 15, 125, seqq.) It is to this custom that the line contains an allusion. Luzac, without any necessity, conjectures ἐστ' ἀπαλὰ στιβάς.—ἀγαθὰ, Doric for ἀγαθῇ.—καλὸς νέκυς οἷα καθεύδων, "though dead, he is beautiful as one that sleeps."—κείται, "lies." Literally, "reclines." Passive for middle.—χειράμενοι χαίρας ἐπ' Ἀδόνιδι, "having shorn their locks on account of Adonis." Cutting off the hair of the head was one of the usual acts of mourning among the Greeks. The hair thus cut off was sometimes laid upon the corpse (*Il.*, 23, 135), and from this may have arisen the meaning of ἐπὶ in such cases as the present, where the idea of placing the shorn locks upon the dead body appears to lie at the basis of the expression. Thus Higgin, in his beautiful trochaics, renders the line as follows: "*Luteos ponant capillos, triste donum mortuo.*"

35-37. χὼ μὲν διστῶς, &c., "and one trampled upon his arrows, and another upon his bow, while a third broke his well-winged quiver," i. e., and one, trampling under foot, broke his arrows, &c. Literally, "and one went upon his arrows," where observe the continued action indicated by the imperfect. χὼ μὲν διστῶς is for καὶ ὁ μὲν διστῶς, the Dorians using ὡς for οὗς in the termination of the accusative plural.—ὅς δὲ for ὁ δὲ. The article appears here under one of its earlier forms, which was afterward appropriated exclusively to the relative. Poetic usage, however, as in the present instance, often recalled the form ὅς for ὁ, and Plato in prose very frequently employs the phrase ἦ ὅς, "said he," for ὁ ὅς ἔφη.—εὐπτερον. An epithet applied to the quiver as the receptacle of the feathered arrows.—ἄγε, Doric for ἤγε, imperf. of ἄγω, or, more correctly speaking, ἄγνυμι, "to break." As regards the whole passage, compare the language of Ovid (*Am.*, 3, 9, 7) in lamenting the death of Tibullus:

"*Ecce, puer Veneris fert euerasque pharetram  
Et fractos arcus, et sine luce facem.*"

38-40. ἔλυσε. A momentary act, and, therefore, requiring the aorist.—χρυσείοις for χρυσείοις, and this for χρυσοῖς.—φορέησιν for φόρησιν, from φορέημι for φόρημι. Some branches of the Doric dialect formed the 1st pers. sing. pres. indic. of many common verbs in μι instead of ω, and likewise the 3d sing. in σι. (*Buttmann*, *larger Gr. Gr.*, p. 220, *Robinson's trans.*) Hence φόρημι is for φορέω, and φόρησι for φορεῖ. The attachment to forms

<sup>Fig</sup>  
175 in *μι*, however, was still more marked in *Æolic Greek*.—*πτερο-γεσσιν* for *πτέρυξιν* (i. e., *πτερόγεσι, πτέρυγσι, πτέρεσι*).—*ἐν-φύχει*, "*fans*." Literally, "*cools*."

41-44. *αὐτὰν*. Lennep conjectured *αἱ αἱ* in place of *αὐτὰν*, and Brunck admits the emendation into the text. Jacobs thinks we ought to read *καὶ τὰν*, i. e., *καὶ αὐτὰν*, the Loves mourning not only for Adonis, but also for *Venus herself*. This, however, is sufficiently implied in *αὐτὰν*, without the need of any connective.—*ἐσβεσε λαμπάδα πῦσαν, &c.*, "*Hymen has extinguished every torch upon the thresholds, and has untwined (and cast from him) the marriage crown*." Literally, "*has opened the marriage crown*." There is a double idea conveyed, in fact, by the verb *ἐξεπένεσε*, not only of untwining, but also of casting away, and hence Valckenaer renders it, "*coronam resolutam projecit*." So Higtius, "*nuptialem tunc coronam spargit irata manu*." Nor has Voss failed to express the same meaning, "*und die vermählende krone zerstreut*." The meaning intended to be conveyed by the whole passage is striking and beautiful: the torches, by the light of which the bride was wont to be conducted from the dwelling of her parent to that of the bridegroom, and to the threshold of the nuptial chamber; the crown, the symbol of union, worn, not only by the married pair, but also by their attendant train; and the song of marriage itself (*Ἕμῶν, ὦ Ἕμέναιε!*), all these cease to exist on the death of Adonis.—*οὐκέτι θ' Ἕμῶν, &c.*, "*no longer is the song of 'Hymen, Hymen,' sung; 'alas! alas!' is chanted*." The funeral dirge succeeds the bridal song.—*ἀειδόμενον* for *ῥαδόμενον*.

45-47. *κλαίοντι*, Doric for *κλαίουσι*. Observe the analogy between the Latin 3d pers. plur. in *-unt*, and the Doric termination in *-οντι*.—*τῷ Κενύραο*, Doric for *τῷ Κινύρου*. Adonis was the fabled son of Cinyras, king of Cyprus.—*καὶ μιν ἐπαιδούσιν*, "*and seek by their strains to charm him back unto life*." The verb *ἐπαιδώνω* has reference properly to magic rites and incantations, and is here beautifully employed in this sense. (Compare *Theocrit.*, 2, 91, and consult *Blomfield, Gloss. ad Æsch., Prom. Vinc.*, 180, s. v. *ἐπαιδιή*.)—*ὁ δέ σφισιν οὐχ ὑπακούει*, "*he, however, obeys them not*," i. e., yields not to the sweet influence of their strains. The common reading is *ἐπακούει*, for which we have not hesitated to substitute, with Jacobs, *ὄπακούει*, as recommended by Valckenaer.—*οὐ μὲν, εἰ κ' ἐθέλοι, &c.*, "*no, indeed, even if he should wish so to do; for Proserpina leaves him not free*," i. e., he will not, at their invocation, return to the upper world, even if the draught of Lethe should lose its influence, and he himself should feel inclined to listen to the call, for Proserpina now holds him as her own. The common text has *οὐ μὲν οὐκ ἐθέλει*, which Jacobs retains, making *οὐκ ἐθέλει* equivalent to *ἀναίμεται*. The meaning will then be, "*he does not, indeed, refuse (so to do)*," as in Latin, *non quod ipse nolit*. This construction of the second *οὐκ*, however, appears to us extremely harsh, if not actually inelegant. Koen suggested, *οὐ μὲν, ὅκκ' ἐθέλει*, of which Brunck and Valckenaer both approve, except that the latter changes *ἐθέλει* to *ἐθέλει*. This reading, however, appears to us deficient in spirit. We have adopted, therefore, the emendation of Higtius, *οὐ μὲν, εἰ κ' ἐθέλοι*, as decidedly the best that can be offered. The version of Echanus accords with this: "*Quas, et si cupiat, Stygia non audit ab umbra:*" as does that of Voss: "*Ncin doch, ob er auch wollte; Persefone loset ihn nimmer!*"—*Κύρα*, Doric for *Κόρα*.

## II.

1-3. *Ἰφεντάς*. Doric for *Ἰφεντής*.—*κύρος*, Doric for *κύρος*.—*ἀνδρά-  
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ἔστι, Doric for δεινδρήντι.—τὸν ἀπότροπον εἶδεν Ἔρωτα, “*saw Love, that being whom all should avoid.*” The term ἀπότροπον is here equivalent to the Latin *abominandum*. So we have in Sophocles (*Ajax*, 602), τὸν ἀπότροπον αἰδῶλον Ἰδαν, where one of the scholiasts remarks, τὸν ἀπότροπον, ἡγουν τὸν ἀποστροφῆς καὶ ἀποτροπιασμοῦ ἕξιον. Compare Sophocles, *Oedipus Tyr.*, 1314.—ἐσδόμενον, Doric for ἐζόμενον.—πύξιο for πύξου.—ποτὶ, Doric for πρὸς.—ἐνόασε, Doric for ἐνόησε.

LINE 4-6. ὧνεκα δὴ, “*because, forsooth.*” ὧνεκα is Doric for οὔνεκα.—τὼς καλάμῳς ἅμα πάντας, &c., “*joining, at one and the same time, all his rods to each other.*” τὼς καλάμῳς is Doric for τοὺς καλάμους, and ἀλλάλοισι Doric for ἀλλήλοις. The reference is to catching birds by means of rods smeared with birdlime. This mode of capture is commonly employed against small birds merely; and hence the young fowler on the present occasion, believing that he has met with a bird of more than ordinary size, prepares to use all his rods at once.—τᾷ καὶ τᾷ τὸν Ἔρωτα, &c., “*watched Cupid, having darted in this direction and in that,*” i. e., who kept darting, &c. τᾷ καὶ τᾷ is Doric for τῇ καὶ τῇ, where we are to supply ὁδῶ or χώρᾳ.—μετάλμενον, syncopated 2d aor. part. middle, with the soft breathing (in ἄλμενον), from μεθάλλομαι. (*Buttmann, larger Gr. Gr.*, p. 266, *Robinson's transl.*)

7-11. ὥ for καὶ ὁ.—ἐνεχ' οἱ τέλος, &c., “*because no end (of this) appeared to him.*” Literally, “*met him.*” ἐνεχ', before an aspirated vowel for ἐνεκα, has here the force of οὔνεκα. (*Schneider, Wörterb.*, s. v.) In a strict, literal translation, however, ἐνεκα retains its proper meaning, and the clause following after supplies the place of a genitive.—ἀπάντη, Doric for ἀπήντα, 3d sing. imperf. indic. act. of ἀπαντάω. (ἀπήνταε, ἀπήντα, Doric ἀπάντη, dropping the augment.)—ποτ' ἀροτρέα. The form ποτ' is by apostrophe for ποτὶ, and this Doric for πρὸς.—τάνδε τέχνην, “*this art,*” i. e., of ensnaring birds by birdlime. Doric for τήνδε τέχνην.—καὶ λέγεν αὐτῷ, “*and mentioned the circumstance to him.*” λέγεν for ἔλεγεν, augment dropped.—δείξεν for ἔδειξεν.—κίνησε for ἐκίνησε.—καὶ ἀμείβετο παῖδα, “*and replied unto the boy.*” Literally, “*and answered the boy.*” There is no need whatever of supplying πρὸς here to govern the accusative, as some do. The case depends at once upon the verb. ἀμείβετο for ἡμείβετο. Observe the peculiar force of the imperfect, and the slow and impressive manner which it indicates on the part of the speaker.

12-16. φείδεο τῆς θήρας, &c., “*refrain from the hunt, and approach not this winged creature here.*” φείδεο is for φείδου, and τῆς Doric for τῆς.—ἐς τόδε, in the sense of πρὸς τόδε.—τῶρνεον ἔρχεν for τὸ ὄρνεον ἔρχον.—φεῦγε μακράν, “*flee far away.*” Supply ὁδόν.—ἐντὶ, Doric for ἐστὶ.—ἔσση for ἔση, Attic ἔσει, 2d sing. fut. of εἰμί.—εἰσόκα μὴ μιν ἔλῃς, “*as long as thou shalt not have taken him.*”—ἀπάλμενος, syncopated 2d aor. part. mid., with the soft breathing (ἄλμενος), from ἀφάλλομαι.—αὐτὸς ἄφ' αὐτῷ, “*himself, of himself,*” i. e., moved by his own impulse. αὐτῷ is for αὐτοῦ, and this for ἑαυτοῦ.—κεφαλὰν ἐπὶ σεῖο καθιξεῖ, “*will alight upon thy head.*” A figurative expression, for “*will occupy thy every thought.*” κεφαλὰν, Doric for κεφαλὴν, σεῖο for σοῦ, and καθιξεῖ Doric for καθίσει. The Dorians change the future in σω, with the short penult, into ξω.

### III.

1-2. εἶαρος ὦ Μύρσων, &c., “*in spring, oh Myrson, or in winter, or autumn, or summer, what is pleasing unto thee? and what one (of these*

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176 seasons) dost thou wish to come more than the rest?" εἶπαρ, χειμάτος, &c., are the genitives of part of time. εἶπαρ for εἶπαρ.—φθινοπώρον. The φθινοπώρον of the Greek writers was, strictly speaking, the latter part of autumn, from the rising of Arcturus to that of the Pleiades. The Grecian year was commonly divided into seven parts, εἶπαρ, θέρος, ὀπώρα, φθινοπώρον, σπορητός, χειμῶν, and φυταλιέ. The position of φθινοπώρον, in the text, before θέρος, is a mere poetic arrangement for the sake of the line. The true order comes in immediately after.

3-4. ἢ θέρος, &c., "is it summer, when all the things on which we bestow labour are drawing to a close," i. e., when our rural labours are ending, and the objects of them are perfecting and ripening. ἀνίκα and μογεύμεν are Doric forms for ἡνίκα and μογοῦμεν. The literal translation is as follows: "(am I wrong), or (dost thou wish) summer (to come)," where observe that the particle ἢ, though apparently interrogative in a free translation, in reality, always disjunctive and elliptical.—ἔτ' ἀνδράσι λιμός ἐλαφρός, "when famine possesses no terrors for men," i. e., in consequence of the abundance which then prevails. Literally, "when famine is light for men." Compare the version of Eobanus, "aut ferax, quæ, cuncta donans, pectus auctumans famem?" Grotius, following Canter, read λιμός ἐλαφρός. But εἰ λιμός was said in Doric, and ἡ λιμός occurs in the Homeric hymn to Ceres, 312. In the later and common language, the feminine was the prevalent form. (Jacobs, Anthol. Pal., p. 19, 1042.)

5-8. δύσεργον, "difficult for labour," i. e., in which we find it difficult to work, and are lazily inclined.—θαλπόμενοι θέλγονται, &c., "warming themselves (by the fire), are charmed with both inaction and indolence." ἀεργείη for ἀεργία. By ἀεργείη is here meant the state of inaction, which, recurring day after day, produces eventually the habit denominated ἄνους.—ἢ τοι καλὸν ἔαρ, &c., "or is the beautiful spring wont to delight thee more?" Observe the force of the aorist in denoting what is customary or usual. εὐάδεν is the 3d sing. 2d aor. indic. act. of ἀνδάνω, and is for ἔαδεν. The form εὐάδον is thought to have arisen from doubling the digamma after the augment (EFFAΔON like ἐλλαβον), for here, where this letter made a position, it could not fall away as in other cases. The apparent significance of this εὐ, "well," as in English, "well pleased," may have contributed to the preservation of this form. (Buttmann, larger Gr. Gr., p. 267, Robinson's transl.)—αἰρεῖται, "prefers."—λαλέειν γὰρ ἐπέτραπεν, &c., "since our leisure has permitted us to converse." λαλέειν for λαλεῖν.—ἃ σχολή, Doric for ἡ σχολή.

9-11. θεήλια for θεῖα.—ἐπα. Lennep conjectures ὦρια, an extremely neat emendation.—ἀδέα, Doric for ἡδέα.—σεῦ δὲ ἔκατι, &c., "for thy sake, however, will I declare, oh Cleodāmus, what one is more pleasing to me than the rest."—ἐξερέω. Oldest form ἐξερέσω, Ionic and poetic ἐξερέω, Attic ἐξερώ, future to ἐξειπεῖν.—τό μοι for ὁ μοι.—πέλεν for ἐπελεν, imperf. of πέλω, with the signification of the present.—ἄδειον, Doric for ἡδίων.

12-18. ἤμεν, Doric for ἔμεν, and this by apocope from ἔμεναι, which stands for the common εἶναι.—τόκα, Doric for τότε.—ὀπτῆ, "scorches." Doric for ὀπτᾶ.—φθινοπώρον. Supply ἤμεν, i. e., εἶναι.—ὦρια, "the fruits of the season." Literally, "the seasonable things." The reference here, of course, is to an immoderate indulgence in these.—οὐλον χειμᾶ φέρειν, &c., "I dread to endure the dire winter, its falls of snow, and its frosts." φοβέσθαι for φοβοῦμαι.—εἶπαρ ἐμοὶ τριπόδατον, &c., "for me, indeed, may the thrice-beloved spring be present throughout the whole year." Observe



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the employment of the emphatic *ἐμὲν*, and also the use of the optative, without *καὶ* or *ἐν*, as indicating a wish.—*ἀνίκα*, Doric for *ἡνίκα*.—*ἄμπε* for *ἡμᾶς*.—*κῦει*, "are pregnant with life."—*εἰαρος*. The genitive of part of time, for which the dative has just been employed at the beginning of the line.—*χὰ νύξ ἀνθρώποιον*, &c., "and the night is equal unto men, and like (to the night) is the day," i. e., and the days and nights are equal. The labours of the day are compensated by the long repose of night. *χὰ νύξ ἰσα*, Doric for *καὶ ἡ νύξ ἰση*. Supply *ἐστὶ*.—*ἄως*, Doric for *φῶς*. The morning is here taken for the entire day, the beginning of light for its continuance. Compare the version of Higtius: "*vere noctis æqua currunt, æqua lucis tempora.*"

## MOSCHUS.

### I.

LINE 1-3. 'Α Κύπρις τὸν Ἔρωτα, &c., "the goddess of Cyprus made loud proclamation for Cupid her son." Literally, "was calling aloud for." *ἡ Κύπρις*, Doric for *ἡ Κύπρις*.—*ἐδώστρει*, from *βωστρέω*. This verb is commonly regarded as Doric for *βοάω*. Passow, however, regards it as formed from *βοάω*, just as *καλιστρέω* comes from *καλέω*, *ἐλαστρέω* from *ἐλπύνω*, &c.—*εἷτις ἐνὶ τριόδοισι*, "if any one has seen Cupid wandering at the cross-roads." The *τριόδοι*, or places where three roads met, were always a kind of public thoroughfare, where many persons were found. Venus thinks it likely that her runaway may be in one of these spots. Some understand before *εἷτις* the words *λέγουσα τάδε*. They are certainly implied in *ἐδώστρει*, but by no means actually understood.—*δραπετίδας*, Doric for *δραπετίδης*. So also *μανυτὰς* for *μηνυτῆς*.

4-9. *περίσαμος*, "a very remarkable one," i. e., has many tokens and marks by which he may be distinguished. Doric for *περίσημος*.—*ἐν εἰκοσι πᾶσι κᾶθοις νιν*, "thou mightst know him among a whole score."—*χρῶτα*, "as to his complexion." Literally, "as to his skin."—*αὐτῷ*, Doric for *αὐτοῦ*.—*κακαὶ φρένες, ἀδὺ λάλημα*, "his disposition is wicked, his way of talking is sweet."—*ἴσον*, "in the same way."—*φινά*, Doric for *φινῆ*.—*ἦν δὲ χολᾶ*, &c., "but if he be angry, his spirit is merciless." *χολᾶ* is here the pres. subj. contracted from *χολάη*, and *ἀνάμερος* is Doric for *ἀνήμερος*. All the editions that we have seen place merely a comma after *ἀνάμερος*, but have a colon after *ἀλαθεύων*. We have adopted a punctuation more in accordance, it is conceived, with the true meaning of the poet.—*ἡπεροπεντὰς, οὐδὲν ἀλαθεύων*, &c., "a deceiver, uttering nothing of truth, an artful child, he sports with savage cruelty," i. e., his delight is in cruel and savage sports. *ἡπεροπεντὰς, ἀλαθεύων*, and *παίσδει*, are Doric for *ἡπεροπεντῆς, ἀληθεύων*, and *παίζει* respectively: *ἀγρια* is taken adverbially.—*πάρωνον*, Doric for *κέρηνον*.

11-19. *μικκύλα μὲν τήνω*, &c., "his little hands are very small, but they shoot a great way." *τήνω*, Doric for *ἐκείνου*.—*μακρὰ*, taken adverbially.—*κ' εἰς*, "even to," for *καὶ εἰς*.—*Αἶδεω* for *Αἶδου*. In reading, *Αἶδεω* is to be pronounced *Αἶδω* here, on account of the metre.—*τόγε σῶμα*, "as to his body, indeed."—*ἐμπεπύκασται*, "is closely covered," i. e., is closely concealed from view.—*καὶ πτερόεις, ὅσον ὄρνις*, &c., "and having wings, like a bird, he flies at one time on one, at another on another, of men and



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**177** also women, and perches on their vitals."—*ὑπὲρ τέφρ' αἶ,* "and upon his bow." *ὑπὲρ* is here used for *ἐπὶ*, which last is given by two MSS.—*τυτθὸν εἰς τὸ βέλεμνον*, &c., "his arrow, indeed, is small, but it is carried even to the sky." *εἰς* for *οἷ*. Literally, "the arrow unto him," &c.—*ἐνδοθεὶ δ' ἐντὶ τοῖς πικροῖς κύλαμοι*, &c., "and within it are those bitter shafts, with which he often wounds even me." *ἐντὶ*, Doric for *εἰς*, and *τοῖς*, Doric for *οἷ* in the sense of *ἐκεῖνοι*.—*τοῖς*, poetic for *οἷς*.—*καὶ ἐμὲ*, Doric for *καὶ ἐμὲ*, and this for *καὶ ἐμὲ*.

20-27. *ταῦτα μὲν ὄγρια πάντα*, &c., "all these things are cruel indeed, but far more so is the little torch that he has, with which he inflames the sun himself." Literally, "the little torch, being unto himself," i. e., which is unto himself. We have followed, in this passage, the readings of Luzac. The common text has *πάντα μὲν ὄγρια πάντα*, and in the succeeding line, *τὸν ἄλιον αὐτὸν ἀναίθει*. There can be but one opinion as to the inferiority of the common lection.—*εἰοῖσα*, Doric for *εἰοῖσα*, and this for *οἶσα*.—*τᾶ*, Doric for *ᾶ*, and this for *ᾶ*.—*ἄλιον*, Doric for *ἡλιον*.—*ἦν τὺ γ' ἔλκε τῆνον*, Doric for *ἦν σὺ γ' ἔλκε ἐκείνον*.—*δάσας ἄγε*, "bind and bring (him to me)." *δάσας*, Doric for *δήσας*.—*κῆν ποτ' ἰδὼς κλαίοντα*, "and shouldst thou, perchance, see him weeping."—*κῆν* for *καὶ ἦν*.—*γελάη* for *γελά*, pres. subj.—*τὺ νιν ἔλκε* for *σὺ αὐτὸν ἔλκε*.—*φιλῶσαι*, Doric for *φιλήσαι*.—*πικρὸν τὸ φίλαμα*, &c., "his kiss is fraught with evil; his lips are (very) poison." *ἐντί*, Doric for *ἐστί*. Another *ἐντί* is for *εἰσι*, and has already occurred.—*χαρίζομαι ὅσα μοι ὄπλα*, i. e., *χαρίζομαι σοι ὅσα ὄπλα ἐστί μοι*.—*μήτι θίγης*, &c., "don't touch them at all; they are deceitful gifts, for they have all been dipped in fire." Bronck suggests *μὴ τὸ θίγης*, which Valckenauer commends. It is certainly a spirited emendation, though not more so than the received reading.

### II.

**178** Lines 1-5. *Ἀρχετε, Σικελικαὶ*, &c., "begin, Sicilian Muses, begin the strain of wo," i. e., the funeral dirge. By the Sicilian Muses are here meant the Muses of pastoral or bucolic verse, which had been carried to its highest perfection by Theocritus, a native of Syracuse in the island of Sicily. Bion and Moschus had both taken him for their model in this department of composition.—*ἀδόνες*, Doric for *ἀφρόνες*.—*πυκνωῖσιν ποτὶ φύλλοις*, "amid the thick foliage." *ποτὶ*, Doric for *πρὸς*.—*νάμασι τοῖς Σικελοῖς*, &c., "tell unto the Sicilian waters of the (fount of) Arethusa." *τῆς Ἀρεθούσας*, Doric for *τῆς Ἀρεθούσης*.—*τέθνακεν*, Doric for *τέθνηκεν*.—*βωκόλος*, Doric for *βουκόλος*.—*ὅττι σὺν αὐτῷ καὶ τὸ μέλος τέθνακε*, &c., "that with him both melody itself has died, and the Doric song is no more." *αἰοιδά*, Doric for *αἰοιδή*.

7-8. *κεῖνος* for *ἐκεῖνος*.—*οὐκέτι μέλπει*, "no longer gives utterance to his strains."—*ἐρημαίαισιν ὑπὸ ὄρυσιν*, "beneath the (now) solitary oaks." By a beautiful figure, a feeling of loneliness, at the loss of the bard, is ascribed to the very oaks under which he was wont to sing.—*ἀλλὰ παρὰ Πλουτῇ*, &c., "but he sings with Pluto the song of oblivion," i. e., but he now sings in the lower world, where all is oblivion of the past. Compare the version of Eobanus:

. . . . . "Sed Ditis in aula  
Inmemores hymnos, et longa oblivio cantat."

11-16. *τίς ποτὶ σὺ σύριγγι*, &c., "who shall play upon thy pipe?" The common text has *μελίσσεται*, the Doric present for *μελλίξεται*. The true reading, however, is *μελλίξεται*, the Doric future for *μελίσσεται*, as adopted

by Brank, Valckenaer, Jacobs, and many others.—σύγγι. The <sup>For</sup> 178  
syrinx was a pipe of many reeds, joined side by side, and each of  
different length. The usual number of reeds, thus connected, was seven;  
but we read on some occasions of less, on others of more than this. The  
Pandean pipe of modern times is a species of syrinx. (Consult *Voss, ad*  
*Virg., Eclog., 2, 33.*)—καλάμοις. Referring to the reeds that composed  
the syrinx.—θύσει Doric for θήσει.—εἰσέτι γὰρ πνείει τὰ σὰ χεῖλεα, &c.,  
“for it still breathes the music of thy lips and of thy breath, and echo among  
its reeds still feeds upon thy strains.” Supply ἡ σύγγις. The idea is a  
most beautiful one: the breathings of song still linger on the syrinx of the  
bard, and their echoes still murmur in its reeds.—πνείει for πνέει.—ἀχὼ  
Doric for ἤχῳ.—δονύκεσσι for δόναξι.—Πανὶ φέρω τὸ μέλισμα, “I offer  
the strain to Pan,” i. e., I offer thy syrinx unto Pan, that from it he may  
produce sweet melody. Valckenaer and others read μέλιγμα, in the sense  
of “pipe,” though Valckenaer himself appears to have considerable doubts  
about the propriety of using μέλιγμα in this signification.—τάχ’ ἂν κάκεινος  
ἐρεῖσαι, &c., “perhaps even he would fear to apply his lips (unto thy reeds),  
lest he bear away the second prize to thee,” i. e., lest he be deemed inferior to  
thee. After τὸ στόμα we must supply, in thought, the words σὰ σύγγις,  
the idea of which naturally arises from τὸ μέλισμα that precedes. With τὰ  
δεύτερα supply ἄλλα, and observe the genitive σεῖο (for σοῦ) following  
δεύτερα, since this last here implies comparison.—φέρηται. Observe the  
force of the middle, “bear off for himself,” or, “as his own.”

17-22. ὦ ποταμῶν λιγυρώτατε, “oh most tuneful of rivers.” The allu-  
sion is to the river Meles, in Ionia, which flowed by the city of Smyrna.  
According to one account, Homer was born on its banks, from which circum-  
stance he obtained the appellation of *Melesigēnes* (Μελεσιγενής). Bion hav-  
ing been born in the city of Smyrna, the river Meles is here poetically styled  
“most tuneful” of streams, from its flowing by the native seats of two so  
eminent poets.—ἠπώλετο πρὶν τοι Ὅμηρος, “in former days thy Homer  
perished.” Literally, “in former days Homer perished for thee.”—τῆνο τὸ  
Καλλιόπας γλυκερὸν στόμα, “that sweet mouth of Calliope.” τῆνο, Doric  
for ἐκεῖνο, and Καλλιόπας for Καλλιόπης. Homer is here, by a striking  
figure, called the στόμα Καλλιόπας, since the muse, through him, poured  
forth her strains unto men. So in Theocritus (*Id., 7, 37*), a poet is called  
Μοισῶν στόμα, and, in one of the Epigrams of the Anthology, Pindar is  
styled Μουσῶν ἱερὸν στόμα.—λέγοντι Doric for λέγουσι.—πολυκλαύστοισι  
δεέθροις, “with thy deeply-lamenting waters.” The true reading, very  
probably, is πολυκλύστοισι βεέθροις, “with thy swelling tide of waters.”—  
πῦσάν δ’ ἐπλησας φωνᾶς ἅλα, “and didst fill the whole sea with the voice  
of thy lament.” φωνᾶς, Doric for φωνῆς.—ἄλλον νῆα. Referring to Bion.  
—τάκη, Doric for τήκη, and this for the Attic τήκει.

23-25. παγαῖς πεφιλαμένοι Doric for πηγαῖς πεφιλημένοι.—ὃς μὲν ἐπινε,  
&c., “the one drank of the Pegasæan fountain, while the other had a  
draught of that of Arethusa.” ὃς μὲν for ὁ μὲν.—Παγασίδος κρήνας, Doric  
for Πηγασίδος κρήνης. By the Παγασίδος κρήνα is meant the fountain of  
Hippocrēnē, on Mount Helicon, fabled to have been produced from the earth  
by a stamp of the foot, on the part of the winged steed Pegasus.—ἔχεν for  
εἶχεν, augment dropped.—The meaning of the poet in this passage is as  
follows: as Homer drank from the Pegasean fountain the inspiration of  
epic verse, so Bion quaffed that of bucolic poetry from the fount of Arethusa,  
its native home. The whole, however, is figurative, and must not be  
understood as if Bion had been personally present in the island of Sicily.

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178 —*χὼ μὲν*. Referring to Homer, as the singer of the *Hind*, in which poem Helen, daughter of Tyndarus, and likewise Achilles and Menelaus were introduced. To the song that has war and slaughter for its themes is opposed the bucolic strain, breathing peace and all that is pleasing and joyous.—*ἄειρε* for *ῥοε*, from *αἰδῶ* for *ῥῶ*.

27-31. *κεῖνος δ' οὐ πολέμους, &c.*, "the other, however, sang not of wars, nor of tears, but of Pan; and told in clear-toned strains of the keepers of herds, and pastured (the cattle) as he sang," i. e., told of herdsmen, and the scenes of bucolic and pastoral life.—*βώτας*, Doric for *βοῦτας*.—*δοῖτα*, Doric for *φδοῖταν*. This Dorico-protic accusative is more commonly employed as a masculine ending, as, for example, *εὐρέα πόντον, &c.*—*παῖδων*, "of the young."—*ἤρεσε* from *ἀρέσκω*. We have here retained the common reading, as in every respect superior to *ἤρεψε*, the lection of Valckenaar, Brunck, and others. Compare the version of Higtius: "*et Cypidinem, Diona, fovit, acceptus, sinu.*"

33-34. ἄσπερα πάντα. Suppl'y θρηνηεῖ.—Ἄσπερα. A town of Boeotia, situated on a rocky eminence belonging to Helicon, and famed, in the annals of poetry, as the residence of Hesiod.—γοῦε for γοῖ.

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179 LINE 35-38. Πίνδαρον. Pindar was a native of Thebes in Boeotia.—ποθέοντι, Doric for ποθέουσι, and this for ποθοῦσι.—οὐδὲ τόσον τὸν ἄοιδόν, &c., “nor is the Teian city accustomed to mourn so deeply for its bard.” The reference is to Anacreon, a native of Teios, in Ionia. Some editions read Κήλον for Τήλον, making the passage refer, not to Anacreon, but to Simonides, a native of Iulis in the island of Ceos. The lection Τήλον, however, is regarded by Valckenaeus as the genuine one, although he retains Κήλον in the text. Τήλον is given by two Paris MSS. and the Florence edition.—ἐμύρατο. Observe the force of the aorist.—Ἀρχιλόχοιο, “than her Archilochus.” Archilochus was born in the island of Paros.—ἀντὶ δὲ Σαπφούς, &c., “and Mitylene still mourns for thy song, instead of that of Sappho.” Observe the conciseness of expression in ἀντὶ δὲ Σαπφούς for ἀντὶ δὲ τοῦ μελίσματος Σαπφούς.—ἡ Μιτυλάνα. Doric for ἡ Μιτυλήνη.

40-46. τὰι μαλάχαι, Doric for αἱ μαλάχαι. Dioscorides (2, 3) and Theophrastus (1, 5) designate mallow as aliment, and the former of these authors makes the mallow of the gardens superior to the wild kind, as an article of food.—κῦπον, Doric for κῆπον.—τό τ' εὐθαλὲς οὖλον ἀνθῆται, "and the verdant, crisped-leaf anise."—ἔσπερον αὖ ζῶντι, &c., "they afterward live again, and spring up for another year." ζῶντι, Doric for the common poetic form ζῶνσι, and this last for ζῶσι.—φύοντι, Doric for φύουσι.—ἡμμες, Doric for ἡμεῖς.—ὅππότε πρῶτα θάνωμες, "when once we have died." πρῶτα, Doric for πρῶτα, the adjective taken as an adverb.—θάνωμες, Doric for θάνωμεν.—ἀνάκοι ἐν χθονὶ κοῖλα, &c., "sleep, on hearing, in the hollow earth, the long, long, endless sleep, from which we never shall awake." The melancholy flow of the line is heightened by the gloomy and chilling disbelief in a future state, which it seeks to inculcate. ἀνάκοι, Doric for ἀνήκοι.—κοῖλα, Doric for κοῖλη.—εὐδομεν, Doric for εὐδομεν.—εὐ μύλα μακρὸν. This combination cannot well be expressed by a literal version. We have endeavoured to convey the meaning by the repetition of the adjective.—καὶ σὺ μὲν ἐν σιγῇ, &c. This verse is considered supposititious by Valckenaer.—σιγῇ, Doric for σιγῇ.—πεπυκασμένους ἔσσεαι, "shall remain hidden." Observe the continued action indicated by the perfect participle.—ἔσσεαι for ἔσει, common form ἔση.

# METRICAL KEY.

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## I. EXTRACTS FROM HOMER.

1. The measure employed in these extracts is the *Hexameter*.
2. In Greek hexameters, and especially those of the Homeric class, when two vowels come in contact, one at the end and the other at the beginning of a word, the following is the result :
  - (A.) Either the previous vowel is found to be elided by the poet ; as, *ἔπειθ' ἴκανε* for *ἔπειτα ἴκανε* ;
  - (B.) Or, a long vowel, or diphthong, at the end of a word, loses a portion of its length before the vowel at the beginning of the next word ; as, *κύργῳ ἐφροσθήκει* ;
  - (C.) Or, in order to explain away the hiatus, we must have recourse to the intervention of the digamma, or else to some emendation of the text ; though cases still remain where these expedients are nugatory, and where critical sagacity is completely baffled.\*
3. In Greek, much more frequently than in Latin, hexameters, we find a short vowel lengthened by the *Arsis*, or stress of the voice on the first part of the foot.†
4. On the other hand, it is almost a constant rule, in the Greek epic poets, that if a word end in a long vowel, or a diphthong, and the next word begin with a vowel, the long vowel, or diphthong, becomes short.
5. The principle on which the preceding rule depends is as follows. The long vowels in Greek, namely, *η* and *ω*, are supposed to consist, in fact, of two short vowels, the *η* of *ee*, and the *ω* of *oo*. Hence, when the long vowel comes before another vowel, at the beginning of the next word, it loses one of its short component vowels by this collision, and the other remains, of course, short by nature.
6. In the same way, a diphthong loses one of its component vowels, and the other, if not short already, becomes so before the vowel at the beginning of the next word.
7. It must be borne in mind, however, with regard to diphthongs, that in *φ*, *ψ*, *ω*, the subscript iota so far coalesces with the vowel to which it is appended as to be considered, in Homeric scanning, as forming only one sound with it. Hence *φ*, *ψ*, *ω*, are to be here regarded as consisting, in fact, of only two short vowels, and not, as would otherwise be the case, of three.
8. But when the long vowel, or the diphthong, falls in the *arsis* of the foot, it retains its natural measure, because the stress of the voice then compensates for whatever the long vowel, or the diphthong, may have lost by collision with another vowel. An instance of this occurs in the fourth line of the first extract, page 155, where the final *ω* in *ἀμφιπόλῳ*, after

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\* Spitzner thinks that the hiatus was not forbidden in the earlier epic verse ; a doctrine by no means improbable, considering the confluence of vowel sounds that characterized the epic-Ionic dialect. (*De Versu Græc. Her.*, p. 147.)

† The remainder of the foot is called the *Thesis*.

losing one of its two short component vowels before the initial vowel in the next word, has the remaining short one again lengthened by the stress of the voice, the syllable λῶ being in the arsis of the foot λῶ ἔϛ.

9. In the remarks that follow, we will first call attention to such peculiarities, in a few lines, at the commencement of the first extract from Homer, as may serve to elucidate the rules that have just been laid down, and will then only note more important particulars.

## FIRST EXTRACT.

PAGE 155.

LINE 4. παῖδ' αἰ, ἀμφιπόλῳ. The diphthong loses its final vowel before the initial vowel in ἀμφιπόλῳ, and the α that remains is shortened before the α in the next word. The ῶ in ἀμφιπόλῳ has already been explained.

5. πῦργῳ ἔφραστήκει. The ω loses one of the two component omicrons, and the remaining omicron continues short before the succeeding epsilon. The iota subscript is not regarded as a separate vowel.

7. ἔστῃ ἔπ'. The η loses one of its two component epsilons, and the remaining one continues short before the succeeding vowel in ἔπ'.

9. πῇ ἔβῃ. The ῇ in πῇ loses one of its component epsilons, but the remaining one, being in the arsis of the foot, is again lengthened by the stress of the voice. On the other hand, the η in ἔβῃ, after losing one of its epsilons before the initial Α in Ἀνδρομήχῃ, keeps the other epsilon short, since this last-mentioned vowel is in the thesis of the foot, and is not, therefore, acted upon by any stress of the voice.

10. ἦ εἰνατέρων. This hiatus can only be remedied by a change of reading, since we cannot have recourse to the digamma, εἰνατέρων not being a digammated word, as appears from line 15. As the ἦ is in the thesis of the foot, it ought, strictly speaking, to lose one of its epsilons before the succeeding vowel, and then remain short.

24. μέγα ὤστυ. The hiatus here is prevented by the digamma: ΜΕΓΑ ΦΑΣΤΥ.

PAGE 156.

LINE 33. καλῶ. The first syllable of καλός is long in Homer, short in Attic.

34. καλέσκει Ζαμάνδριον. The ε here remains short, though σκ follows. This license appears to have been allowed from the difficulty otherwise of introducing the proper name into verse. A similar license is found in the case of the double consonant ζ, before which Homer keeps a vowel short in such words as Ζύκυνθος, Ζέλεια. To remove these shortenings, Knight writes Δύκυνθος, Δέλεια, and refers, in support of his opinion, to the coins of Zancle (Messana), of the seventh century B.C., which give the name of the place in the old form, ΔΑΝΚΑΗ. (*Prolegom. ad Hom.*, § 79.)

35. ἔρδετο. From ῥύω, not from ἐρύω, which has the digamma (FEP-ΥΩ), and would consequently lengthen γάρ and vitiate the line. Compare the remark of Knight (*Prolegom.*, p. 158, ed. Raltzoff), in speaking of ἐρύω: "*Verbum mire corruptum rhapsodorum et grammaticorum licentia; et cum PYFΩ (ρύω) perpetuo confusum.*"

38. ἄρα οἱ—χειρὶ ἔπος. A double hiatus in one and the same line, but remedied, in each case, by the digamma: ΑΡΑ ΦΟΙ—ΧΕΙΡΙ ΦΕΠΟΣ.

54. ἤματι Ἄιδος. The hiatus in this line induced Bentley to correct

the verse as follows: οἱ μὲν πάντες ἐν κίον ἡμέρῃ 'Αἶδοι εἰσω. It is better, however, to consider the hiatus as allowable here, from the circumstance of ἡματι terminating a foot. (Consult Heyne, *ad loc.*)

## PAGE 157.

LINE 75. κακὸς ὄς. The final syllable of κακὸς is lengthened by the stress of the voice, it being in the *arsis* of the foot.

79. τῶδε οἶδα. The hiatus here is remedied by the digamma: ΤΟΔΕ ΦΟΙΔΑ.

80. δλώλη 'Ιλιος. The final syllable in δλώλη ought properly to be short, since it comes before a vowel in the next word, and is, moreover, in the *thesis* of the foot. The digamma, however, remedies this: ΟΔΩΛΗ ΦΛΙΟΣ.

91. τις εἰπῆσιν. The pronoun τις is here lengthened by the stress of the voice, being in the *arsis* of the foot.

93. ὅτε 'Ιλιον. Hiatus prevented by the digamma: ΞΟΤΕ ΦΛΙΟΝ.

94. τις ἐρέει. The pronoun again lengthened by the stress of the voice

## PAGE 158.

LINE 101. ἥδε λόφον. The final syllable of ἥδε is lengthened here by the stress of the voice. The old reading, χαλκόν τε, ἰδὲ, &c., produces an hiatus.

110. καὶ 'Ιλίου. The digamma (ΦΛΙΟΥ) prevents the diphthong's losing its final vowel before the initial vowel of 'Ιλίου, and therefore καὶ remains long. Still, however, the line contains a violation of metre, for the last syllable of 'Ιλίου cannot be shortened before ἴφι, since this last has the digamma (ΦΙΦΙ). The verse, therefore, is most probably an interpolation (the sense itself not requiring it), and must have been inserted by the rhapsodists at a time when the digamma had gone out of use. (Consult Heyne, *ad loc.*)

111. τις εἰπῆσι. The pronoun again lengthened by the stress of the voice.

125. τοῖ 'Ιλίω. The measure is vitiated here, and the line is consequently incorrect, since τοῖ cannot be shortened before the initial vowel of 'Ιλίω, this last having the digamma (ΦΛΙΩΙ). Bentley suggests μάλισθ', οἱ 'Ιλίω. It is better, however, to regard the line as an interpolation, similar in its nature to that of verse 110.

127. ἱκνουρίν. Final syllable lengthened by the stress of the voice.

132. ἐνὶ οἴκῳ. Hiatus prevented by the digamma: ΕΝΙ ΦΟΙΚΩΙ.

133. μὲν. Lengthened by the stress of the voice. The measure is violated, however, by the hiatus in ἐφάρτε ὑπέρ· ὀπον, unless we insert γ' with Bentley, or else consider the caesura of the verse as allowing such hiatus to exist.

## SECOND EXTRACT.

## PAGE 159.

LINE 6. δφρ' εἰπω. The verse is faulty here, since εἰπω has the digamma (ΦΕΙΠΩ), and the α ought not to be cut off by apostrophe in δφρα. Bentley reads δφρ' αὐδῶ. The line, however, is probably an interpolation.

8. ἐμὸν. Last syllable lengthened by the stress of the voice.

9. τάδε ἔργα. Hiatus prevented by the digamma: ΤΑΔΕ ΦΕΡΤΑ.

16 'Αἶδω. Pronounced here, by synizesis, 'Αἶδω, as if of three syllables.

bles. Observe how the accent indicates that the  $\omega$  in 'Αἶδω is only a half-length. Hence this half-long  $\omega$ , with the short vowel preceding it, are more capable of being pronounced as but one syllable.

18. ἵνα εἰδετε. Hiatus prevented by the digamma: IINA FRIAETE

21. ᾠν. Lengthened by the stress of the voice.

23. ἐθέλωμι ἐρύσσαι. Hiatus prevented by the digamma: EΘEΛOIM FEPYSSAI.

25. περὶ. Final syllable lengthened by the stress of the voice. A short syllable at the end of a word is often lengthened in this way, when the next word begins with a liquid.

### THIRD EXTRACT.

#### PAGE 160.

LINE 2. 'Αχαιοῖσιν. Final syllable lengthened by the stress of the voice.

4. ἐπειδὴ. Initial syllable lengthened by the stress of the voice.

17. νηυσὶν. Pronounced here as a dissyllable.

18. ἡράμεθα. Final syllable lengthened by the stress of the voice.

19. κατὰ ἄστυ. Hiatus prevented by the digamma: KATA FASYT.

20. μήδετο ἔργα. Hiatus prevented by the digamma: MHAETO FEP ΓΑ.

31. δε. Lengthened by the stress of the voice.

32. μάλα. Final syllable lengthened by the stress of the voice. (Compare line 25, page 159.)

#### PAGE 161.

LINE 34. κατὰ ἄστυ. Hiatus prevented by the digamma: KATA FAX TY.

37. μόγις. Final syllable lengthened by the stress of the voice.

40. ἀνδρα ἑκαστον. Hiatus prevented by the digamma: ANAPA FEKASTON.

58. κατὰ ἄστυ. Hiatus prevented by the digamma: KATA FASYT.

59. θεόν. Final syllable lengthened by the stress of the voice.

60. μάλα. Final syllable lengthened by the stress of the voice. (Compare line 25, page 159.)

63. γάρ οἱ. The particle γάρ is here long, though in the thesis, before οἱ, or, with the digamma, FOI. The following rule is laid down by Spitzner: "*Particula γάρ non minus, quam alia syllaba brevis, et in arsi et in thesi ante οἱ longa est, non solum in Homeri et Hesiodi libris, verum etiam in seriusum poetarum operibus.*" (*Vers. Græc. Hec.*, p. 36.)

64. ῥά οἱ. Hiatus prevented by the digamma: PA FOI.

68. τρίποδά. Final syllable lengthened by the stress of the voice.

#### PAGE 162.

LINE 73. δέ οἱ. Hiatus prevented by the digamma: ΔE FOI.

74. μετηύδα. Pronounced as a trisyllable.

83. πληθύι. Pronounced as a dissyllable.

84. τὸ δν. Hiatus prevented by the digamma: TO FON. The words οὐδενὶ εἰκων, however, present an hiatus for which there is no aid found in the digamma, εἰκω not being a digammated word. Heyne, therefore, considers the whole line an interpolation.

85. μαινάδι λα. Hiatus prevented by the digamma: MAINAAI FIAH

94. The old reading in this line, namely, *τε ῥόδ*, makes an hiatus, which is remedied by the new lection, *τ' ῥόδ*.

95. *ῥύ οἱ*. Hiatus prevented by the digamma: PA FOL

97. *μυρία ἴδνα*. Hiatus prevented by the digamma: MYPIA FEANA.

98. *εἰνατέρης*. Final syllable lengthened by the stress of the voice

PAUSE 163.

LINE 106. *αἰνόμορον*. Final syllable lengthened by the stress of the voice.

107. *μέν*. Lengthened by the stress of the voice. Barnes interposed *ρ* to save the measure, as he thought, but without any necessity.

114. *γάρ οἱ*. Consult remarks on line 68, page 161.

117. *παῖς ἔς*. Final syllable in *παῖς* lengthened by the stress of the voice.

124. *παῖς ἔς*. Same as in preceding line.

129. *ἐνὶ μαλακῇ*. Final syllable of *ἐνὶ* lengthened by the stress of the voice.

133. *νηυσὶ*. Pronounced as a dissyllable.

135. *ἐνὶ μεγάροισι*. Final syllable of *ἐνὶ* lengthened by the stress of the voice.

137. *κηλέω*. Pronounced as a dissyllable, *κηλῶ*.

138. *ὄφελός*. Final syllable lengthened by the stress of the voice

FOURTH EXTRACT.

PAUSE 164.

LINE 2. *Διὶ φῖλος*. Final syllable in *Διὶ* lengthened by the stress of the voice.

5. *ποιπνύον*. The upsilon is short in the present and imperfect of *ποιπνύω*, when the following syllable is short; and long when the following syllable is long, even when, as in the present case, the latter length is produced by position.

9. *αἶ οἱ*. Hiatus prevented by the digamma: IAI FOI.

13. *θεοειδέα*. Pronounced, as if consisting of four syllables, *θεοειδᾶ*.

14. *δὲ ἴδοντο*. Hiatus prevented by the digamma: ΔE FIDONTO.

21. *ἐπὶ τ' ἔλπεται*. There is something erroneous here, since *ἔλπεται* is entitled to the digamma, but then *ΕΠΙ Τ' ΕΛΠΙΕΤΑΙ* could never stand. Bentley conjectures *ΚΑΙ ΕΛΠΙΕΤΑΙ*; and Heyne *καὶ ἐέλπεται* but thinks it likely that the early reading was *ἐπὶ τ' ἔλδεταί*.

PAUSE 165.

LINE 36. *ἀπώσατο ἦκα*. Hiatus prevented by the digamma: AΠΩ ZATO FHKA.

55. *ἕτερος δέ τ' ἔαυον*. The common text omits *τ'*, which makes an hiatus *ἔαυον* not being entitled to the initial digamma.

63. *πλούτῳ τε ἔνασσε*. Hiatus prevented by the digamma: FANASSE

65. *ὅττι οἱ*. Hiatus prevented by the digamma: IOTTI FOI.

PAUSE 166.

LINE 71. *Μάκαρος ἔδος*. Final syllable in *Μάκαρος* lengthened by the stress of the voice.

75. *περὶ ὄστυ*. Hiatus prevented by the digamma: ΠΕΡΙ FASTY.

85. *ὑπόδρα ἰδὼν*. Hiatus prevented by the digamma: IYHOΔPA FIDON.



98. Πηλείδης δ' εἰκοιο. There is some error here, since εἰκοιο is digammated, and Δ' FOIKOIO could not of course stand. Bentley suggests Πηλείδης δὲ θρόνοιο.

99. οἶδς ἄμα. Last syllable of οἶδς lengthened by the stress of the voice

PAGE 167.

LINE 104. δίφρου εἶσαν. As εἶσαν is not entitled to the digamma, we must, in order to prevent the hiatus, make δίφρου ε- a dactyl (resolving the ει by diseresis), and must lengthen, by the stress of the voice, the first syllable of the next foot -ἶσαν ε-. There is some error, however, most probably in the line.

107. δῶη εἰκόνδε. Hiatus prevented by the digamma: ΔΩΗ FOIKONΔE.

109. Πρίαμος ἰδοι. Final syllable of Πρίαμος lengthened by the stress of the voice.

111. παῖδα ἰδὼν. Hiatus prevented by the digamma: ΠΑΙΔΑ FIAΩN.

112. καὶ ἐ. The diphthong remains long here, as a matter of course, the pronoun ἐ being digammated: FE.

119. δτι Ἔκτορα. An hiatus, which Bentley skilfully remedies by reading δτ' ἄρ' Ἔκτορα.

129. ἐνὶ. Final syllable lengthened by the stress of the voice.

130. θυγατέρες. Final syllable lengthened by the stress of the voice.

133. ἄρᾱ. Final syllable lengthened by the stress of the voice. In Ἀητοῖ, the diphthong remains long as a matter of course, the next word being digammated: FIZASKETO.

PAGE 168.

LINE 156. ἄντα ἔκει. Hiatus prevented by the digamma: ANTA FEFΩIKEI.

163. ὅσσε ὑπὸ. An hiatus, which may be removed by reading, with Bentley, ὅσσοι, since the forms ὅσσοις and ὅσσοισιν occur in Hesiod and Sappho. (Consult Heyne, *ad loc.*, and Spitzner, *Vers. Her. Græc.*, p. 75.)

167. καὶ αἶθοπα οἶνον. The first hiatus is obviated by reading, with Bentley, καὶ τ' αἶθοπα; the second is remedied by the digamma: AIGOHA FOINON.

PAGE 169.

LINE 179. σε ἰδοιτο. Hiatus remedied by the digamma: ΣE FIAOITO

182. τόδε εἶπε. Hiatus remedied by the digamma: TOΔE FEIΠE.

188. κατὰ ἕστυ ἐέλμεθα. Both the first and second hiatus are remedied by the digamma: KATA FASTY FEFEAMEΘA.

190. ἐνὶ. Final syllable lengthened by the stress of the voice

191. δαίνετο. The long penult here arises from contraction. The imperfect would have the epsilon short.

## II. EXTRACTS FROM ANACREON.

I. The Anacreontic verse is generally ranked under the Ionic *a minore* class (— — — —); it belongs, however, more properly, to the Ionic *a majore* kind (— — — —).

II. The poems which pass at the present day under the name of Anacreon are not genuine, but are the productions of persons who lived at a much later period, and some of whom appear to have been quite ignorant. Hence the doubt and difficulty to which they have given rise.

III. As a great part of these poems consist of pure iambi, we ought to rank such, no doubt, with iambic, rather than Ionic, numbers; as, for example, the following: Θελῶ | λέγειν || Ἄρπειδ | ας.

IV. But of those which are really Ionic there appear to be two kinds; one with a monosyllabic, the other with a dissyllabic, anacrusis or base.\*

V. The kind which has a monosyllabic anacrusis admits of two forms only, of which the proper one is this:

υ | — — υ — | — —

while the other, which changes the dactyl of the Ionic foot into an amphibrach (— — υ), is as follows:

υ | — υ — υ | — —

VI. The Anacreontics that have a dissyllabic anacrusis are divided into two forms or classes, as follows:

— — | — — — — | — —  
— — | — — — — | — —

The first of these is much less used than the second. Sometimes the first long syllable is found resolved.

## ODE I.

PAGE 170.

This ode consists of iambic lines throughout, namely, *iambic dimeters catalectic*, i. e., iambic dimeters wanting the last syllable. The iambus is admitted everywhere. Sometimes a spondee is found in the first place, but never in the second. The scanning is as follows:

Θελῶ | λέγειν || Ἄρπειδ | ας  
Θελῶ | δε Κῆρυ || οὐν ἄδ | ειν  
ἦ βάρε | ἱτὸς || δε χῆρε | ας, &c.

## ODE II.

The scanning in this ode is to be referred to Anacreontics with a dissyllabic anacrusis, as explained under § vi. Variations, however, occur throughout.

Verses 1, 3, 4, 6, 7, 8, 9, 10, 11, and 16, are all scanned after the following manner, namely, two short syllables forming a dissyllabic anacrusis, then a double trochee (or pure trochaic syzygy), and finally two long syllables.

The measure is, therefore, *Ionic a minore* dimeter, brachycatalectic, with dissyllabic anacrusis, or — — | — — — — | — —, for it must be observed that the *Ionic a minore* verse admits a trochaic syzygy promiscuously with its proper foot (— — υ υ). The lines we have enumerated are therefore scanned as follows:

\* An anacrusis is a prefix of one syllable, or of two syllables, to a verse, and which are to be pronounced somewhat apart from the measure. A dissyllabic anacrusis is commonly styled a base. The anacrusis of an iambus is the part before the arsis.

τὸ ῥῶδ | ὅν τὸ τῶν ε | ῥῶτων  
 τὸ ῥῶδ | ὅν τὸ καλλι | φύλλον  
 κρῶτᾱ | φοῖσιν ἄρμῳ | σάντες,  
 ῥῶδον, | ὦ φέριστον | ἀνθῶς, &c.

Verse 2. In this line, the first of the included iambs has a long anacrusis (Δ), the second a dissyllabic one (ΔΩ-).\*

ἀνὰ | μῆξιμέν Δῖον | ὑσῶ.

5. In this line, the dissyllabic anacrusis is contracted into one long, and the third syllable of the trochaic syzygy is resolved into two short:

πῖ | νῶμεν ἄβρᾱ γε | λῶντες.

12. We have here a trochaic anacrusis, στέφον. The rest of the verse is similar to line 1.

13. In this line the first iambus has a dissyllabic anacrusis (ΔΩ-).

πᾶρᾱ | σοῖς Δῖονῶσέ | σῆκοῖς.

14. The *Ionic a maggiore* appears here in place of the trochaic syzygy. In other words, we have a regular verse.

μέτᾱ | κοῦρης βᾶθῶ | κῶλποθ.

15. Here also, as in the preceding line, a regular *Ionic a maggiore* occurs

ῥῶδιν | οἰοῖ στέφαν | ἱσκοῖς.

### ODE III.

PAGE 171.

The measure of this ode is like that of the first one, θέλω λῆγειν Ἄγρᾱ ἰθάς. Thus,

ἐρᾶσ | μῆγ || πέλει | ᾱ, &c.

### ODE IV.

PAGE 172.

The measure of this is also the same as that of the first ode. Thus,

οὐ μὲν | φίλῳ || χέλει | δόν, &c.

### ODE V.

This ode, in its general features, resembles the second. Thus, the 3d, 4th, 7th, 8th, and 9th verses are scanned with the dissyllabic anacrusis, trochaic syzygy, and two long syllables:

\* Hermann maintains, that such a dissyllabic anacrusis is not allowed in Anacreontics, and therefore proposes to read Δίνουε, a form which the grammarians say was actually employed by Anacreon. As, however, a similar dissyllabic anacrusis is used by the comic poets in choriambic verses, it might also have been employed in the Anacreontic lines, the author or authors of which were far from accurate, and were disposed, besides to avail themselves of every licence.

Χάριτ | ἐς ῥόδα βρῦ | οἷσιν  
ἀπᾶ | λύνεται γὰλ | ἦνῃ, &c.

VERSE 1. In this line the first of the included iambs has a dissyllabic anacrusis; as,

ἰδέ | πῶς ἔαρὸς φᾶν | ἐντὸς.\*

3. This line presents a regular Ionic *a maggiore*; as,

ἰδέ | πῶς κύμα θᾶλ | ἄσσης.

5. An Ionic *a maggiore* like the preceding:

ἰδέ | πῶς νῆσσοι κᾶλ | ὀμβρᾶ.

6. Scanned like the second, except that the second arsis, or second-long syllable of the trochaic syzygy, is resolved into two short; as,

ἰδέ | πῶς γερᾶνός ὀδ | εὐελ.

10. In this line, if the common reading be correct, of which there are strong doubts, we have a second Pæon in place of an Ionic *a maggiore*, and the base consists of two long syllables; as,

καρποῖς | ἰ γαῖᾶ προ | κύπτει.†

11. If this line be genuine, which is hardly possible, it contains a resolution of the first arsis, and a lengthening of the anacrusis of the first iambus. The anacrusis of the line, moreover, is one long in place of two short. Thus,

καρπ | ὅς ἐλαλᾶς προ | κύπτει.

12. In this line we have inserted τὸ before νῆμα, and the verse will then be scanned like the 13th of Ode II. Thus,

Βρομί | οὐ στεφεται τὸ | νῆμα.

13. We have here a regular Ionic *a maggiore*.

κάτᾶ | φύλλον κάτᾶ | κλῶνᾶ.

14. By adopting in part Hermann's emendation of this line, namely, *ἦν θισε*, instead of the common *ἦνθῆσε*, we have here, as in the previous verse, an Ionic *a maggiore*. Thus,

κάθελ | ὦν ἦνθῖσῃ | καρπός.

## ODE VI.

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The scanning of this ode is like that of the first one. Thus,

Ἐρῶς | πῶτ' ἐν || ῥόδοισ | ἰ  
κοῖμῶ | μένην || μέλιττ | ἄν, &c.

## ODE VII.

The scanning of this ode is like that of the second one in its general features. Thus,

\* Hermann reads, ἰδὲ πῶς φανέντες ἦρος.

† Hermann reads, καρποῖς γαῖα προκύπτει.

μᾶκῦρ | ἰζόμεν σέ | τέττιξ  
 ὅτι | δένδρεων ἐπ' | ἀκρῶν  
 ὀλίγ | ἦν ὀρθοῦν πέπ | ὠκῶς, &c.

VERSE 7. In this line the anacrusis is one long syllable, and there is also a resolution of the first arsis, or first long syllable of the trochaic syzygy. Thus,

χῶ | πόσῃ φέροῦσιν | ὦρα.

8. Here also we have a resolution of the first arsis, but with the ordinary dissyllabic anacrusis. Thus,

σὺ δέ | φίλῳς εἰ γέ | ὠργῶν.

### ODE VIII.

The scanning is like that of the first ode. Thus,

φίλῳ, | γέροντ | ἃ τέρεπ | νόν, &c.

The extracts from Bion and Moschus are in the ordinary hexameter verse, and present no difficulty.

# LEXICON.

## ΔΙ'Α

### Α.

1 Doric for ἡ, nom. sing. fem. of ὁ, ἡ, τό.

ἄ (interj.). *Ah! oh!*

ἄβατος, ον (adj. from α, not, and βατός, accessible). *Inaccessible, unapproachable, not to be trodden.*

ἄβηαιος, ον (adj. from α, not, and βέβαιος, firm). *Insecure, unfaithful, unsteady.*

ἄβοήθητος, ον (adj. from α, not, and βοηθέω, to aid). *Destitute of aid, unaided; hence, incurable.*

ἄβρός, ἄ, ὄν (adj.). *Delicate, luxurious.*—ἄβρά, accus. plur. neut., taken as an adverb, *gayly.*

ἄβροχος, ον (adj. from α, not, and βρέχω, to wet). *Unwet, dry, arid, unbedewed.*

ἄβυσσος, ον (adj. from α, not, and βυσσός for βυθός, measurable depth). *Bottomless, very deep.*—As a substantive, ἄβυσσος, ον, ἡ. *An abyss, a vast chasm.*

Ἀγαθόκλης, εἰς, ὁ. *Agathocles, a Sicilian of low birth, who, by his military talents, made himself master of the greater part of Sicily. His seat of government was Syracuse.*

ἀγαθός, ἡ, ὄν (adj.). *Good, virtuous, fair, brave, meritorious, excellent, sound, &c.* The primitive signification is, excelling in any quality of mind or body.—In the neuter, ἀγαθόν, a good, any good thing, but with the article, good (of itself), or, (abstract) good. In the plural neuter, τὰ ἀγαθὰ. *The things that are good, profitable, or advantageous, the gifts of fortune,*

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*opulence, prosperity, benefits.*—The comparatives most in use are ἀμείνων, βελτίων, and κρείσσων, or κρείττων, superl. ἄριστος, βέλτιστος, κράτιστος.

Ἀγᾶθων, ωνος, ὁ. *Agatho, an Athenian tragic poet, the contemporary and friend of Euripides.*

ἀγακλύτος, ὄν (adj. from ἄγαν, very much, and κλυτός, famous). *Farfamed, very renowned, illustrious.*

ἀγαλμα, ἄτος, τό (from ἀγᾶλλω, to honour). *A statue, an image.*

ἀγαμαί, fut. -ᾶσομαι, perf. ἡγασμαι. *To admire, to revere, to wonder at, to honour, to esteem, to prize.*

Ἀγαμέμνων, ονος, ὁ. *Agamemnon, king of Mycenæ and Argos, and leader of the Grecian forces at Troy.*

ἀγανακτέω, ὦ, fut. -ήσω, perf. ἡγανακτήκα (from ἄγαν, very much, and ἄχθος, strong feeling). *To be indignant, to be displeased, to complain.*

ἀγαδομαι, fut. -ᾶσομαι, perf. ἡγασμαι, (an older form of ἀγαμαι). *To admire, to revere, to wonder at, &c.*

ἀγαπάω, ὦ, fut. -ήσω, perf. ἡγάπηκα (from ἀγαμαι, to revere, &c.). *To love, to treat with respectful kindness or affection.*—*To be content, to be satisfied with.*

ἀγαπητός, ἡ, ὄν (adj. from ἀγαπάω, to love). *Beloved, prized, cherished.*

Ἀγανῆ, ῆς, ἡ. *Agavē, daughter of Cadmus and Hermiōnē, and mother of Pentheus.*

ἄγγειον, ον, τό (from ἄγγος, a vase, a vessel). *A vessel, a receptacle, a basket, &c.*

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ἄγγελᾰ, ας, ἡ (from ἄγγελος, a messenger). *Intelligence, tidings, a message.*  
 ἄγγελιᾰφόρος, ου, ὁ (from ἄγγελια, intelligence, and φέρω, to bring). *A messenger, an envoy.*  
 ἄγγέλλω, fut. -ελῶ, perf. ἤγγελκα, 1st aor. ἤγγειλα (from ἄγω, to bring). *To bring intelligence, to announce, to declare, to inform.*  
 ἄγγελος, ου, ὁ (from ἄγγέλλω). *A messenger.*  
 ἀγγος, εος, τό. *A pouch, a receptacle, a bag, a repository, a vessel.*  
 ἀγείρω, fut. -ερῶ, perf. ἤγαγκα, with Attic redupl. ἀγήγαγκα (from ἄγω, to drive). *To gather together, to collect, to assemble.*  
 ἀγέλη, ης, ἡ (from ἄγω, to drive). *A herd.*  
 ἀγεννής, ἐς (adj. from α, not, and γένος, noble birth). *Ignoble, mean, base, illiberal, &c.*  
 ἀγέννητος, ου (adj. from α, not, and γεννάω, to beget). *Unbegotten, unborn, uncreated.*  
 ἀγεννῶς (adv. from ἀγεννής). *Illiberally, meanly, cowardly, basely, &c.*  
 ἀγνορία, ας, ἡ (from ἀγῆνωρ, valiant). *Valour, impetuous daring.*  
 Ἀγῆνωρ, ορος, ὁ. *Agēnor*, son of Neptune and king of Phœnicia. He was the father of Cadmus and Europa.  
 ἀγῆρως, ων (adj. from α, not, and γῆρας, old age). *Not growing old, uninfluenced by age, imperishable.*  
 Ἀγισιλᾰος, ου, ὁ. *Agēsilaus*, a celebrated king of Sparta and military leader.  
 Ἀγισίπολις, ἰος, ὁ. *Agēsipōlis*, a king of Sparta.  
 ἅγιος, ᾱ, ον (adj.). *Sacred, venerable, holy, pure, revered, &c.*  
 Ἄγισ, ἰδος, ὁ. *Agis*, a name common to several Spartan kings.  
 ἁγιστεύω, fut. -εύσω, perf. ἤγιστευκα (probably from ἁγιστος, the superl. of ἅγιος). *To be sacred, to be holy, to be pure.—Primitive meaning, to perform sacred rites, to observe religious usages.*  
 ἀγκάλις, ἰδος, ἡ (from ἀγκη, obsolete,

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the arm in a bent state). *The arm.* The term refers to the arm in a bent state, ready to receive some object or take something.  
 ἀγκιστρῶδης, ἐς (adj. from ἄγκιστρον, a fishhook, and εἶδος, appearance). *Barbed, hooked.*  
 ἀγκυρᾰ, ας, ἡ. *An anchor.* (Compare, as regards the root, the theme assigned to ἀγκαλίσ.)  
 ἀγλαός, ᾱ, ον (adj. probably for ἀγλός, from ἀγάλλω, to make splendid). *Splendid, brilliant, illustrious.*  
 ἀγνοέω, ῶ, fut. -ήσω, perf. ἤγνῆκα (from α, not, and γνοέω, old form for νοέω, to know). *To be ignorant of, to be unacquainted with, not to comprehend.—οὐκ ἄγνοι, "I am well aware," "I know well."*  
 ἀγνοιά, ας, ἡ (from ἀγνοέω). *Ignorance, inadvertence, inexperience, unskilfulness.*  
 Ἀγνωνίδης, ου, ὁ. *Agnōnides*, a rhetorician of Athens, who accused Phocian of betraying the Piræus to the Macedonian general Nicanor.  
 ἀγνώς, ὦν, genitive -ῶτος (adj. from α, not, and γνωστός, known). *Unknown.*  
 ἀγνωστος, ου (adj. from the same). *Unknown.*  
 ἀγορά, ᾱς, ἡ (from ἄγορα, perf. mid of ἀγείρω, to collect). *A marketplace, a public place, a forum.*  
 ἀγοράζω, fut. -άσω, perf. ἤγόρευκα (from ἀγορά). *To buy, to make traffic, to purchase.*  
 ἀγορεύω, fut. -εύσω, perf. ἤγόρευκα, and, in the middle, ἀγορεύομαι (from ἀγορά). *To harangue, to speak in public, to announce.*  
 ἀγρα, ας, ἡ. *The chase, hunting, game, prey, capture, &c.*  
 ἀγράμματος, ου (adj. from α, not, and γράμματα, learning, plural of γράμμα). *Illiterate, unlearned.*  
 ἀγρεύω, fut. -εύσω, perf. ἤγρευκα. *To hunt, to take, to catch, to capture.*  
 ἀγρῖος, ᾱ, ον (adj. from ἀγρος, country). *Rustic, savage, wild, cruel, fierce, untamed.—ἀγρια, neut. as an adverb, cruelly, fiercely.*

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**ἀγριότης**, ης, ἡ (from ἄγριος). *Wildness, rusticity, savageness, fierceness, cruelty, &c.*  
**ἄγροικα**, ας, ἡ (from ἄγροϊκος). *Boorishness, rusticity.*  
**ἄγροϊκος**, ον (adj. from ἄγρος, *country*, and οἰκέω, *to inhabit*). *Boorish, clownish, rustic.*  
**ἄγρος**, οὔ, ὁ. *A field, land, country, territory, region, &c.*  
**ἄγροεῖρα**, ας, ἡ (fem. of ἄγρότης). *Rustic.*  
**ἄγρότερος**, α. ον (adj. poetic form for ἄγριος) *Rustic, pertaining to the country, &c.*  
**ἀγρυπνέω**, ᾧ, fut. -ήσω, perf. ἡγρύπνηκα (from ἀγρυπνος, *sleepless*). *To take no rest, to watch carefully, to go without sleep.*  
**ἀγνία**, ας, ἡ (from ἄγω, *to lead*). *A street, a public way.*  
**ἀγύρτης**, ου, ὁ (from ἀγείρω, *to collect*, i. e., *a crowd*). *A juggler, a mountebank, a quack, &c.*  
**ἐγγχί** (adv.). *Near.*  
**ἐγγχίνοια**, ας, ἡ (from ἐγγχίνους, *possessing presence of mind*). *Acuteness, intelligence, cunning, penetration, slyness.*  
**ἐγγχόνη**, ης, ἡ (from ἐγγχω). *Strangulation, hanging. — A rope (for hanging), a cord, &c.*  
**ἐγγχω**, fut. -έω, perf. ἤγχα, *to choke, to strangle, to choke by hanging, to hang.*  
**ἄγω**, fut. ἄξω, perf. ἤχα, with the Attic redupl. ἀγῆοχα, 2d aor ἤγαγον, perf. pass. ἤγμαι. *To lead, to drive, to bring, &c. — σχολήν ἄγειν, to be at leisure. — εἰρήνην ἄγειν, to be at peace, &c. — ἄγε, the imperative, often taken as an adverb, come, come on, &c., i. e., bring thyself.*  
**ἀγωγή**, ης, ἡ (from ἄγω). *A mode of life. Literally, the act of leading or bringing.*  
**ἄγων**, ᾠνος, ὁ (from ἄγω). *A contest, a combat, a game.*  
**ἀγωνιῶ**, ᾧ, fut. -ᾶσω, perf. ἡγωνιῶκα (from ἀγών). *To contend, to strive eagerly. — To be anxious, to be solicitous, to fear.*  
**ἀγωνίζομαι**, fut. -ίσομαι, perf. ἡγωνίσομαι (from ἀγών). *To contend,*

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*to combat for a prize at the games, to struggle earnestly.*  
**ἀγωνισμῶ**, ᾠτος, τό (from ἀγωνίζομαι). *A contest, a combat, a struggle, a battle, &c.*  
**ἀγωνιστής**, οὔ, ὁ (from ἀγωνίζομαι). *A combatant (at the games), an opponent, a contender, &c.*  
**ἀδαμνντινος**, η, ον (adj. from ἀδάμας, *hardest iron*). *Made of hardest iron, hard as iron, firm, strong, hard. — Adamantine, invincible.*  
**ἀδάμαστος**, ον (adj. from α, *not*, and δαμῶ, *to subdue*). *Unsubdued, untamed, unbroken (as of horses), unconquerable.*  
**ἀδοηφῶγος**, ον (adj., poetic form for ἀδοηφῶγος, from ἀδοην, *excessively*, and φῶγω, *to eat*). *Voracious, gluttonous, insatiate.*  
**ἀδεής**, ἐς (adj. from α, *not*, and δέος, *fear*). *Fearless.*  
**ἀδελφή**, ης, ἡ (from ἀδελφός). *A sister.*  
**ἀδελφίδου**, οὔ, ὁ (from ἀδελφός). *A brother's or sister's son, a nephew.*  
**ἀδελφός**, οὔ, ὁ (from α, *for ἕμα*, *together*, and δελφός, *a womb*). *A brother.*  
**ἀδεῶς** (adv. from ἀδεής). *Fearlessly, without alarm, securely, calmly, &c.*  
**ἄδηλος**, ον (adj. from α, *not*, and δῆλος, *manifest*). *Obscure, uncertain, unknown, &c.*  
**Ἄιδης**, ου, ὁ Attic (Ionic, Ἄιδης, ἄο and εω) contracted ἀδης, ου, and also Ἄις (obsolete form), gen. Ἄιδος, dat. Ἄιδι, &c. (from α, *not*, and ἰδεῖν, 2d aor. infin. of εἶδω, *to see*). *Pluto, as god of the lower and invisible world; hades, or the lower and invisible world; the shades, the lower regions. — εἰς Ἄιδου, and εἰσω Ἄιδος, into hades, i. e., into the mansion of Pluto, δόμον being understood, or some other equivalent term — ἐν Ἄιδου, and εἰν Ἄιδῶο, in hades, supply δόμῳ, &c.*  
**ἀδιαλείπτως** (adv. from ἀδιῶλειπτος, *incessant*). *Incessantly, unceasingly.*  
**ἀδιατύπτως**, ον (adj. from α, *not*, and διατυπῶ, *to fashion*). *Un-*



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formed, undeclined, not marked out.

ἀδικέω, ὤ, fut. -ήσω, perf. ἡδίκηκα (from ἀδίκος). To act unjustly, to wrong, to injure.

ἀδικημῆ, ἄτος, τό (from ἀδικέω). Injustice, an act of injustice, a wrong, an injury, &c.

ἀδικία, ας, ἡ (from ἀδίκος). Injustice.

ἀδίκος, ον (adj. from α, not, and δίκη, justice). Unjust.

ἀδικως (adv. from ἀδίκος). Unjustly.

ἀδινός, ἡ, ὄν (adj. from ἀδην, excessively). Dense, thick, abundant, frequent, crowded, vehement, intense, &c.—ἀδινά, neut. taken adverbially, densely, in great numbers, abundantly, excessively.—Hence, loudly.

\*Ἀδμητος, ου, ὁ. Admētus, king of Phœræ, in Thessaly. His life was prolonged by the voluntary death of his wife Alcestis in his stead.

ἀδύλεσχος, ου, ὁ (from ἀδω, to satiate, and λέσχη, conversation). Loquacious, talkative, a prater, a talkative person, &c.

ἀδοξία, ας, ἡ (from ἀδοξος, inglorious). Disgrace, dishonour, infamy.

ἀδούλωτος, ον (adj. from α, not, and δουλῶω, to enslave). Unsubdued, unenslaved, free.

ἀδύνωτος, ον (adj. from α, not, and δυνάτος, able). Impossible, unable.

ἀδύς, Doric for ἡδύς.

ᾄδω (contracted from αἰδῶ), fut. ᾄσω, perf. ᾄκα, perf. pass. ᾄσμαι. To sing.

ᾄδων, Doric for ἀηδών.

\*Ἀδωνις, ἰδος, ὁ. Adōnia, a beautiful youth, beloved by Venus. He was killed by a wild boar in hunting.

ἀεί (adv.). Always. Poetic form αἰεῖ.

αἰδῶ (contracted into ᾄδω. See ᾄδω), fut. αἰίσω, perf. ἡεῖκα.

αἰκῆς, ἐς (adj. from α, not, and εἰκός, what is becoming). Unbecoming, unseemly, disgraceful, mean.

αἰκίζω, fut. -ίσω, perf. ἡεῖκα (from

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αἰκῆς). To treat ignominiously, to maltreat, to deform, &c. The prose form is αἰκίζω, the poetic αἰκίζω.

αἶρω, fut. αἶρῶ, perf. ἤραα, 1st aor. ἤειρά; without the augment, αἶρᾶ (poetic form for αἶρω). To raise, to take up, to lift.

ἀεκαζόμενος, η, ον (pres. part. pass. of ἀεκάω). Reluctant. Literally, being compelled, acting under compulsion.

αἰνῶος, ον (adj. from αἶ, ever, and νῶω, to flow). Everflowing.

ἀεργεῖη, ης, ἡ (Ionic and poetic form for ἀεργία, from α, not, and ἐργον, work). Idleness, laziness. Literally, want of employment.

αἰροειδής, ἐς (adj. from αἶρ, in its Homeric signification of dusky air, and εἶδος, appearance). Cloudy, dusky, dark.—Airy, i. e., resembling dark air, &c.

αἰτός, οὔ, ὁ. An eagle.—A surname of Pyrrhus, king of Epirus.

ἀηδία, ας, ἡ (from ἀηδής, displeasing). Displeasure, disgust, repugnance, &c.

ἀηδών, ὄνος, ἡ (from αἰδῶ). The nightingale.

αἶρ, ἔρος, ἡ, more rarely ὁ (from αἶρμι, or αἶω, to blow). The air.

ἀήττητος, ον (adj. from α, not, and ἡττώω, to vanquish). Unconquered, unsubdued.—Unconquerable, invincible.

\*Ἀθάμας, αντος, ὁ. Athāmas, king of Thebes, in Bœotia. He married Nephelē, by whom he had Phryxus and Hellē.

ἀθῶνᾱσιᾶ, ας, ἡ (from ἀθῶνᾱτος). Immortality.

ἀθῶνᾱτος, ον (adj. from α, not, and θῶνᾱτος, death). Immortal, everlasting.

ἄθαπτος, ον (adj. from α, not, and θάπτω, to bury). Unburied.

ἀθεύτος, ον (adj. from α, not, and θεύομαι, to behold). That cannot be seen, invisible, unseen.

\*Ἀθηνῶ, ᾤς, ἡ. Minerva, the goddess of wisdom, war, and the arts. She was produced from the brain of Jupiter. The right of naming the city of Cecrops was given to

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- θερ**, in preference to Neptune, and she called it after herself, and became the tutelary goddess of the city.
- Ἀθήναζε** (adv. equivalent to Ἀθηνᾶσδε, accus. plur. of Ἀθῆναι, with the enclitic δε, denoting motion towards). *To Athens, or towards Athens.*
- Ἀθῆναι**, ὦν, αἱ (from Ἀθηνᾶ). *Athens, the capital of Attica.*
- Ἀθηναίη**, ης, ἡ (poetic form for Ἀθηνᾶ). *Minerva.*
- Ἀθηναῖος**, α, ον (adj. from Ἀθῆναι). *Athenian — An Athenian.*—In the plural, Ἀθηναῖοι, ὧν, οἱ, *the Athenians.*
- Ἀθήνη**, ης, ἡ (Ionic form for Ἀθηνᾶ). *Minerva.*
- Ἀθήνηθεν** (adv. equivalent to ἐκ Ἀθηνῶν). *From Athens.*
- Ἀθήνησι** (adv. equivalent to ἐν Ἀθῆναις). *In Athens.*
- ἀθλοῖς**, εως, ἡ (from ἀθλέω, to combat). *Athletic exercise, exercise in general, a combat, a contest, a toiling in conflict.*
- ἀθλητής**, οὔ, ὁ (from ἀθλος, a contest). *An athlete, a champion at the games, a wrestler.*
- ἀθλιος**, ον, and also α, ον (from ἀθλος, toil). *Wretched, miserable, unhappy, &c.*
- ἀθλίως** (adv. from ἀθλιος). *Miserably, wretchedly.*
- ἀθλον**, ον, τό (from ἀθλος). *The prize of a contest, a reward, a recompense.*
- ἀθλος**, ον, ὁ. *A contest, especially in gymnastics, a combat, toil, labour, &c.*
- ἀθόρυδος**, ον (adj. from α, not, and θόρυδος, tumult). *Without tumult, untroubled, calm, undisturbed, &c.*
- ἀθορυβως**, (adv. from ἀθόρυδος). *Without tumult, quietly, calmly.*
- ἀθραυστος**, ον (adj. from α, not, and θραύω, to break in pieces). *Unbroken, entire; unhurt.*
- ἀθροίζω**, fut. -σω, perf. ἤθροικα (from ἀθρός). *To gather together, to assemble, to collect.*
- ἀθρός**, α, ον, and, contracted, **ἀθρους**, ονν (from α, for ἔγαν,

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- very, and θρός, clamour). Numerous, crowded, dense, frequent, abundant, &c.*
- ἀθυμέω**, ὦ, fut. -ήσω, perf. ἠθύμηνκα (from ἀθύμος, dispirited). *To despond, to be dejected, to be spiritless, &c.*
- Ἄθως**, ω, ὁ. *Athos, a mountain in Macedonia, now called Monte Santo.*
- αἶ** (interj.). *Alas! wo!*—It often indicates a wish, *would that*, and in Homer is always followed by γάρ or γάρ δῆ, with the optative.
- αἶα**, ης, ἡ, Ionic and poetic for γαῖα. *The earth.*
- αἰάζω**, fut. -άξω, perf. ἤαχα (from αἶ). *To mourn, to lament.*
- Αἰακίδης**, ου, ὁ (patronymic of Αἰάκος). *A son or descendant of Æacus.*—In the plural, Αἰακίδαι, *the Æacidae.*
- Αἰᾶκος**, οὔ, ὁ. *Æacus*, son of Jupiter and Ægina, king of the island of Cænopia, the name of which he changed to Ægina, in honour of his mother. For his piety and justice he was made a judge in the lower world.
- Αἶας**, αντος, ὁ. *Ajax.* There were two Grecian chieftains of this name, the one a son of Telamon, and native of Salamis, the other a Locrian, and son of Oileus. They both distinguished themselves in the war against Troy.
- αἰχειρος**, ον, ἡ. *A poplar.*
- Αἰγέυς**, έως, ὁ. *Ægeus*, king of Athens and father of Theseus.
- αἰγιαλός**, οὔ, ὁ (from αἰγνύμι, to break, and ἕλς, the sea). *A coast, a seashore, a shore, a strand.*
- αἰγίδιον**, ον, ὁ (diminutive from αἶξ, a goat). *A kid.*
- Αἰγινᾶ**, ης, ἡ. *Ægina*, an island in the Sinus Saronicus, near the coast of Argolis, and now called Engia.
- Αἰγινήτης**, ου, ὁ (from Αἰγινᾶ). *A native of Ægina, an Æginetan.*
- αἰγίοχος**, ον, ὁ and ἡ (from Αἰγίς, the ægis, and ἔχω, to have or bear). *The Ægis-bearer, an epithet of Jupiter and Minerva.*
- αἰγίς**, ἰδος, ἡ (from αἶξ, a goat, α-

curding to the common etymology, but more properly from αἶσσω, *to rush, to move rapidly*). An *egis*, part of the armour of Jupiter and Minerva. Originally a goatskin wound around the arm as a shield or defence; afterward the shield of Jove, &c.—In a figurative sense, *alyís* also denotes a *storm, a tempest, darkness, clouds, thunder and lightning*, as aroused by the rapid movements of the *egis* of Jove.

αἰγοτριχέω, ὦ, fut. -ήσω, perf. ἤγοτρίχηκα (from αἶξ, a goat, and τρίψ, τρίχος, hair). *To have goat's hair*.

Αἰγύπτιος, α, ον (adj. from Αἰγύπτος). *Egyptian*.—In the plural, Αἰγύπτιοι, οί, *the Egyptians*.

Αἴγυπτος, ου, ἡ. *Egypt*.

Αἴγυπτος, ου, ὁ. 1. *Ægyptus*, an early king of Egypt, son of Belus, and brother of Danaus. 2. *The Nile*.

αἰδέομαι, οὔμαι, fut. -έσομαι, and -ήσομαι, perf. pass. ἤδεσμαι (from αἰδώς, respect). *To reverence, to respect, to dread, to stand in awe of*—*To be ashamed, to be abashed*.

αἰδήμων, ον (adj. from αἰδέομαι). *Decorous, well-mannered*.—*Modest, abashed, ashamed*.

αἰδῖος, α, ον (adj. from αἰεί, ever). *Lasting, uninterrupted, perennial*.—*Everlasting*.

αἰδοῖος, α, ον (adj. from αἰδώς). *Inspiring awe, revered, venerable*.—*Festling shame, bashful*.

αἰδώς, ὅος, contr. οὖς, ἡ. *Shame, reverence, respect, modesty, decorous behaviour, &c.*

αἰεί (adv. poetic form for αἰεί). *Always, ever*.

Αἰήτης, ου, ὁ. *Æetes*, king of Colchis and father of Medea.

αἰθαλώδης, ες (adj. from αἰθάλη, soot, and εἶδος, appearance). *Fuliginous, sooty, black, smoky*.

αἰθήρ, έρος, ὁ and ἡ (from αἶθω, to burn). *The upper air, the sky, æther, the empyreal region*.

Αἰθιοπία, ας, and Αἰθιοπία, ης, ἡ. *Æthiopia*, an extensive country of Africa.

Αἰθιοπικός, ἡ, ὄν (adj. from Αἰθιοπία). *Æthiopian*.

Αἰθίοψ, οπος, ὁ (from αἶθω, to burn, and ὤψ, the visage). *An Ethiopian*.

αἰθουσα, ης, ἡ (from αἶθω, to sun one's self). *A porch*, generally in an eastern position, in order to sit and enjoy the sun; also the place where strangers slept.

αἶθουψ, οπος (adj. from αἶθος, dark red or fiery, and ὤψ, look). *Burning, fiery, &c.*—αἶθουψ οἶνος, *dark red wine*; according to some, however, *fiery wine*.

αἰθρία, ας, ἡ (from αἶθρ, pure air). *Fair clear weather, open air, clear, keen, frosty weather*.

αἶθω (used only in the present and imperfect), *To burn, to be on fire, to blaze, to set in a blaze*.

αἶλουρος, ου, ὁ and ἡ. *A cat*.

αἷμα, ἄτος, τό. *Blood*.

αἰμῖσσω, fut. -έω, perf. ἤμαξα (from αἷμα). *To render bloody. To be bloody*.

Αἰμιλιῦνός, οὔ, ὁ. *Æmiliānus*, the surname of Scipio Africanus the younger, derived from his father *Paulus Æmilius*.

Αἰνείας, ου, ὁ. *Æneas*. 1. A Trojan prince, son of Anchises and Venus, and the hero of Virgil's *Æneid*.—2. The third king of Alba, surnamed *Silvius*.

αἰνέω, ὦ, fut. -έσω, perf. ἤνεκα, perf. pass. ἤνημαι, 1st aor. pass. ἤνεκτο (from αἶνος, praise). *To praise, to commend, to approve*.

αἰνιγμα, ἄτος, τό (from αἰνίσσομαι, to speak enigmatically, perf. ἤνιγμα). *An enigma, a riddle, a dark saying*.

αἰνόμορος, ον (adj. from αἶνός, wretched, and μόρος, fate). *Ill-fated, wretchedly unfortunate*.

αἶνός, ἡ, ὄν (adj. Ionic and poetic for δεινός). *Wretched, dreadful, dire, woful*.

αἰνῶς (adv. from αἶνός). *Extremely, greatly, fearfully, &c.*

αἶξ, αἰγός, ἡ (from αἶσσω, to move rapidly). *A she-goat, a goat*.

αἰόλος, η, ον (adj.). *Active, nimble, fleet*.—*Of varied colours, vario-*

# **ΑΙΞ**

gated, like bodies in rapid movement.

αἰπόλος, ου, ό (for αἰγοπόλος, and this from αἶξ, a goat, and πολέω, to tend). A goatherd.

αἰρεσις, εως, ή (from αἰρέομαι, to select for one's self). A taking for one's self, a choice, a preference, a selection.—A mode of life.—A sect of philosophy.

αἰρετός, ή, όν (adj. from the same). Taken, chosen, selected.—Eligible, preferable, desirable.

αἰρέω, ώ, fut. -ήσω, perf. ἔρηκα, 2d aor. ἐλλον, 2d aor. infin. ἐλεῖν, 2d aor. mid. ἐλόμην. To take, to catch, to seize, to choose, to select, to prefer.—μᾶλλον αἰρέομαι, I prefer, i. e., I choose rather for myself.

αἶρω, fut. ἄρῶ, perf. ἤρκα, 1st aor. ἤρα (contracted from ἀείρω). To lift, to raise, to pull up, to elevate, &c.

\*Αἶς (obsolete nominative, from which come \*Αἶδας gen., \*Αἶδι dat., &c.). Pluto, hades. See \*Αἶδης.

αἰσά. ης, ή. Destiny, fate.

αἰσθάνομαι, fut. αἰσθήσομαι, perf. ᾔσθημαι, 2d aor. ᾔσθόμην. To perceive, to feel, to observe, to understand.

αἰσθησις, εως, ή (from αἰσθάνομαι). The act of perceiving, perception, feeling, a sense, &c.

Αἰσχίνης, ου, ό. Æschines, an Athenian orator, and the political opponent of Demosthenes. He was born 397 B.C.

αἰσχιστά (adv. neuter pl. of αἰσχιστός, the superlative of αἰσχύος). Most disgracefully, most foully, most shamefully.

αἰσχος, εως, τό. Baseness, infamy, disgrace; deformity, ugliness.

αἰσχύος, ά, όν (adj. from αἰσχος). Disgraceful, base, shameful.—Deformed, ugly.—Comp. αἰσχύων, superl. αἰσχιστός.

αἰσχύως (adv. from αἰσχύος). Base-ly, shamefully, disgracefully, foul-ly.—Comp. αἰσχίον, superl. αἰσχιστά. These, however, are strictly neuter forms of the comp. and superl. of αἰσχύος.

# **ΑΙΦ**

Αἰσχύλος, ου, ό. Æschylus, a celebrated tragic poet, and a native of Eleusis, in Attica. Born 525 B.C.

αἰσχύνη, ης, ή (from αἰσχος, disgrace). Shame, disgrace, infamy, &c.

αἰσχύνω, fut. -ύνῶ, perf. ᾔσχυγκα (from αἰσχος). To produce shame, to make ashamed, to treat shamefully, to disgrace.—In the middle, αἰσχύνομαι, to feel ashamed, to dread, to reverence, to respect, &c.—1st fut. pass. αἰσχυνθήσομαι, perf. pass. ᾔσχυμμαι.

Αἰσών, ονος, ό. Æson, brother of Pelias, and father of Jason.

αἰτέω, ώ, fut. -ήσω, perf. ἔτηκα. To ask, to request, to beg, to demand.—In the middle, αἰτέομαι, to ask for one's self, &c.

αἰτιά, ας, ή. A cause, a motive, a pretext.—A charge, a complaint, an accusation, a cause in a court of justice, a suit, &c.

αἰτιάομαι, ώμαι, fut. -ᾶσομαι, perf. ᾔτιῶμαι (from αἰτία, a charge or complaint). To charge, to blame, to complain of, to accuse, &c.

αἰτιατέος, α, ου (verbal adj. from αἰτιόμαι). Deserving of being blamed, to be blamed, to be inculped.—The neuter αἰτιατέον denotes necessity, like the gerund in -dum, in Latin; as, μοι αἰτιατέον ἐστί, "I must blame."

αἰτίον, ου, τό. A cause, a ground, a reason, a motive.

αἰτίος, ά, ου (adj. from αἰτία). In fault, culpable.—Blamed, reprov- ed.—That causes or produces, that is the origin of, either in a good or bad sense.

αἰτίος, ου, ό (from αἰτία). A culprit, an accused person, &c.

Αἶτνη, ης, ή. Ætna, a volcano of Sicily, now called Etna or Monte Gibello.

Αἰτωλῖα, ας, ή. Ætolia, a country of northern Greece, to the east of Acarnania.

Αἰτωλῖς, ἴδος, ή. An Ætolian fe- male.—As an adjective, Ætolian

Αἰτωῖοί, ών, οί. The Ætolians.

αἰφνίδως (adv. from αἰφνίδιος, sud- den). Suddenly, on a sudden.

## AKE

αἰχμᾶλωτίζω, fut. -ίσω, perf. ἤχμᾶ-  
λώτικα (from αἰχμᾶλωτος). *To*  
*make prisoner, in war.*  
αἰχμᾶλωτος, ον (adj. from αἰχμή, a  
spear-point, and ἄλωτός, taken).  
*A captive, a prisoner of war.*  
αἰψᾶ (adv.). *Quickly, speedily, in-*  
*stantly, immediately.*  
αἰών, ὦνος, ὅ, and in the epic poets  
and tragedians ἦ (from αἰεί, al-  
ways, and ὢν, being). *Time, an*  
*age, eternity.*  
αἰώνιος, ον, and αἰ, ον, (from αἰών).  
*Permanent, enduring, eternal, ev-*  
*erlasting.*  
αἰωρῶ, ὦ, fut. -ήσω, perf. ἤωρηκα  
(a poetic form of αἰείρω). *To*  
*raise on high, to lift up.*—In the  
middle voice, αἰωρέομαι, οῦμαι, *to*  
*be in anxious expectation, to be in*  
*great uncertainty, to be in sus-*  
*pense, &c.*  
ἄκαιρος, ον (adj. from α, not, and  
καιρός, season). *Untimely, un-*  
*seasonable, out of season, inoppor-*  
*tune, improper.*  
ἄκαμπτος, ον (adj. from α, not, and  
κάμπτω, to bend). *Unmoved*  
ἄκανθᾶ, ης, ἥ (from ἀκμή, a point).  
*A thorn, a prickle.*—*A quill of a*  
*porcupine.*  
Ἀκαρνάν, ἄνος, ὅ and ἦ. *An Aca-*  
*rnanian.*—Ἀκαρνᾶνες, ων, οἱ. *The*  
*Acar-nanians, a people of northern*  
*Greece, to the west of Ætolia.*  
ἄκαρπιά, ας, ἥ (from ἄκαρπος). *Un-*  
*fruitfulness, barrenness.*  
ἄκαρπος, ον (adj. from α, not, and  
καρπός, fruit). *Unfruitful, un-*  
*productive.*  
Ἀκαστος, ον, ὅ. *Acastus, son of*  
*Pelias, king of Thessaly.*  
ἀκαχίζω, fut. -ίσω, perf. ἤκαχίκα  
(from ἀκάχω). *To afflict, to grieve,*  
*to trouble, &c.*  
ἀκάχω (not used in the present, from  
ἄχος, grief), fut. ἀκαχήσω, 2d aor.  
ἤκαχον, perf. pass. ἤκαχηναι. *To*  
*afflict, to grieve, to trouble, &c.*  
ἀκέραιος, ον (adj. from α, not, and  
κεράννυμι, to mix). *Unmixed,*  
*pure, entire, perfect.*—*Unharm-*  
*ed, uninjured.*  
Ἀκεσίνης, ον, ὅ, and Ἀκεσίνο, ον,  
ὅ. *The Acesines, a large and rapid*

## AKO

river of India, falling into the In-  
dus. Now called the *Ravi*; or,  
more correctly perhaps, the *Ju-*  
*naub.*  
Ἀκεστόδωρος, ον, ὅ. *Acestodorus,*  
*a Greek historian.*  
ἀκηδής, ἐς (adj. from α, not, and  
κῆδος, care). *Not taken care of,*  
*neglected.*—*Without funeral hon-*  
*ours, unburied.*—*Careless, indif-*  
*ferent.*  
ἀκῆν (an old adverbial form). Con-  
sult note on verse 28, page 150.  
ἀκηδέστω, (adv. from ἀκηδέστος,  
neglected). *Heedlessly, careles-*  
*ly, cruelly, unfeelingly.*  
ἀκινδύνος, ον (adj. from α, not, and  
κινδύνος, danger). *Without dan-*  
*ger, secure, &c.*  
ἀκινδύνως (adv. from ἀκινδύνος).  
*Safely, securely, &c.*  
ἄκλαυστος, ον (adj. from α, not, and  
κλαίω, fut. κλαύσω, to weep). *Un-*  
*wept, unlamented.*  
ἄκλαυτος, ον (adj. from same). *Un-*  
*wept, unlamented.* This is the  
earlier form.  
ἄκληρέω, ὦ, fut. -ήσω, perf. ἤκληρ-  
κα (from ἄκληρος, without a lot,  
share, or portion). *To be poor, to*  
*be unfortunate.*  
ἄκλητος, ον (adj. from α, not, and  
καλέω, to invite). *Uninvited, un-*  
*called, unsu-m-moned.*  
ἀκμίζω, fut. -ῶσω, perf. ἤκμᾶκα (from  
ἀκμή). *To be at the highest point,*  
*to be at the height, to bloom, to*  
*flourish, to prevail.*—*To be impor-*  
*tant, to excite attention, &c.*  
ἀκμαῖος, ᾶ, ον (adj. from ἀκμή). *At*  
*the acme, at the height.*—*Ripe,*  
*blooming, in full season.*—*At the*  
*critical or fitting time, seasonable.*  
ἀκμή, ης, ἥ (from ἀκμή, a point).  
*A point, an edge.*—*The highest*  
*degree or point.*—*Bloom, full*  
*growth, vigour, energy.*  
ἀκμήν (adv., properly the accus. sing.  
of ἀκμή). *Instantly.*  
ἀκμής, ἥτος (adj., common gender,  
from α, not, and κάμνω, to be worn  
down by toil). *Fresh, unfatigued.*  
ἀκοή, ης, ἥ (from ἀκοίω, to hear).  
*The hearing.*—*Report, rumour.*  
ἄκοιτις, ως, ἥ (from α, for ἀκα, to

## AKP

gether, and κοίτη, a couch). A spouse, the partner of one's couch, a wife.

ἀκολουθέω, ὦ, fut. -ήσω, perf. ἠκολούθηκα (from ἰσθίω for ἕμα, together, and κέλευθος, a path). To follow.

ἀκοντίω, fut. -ίσω, perf. ἠκόντισκα (from ἄκων, a javelin). To hurl the javelin.—To hurl, to fling.

ἀκοντίον, ου, τό (dimin. of ἄκων). A small dart, a javelin.

ἀκούσιος, ου (adj. from α, not, and ἐκούσιος, voluntary). Unwilling, involuntary, constrained, forced, compelled, reluctant.

ἀκούω, fut. mid. ἀκούσομαι, perf. act., in later writers, ἤκουκα, perf. mid. ἤκουα, and with the Attic redupl., ἀκήκουα, perf. pass. ἤκουσμαι. To hear.—εὖ ἀκούειν, to be well spoken of, i. e., to hear well of one's self; κακῶς ἀκούειν, to be ill spoken of. &c.

ἄκρῃ, ας, ἡ (properly feminine of ἄκρος, with an ellipsis of χώρα, or some other noun). A height, a summit, an elevation, a citadel.

Ἀκραγαντινός, ου, ὁ (from Ἀκρίγας, αντος, Agrigentum). An Agrigentine, or native of Agrigentum.—Ἀκραγαντινοί, οἱ, the Agrigentines, a people of Sicily.

ἀκρῶσις, ας, ἡ (from ἀκρῆτης, incontinent). Intemperance.

ἀκρῶτος, ου (adj. from α, not, and κρῶσις, mixture). Unmixed, pure, generally said of wine, and hence, strong.

ἀκριβειᾶ, ας, ἡ (from ἀκριβής). Accuracy, exactness, precision, diligence, purity, &c.

ἀκριβής, ες (adj. from ἄκρος, extreme, and βύω, to proceed). Accurate, exact, precise, nice, pure, &c.—ἐπ' ἀκριβές, with precision, in an exact, or accurate manner, &c.

ἀκριβῶ, ὦ, fut. -ώσω, perf. ἠκριβώκα (from ἀκριβής). To examine accurately, to ascertain with exactness, to know exactly, to be well versed in, &c.

ἀκριβῶς (adv. from ἀκριβής). Exactly, accurately, nicely, &c.

Ἀκρίσιος, ου, ὁ. Acrisius, king of Argos, and father of Danaë.

## AKT

ἐκρόασις, εως, ἡ (from ἀκρόαομαι, to listen). The act of listening, a hearing, a lecture, a discourse.

ἀκροβάτέω, ὦ, fut. -ήσω, perf. ἠκροβάτηκα (from ἄκρος, extreme, and βατήρ, from βαίνω, to go). To walk on the toes, to walk on tiptoe, to move on tiptoe.

ἀκρόδρυον, ου, τό (from ἄκρος, high at top, and δρῦς, a tree). A fruit-tree.—τὰ ἀκρόδρυα, fruits, having a shell, or ligneous covering, and generally such as grow high up on trees.

ἀκροθινίον, ου, τό (from ἄκρος, at top, and θιν, a heap). The first fruits, offered to the gods. Literally, "the top of the heap," this part, as the best and choicest, being offered up. Said of offerings of all kinds, but especially of booty, &c., taken in war.

ἀκροποδητὶ (adv. from ἄκρος, extreme, and πούς, a foot). On tiptoe.

ἀκρόπολις, εως ἡ (from ἄκρος, on high, and πόλις, a city). A citadel, an acropolis. Said especially of the citadel or Acropolis of Athens.

ἄκρος, α, ου (adj. from ἀκή, a point). Lofty, at top, extreme, highest, and hence, excelling, superior, &c.—ἄκροις τοῖς ποσὶ, with the toes; ἄκροι δάκτυλοι, the tips of the fingers.—In the neuter plural, ἄκρα, summits, heights, &c., χώρα being understood.

ἀκρωτηριάζω, fut. -άσω, perf. ἠκρωτηριῶκα (from ἀκρωτήριον). To cut off the extremities of anything, to mutilate at the extremities; hence, generally, to mutilate.

ἄκρωτήριον, ου, τό (from ἄκρος, extreme). The extreme point of any object, hence a promontory.

Ἀκταίων, ωνος, ὁ. Actæon, a famous hunter, son of Aristæus and Autonoe. He was changed by Diana into a stag, and was hunted down and torn into pieces by his own dogs.

ἄκτῃ, ἧς, ἡ (from ἄγω or ἄγνυμι, to break). A shore, where the waves break.—A bank of a river.—Ἀκτῇ,

## AAE

- Attica*, so called, probably, from its extent of shore.
- ἄκυβερνητος, ον (adj. from *a*, *not*, and κυβερνᾶω, *to pilot*). *Without a pilot, unguided.*
- ἀκύμαντος, ον (adj. from *a*, *not*, and κυμαίνω, *to rise in waves*). *Waveless, calm, smooth.*
- ἀκῦμων, ον (adj. from *a*, *not*, and κύμα, *a wave*). *Without waves, calm, tranquil.*
- ἄκων, ονσα, ον (adj. from *a*, *not*, and ἐκών, *willing*). *Unwilling, reluctant.*
- ἀλαζονικός, ἦ, ὄν (adj. from ἀλαζών). *Boastful, arrogant, ostentatious, vain.*
- ἀλαζών, ὄνος, ὁ (from ἀλῶμαι, *to wander*). *A boaster, a vain person.* The original meaning is "a person who roams about like a vagabond," and it coincides nearly with ἀγύρτης, "a mountebank," "a quack," "a fortune-teller."
- ἀλᾶθεύω, Doric for ἀληθεύω.
- Ἀλβάνια, ας, ἡ. *Albania*, a country of Asia, bordering on the Caspian Sea.
- Ἀλβανοί, ὦν, οἱ. *The Albanians.*
- ἀλγέω, ὦ, fut. -ήσω, perf. ἤλγηκα (from ἀλγος). *To suffer pain, to grieve, to be sad, to be afflicted, &c.*
- ἄλγος, εος, τό. *Pain, suffering, grief, sorrow, &c.*
- ἀλγεεινός, ἦ, ὄν (adj., a form of ἀλγεεινός, from ἀλγος). *Painful, afflicting, mournful, sorrowful, wretched.*
- ἀλείφω, fut. -ψω, perf., in later writers, ἤλοιφα, Attic perf. ἀλήλιφα, perf. pass. ἀλήλιμμαι. *To anoint, as for a contest; hence, freely, to prepare.*
- ἀλεκτρῦν, ὄνος, ὁ and ἡ. *A cock, a hen.*
- Ἀλεξάνδρεια, ας, ἡ. *Alexandria*, the capital of Egypt, under the Ptolemies, built by Alexander the Great, B.C. 332.
- Ἀλεξανδρεὺς, έως, ὁ. *An Alexandrian.*
- Ἀλέξανδρος, ον, ὁ (from ἀλέξω, *to protect*, and ἀνήρ, *a man*). 1. *Alexander*, surnamed the Great, son

## AAI

- of Philip of Macedon, born at Pella, B.C. 356.—2. A tyrant of Phœnæ, in Theœaly.
- ἀλήθειᾶ, ας, ἡ (from ἀληθής). *Truth.*
- ἀληθεύω, fut. -εύσω, perf. ἤληθευκα (from ἀληθής). *To speak the truth, to be true, to be sincere.*
- ἀληθής, ές (adj. from *a*, *not*, and λήθω, *to lie concealed*). *True, sincere, veracious, real.*
- ἀληθῶς (adv. from ἀληθής). *Truly, really, exactly, honestly.*—ὡς ἀληθῶς, *in reality, truly.*
- ἀλήθω, fut. -ήσω; and also ἀλέω, fut. -έσω; Attic perf., with the redupl., ἀλήλεκα, perf. pass. ἀλήλεμαι. *To grind.*
- ἀληλιμμένος, η, ον (perf. part. pass. of ἀλείφω, with the Attic reduplication).
- ἄλυστος, ον (adj. from *a*, *not*, and λύζομαι, *to turn aside*). *Not ceasing, incessant.*—*Not to be avoided, inevitable.*
- ἀλιγκίος, α, ον (adj.) *Lake.*
- ἀλινδέομαι, οὔμαι (seldom used. In place of it κυλινδέομαι is employed). *To roam about, to wander.*
- ἄλιος, α, ον (adj. from ἄλς, *the sea*). *Marine, appertaining to the sea, dwelling in the sea, &c.*
- ἄλιος, ον, ὁ, Doric for ἥλιος. *The sun.*
- ἄλις (adv.). *In great numbers, in a crowd, in abundance.*
- ἀλίσκω (active form of the present obsolete. Vid. ἀλίσκομαι).
- ἀλίσκομαι (the active present ἀλίσκω is obsolete, and in its stead αἰρέω is employed) fut. ἀλώσομαι (from ἀλόω), 2d aor. ἤλων. Attic ἔαλυν, perf. act. ἤλωκα, Attic ἔαλωκα, 2d aor. inf. ἀλῶναι, 2d aor. part. ἀλούς. *To take, to capture.*—The 2d aor. act. and perf. act. are used with a passive signification: ἔαλυν. *I was taken*; ἔαλωκα, *I have been taken.*
- ἀλιταίνω, fut. ἀλιτήσω, perf. ἤλιτηκα, 2d aor. ἤλιτον, 2d aor. mid ἤλιτόμην. *To commit a fault, to perpetrate a crime, to err, to sin, to offend against, to violate.*
- ἀλιτενής, ές (adj. from ἄλς, *the sea*,

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and *τεῖνω*, to stretch towards).  
*Low out of the water, shallow.*  
*ἀλιτήριος, ον* (adj. from *ἀλείτης*, a wicked person). *Guilty, laden with guilt, wicked.*  
*ἀλίτω* (not in use); from it comes *ἡλίτων*, 2d aor. assigned to *ἀλιταίνω*.  
*ἀλκή, ἥς, ἡ*. *Strength, courage, valour, power, might.*  
*Ἀλκηστis, Ἰδος, ἡ*. *Alcestis*, daughter of Pelias, and wife of Admetus. She voluntarily laid down her own life to prolong that of her husband.  
*Ἀλκιβιάδης, ου, ὁ*. *Alcibiādes*, an illustrious Athenian commander and statesman, the son of Clinias, and nephew of Pericles.  
*ἀλκίμος, ον* (adj. from *ἀλκή*, courage, strength). *Brave, valiant, strong, powerful.*  
*Ἀλκίμος, ου, ὁ*. *Alcīmus*, a Grecian warrior, and one of the followers of Achilles.  
*Ἀλκμήνη, ἥς, ἡ*. *Alcmēna*, daughter of Electryon king of Mycenæ, and mother of Hercules by Jupiter.  
*ἀλλά* (conj. from *ἄλλος*, other). *But, however, notwithstanding, wherefore, &c.*—*ἀλλὰ μὲν*, and yet; *ἀλλὰ γε*, but at least, but surely; *ἀλλὰ γάρ*, but indeed.  
*ἀλλάσσω*, fut. -ξω, perf. *ἡλλάχα*, 2d aor. *ἡλλάγον* (from *ἄλλος*, another). *To change, to alter.*  
*ἀλλαχόθεν* (adv. from *ἀλλαχού*, with the termination *θεν*, denoting motion from). *From another place, from another side.*  
*ἀλλαχού* (adv. from *ἄλλος*, another). *Elsewhere, on a different side.*  
*ἄλλοι ἀλλαχού*, "some in one direction (or on one side), others in another."  
*ἄλλῃ* (adv., properly the dative sing. fem. of *ἄλλος*, with *χώρᾳ* understood). *Elsewhere, in another place or quarter.*—*ἄλλοι ἄλλῃ*, "some in this quarter, others in that."  
*ἄλλήλων* (reciprocal pronoun, nominative wanting, used in the dual and plural). *Of one another; dat. ἀλλήλοις, &c., to one another, &c.*  
*ἄλλοθεν, ἑς* (adj. from *ἄλλος*, an-

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other, and *ἔθνος*, a nation). *Of another race, a stranger.*  
*ἄλλοθι* (adv. from *ἄλλος*, another). *Elsewhere, in another place.*  
*ἀλλόκοτος, ον* (adj. transp. for *ἀλότοκος*, from *ἄλλος*, other than usual, and *τόκος*, a birth). *Uncommon, strange, unusual, &c.*  
*ἄλλομαι*, fut. mid. *ἀλοῦμαι*, perf. wanting, 1st aor. *ἤλάμην*, 2d aor. *ἤλόμην*, of which the 2d and 3d persons sing. are syncopated into *ἄλσο* and *ἄλτο* in Homer. *To leap, to spring.*  
*ἄλλος, ἡ, ο* (adj.). *Another, other.* Used adverbially in the neuter, *τὸ ἄλλο*, τὰ ἄλλα, *as to the rest, in other respects.*—*οἱ ἄλλοι*, the rest.—*ἄλλος μὲν, . . . ἄλλος δέ*, one, . . . another.  
*ἄλλοτε* (adv. from *ἄλλος*, and *δτε*, when). *At another time, at one time, at times.*—*ἄλλοτ' ἐπ' ἄλλους*, now on these, now on those.  
*ἄλλότριος, ᾧ, ον* (adj. from *ἄλλος*, another). *Foreign from, unsuitable to, alienated, &c.* Joined to a genitive of the person or thing.  
*ἄλλόφυλος, ον* (adj. from *ἄλλος*, another, and *φύλη*, a tribe). *Of another tribe, race, or nation, strange, foreign.*  
*ἄλλως* (adv. from *ἄλλος*, another). *Otherwise, differently.—Besides.*  
*ἄλογῃ, ἥς*, Ionic for *ἀλογία*, *ας, ἡ* (from *α*, not, and *λόγος*, reflection). *Folly, inconsiderateness, want of sense or reflection.—Neglect, contempt.*  
*ἄλόγιστος, ον* (adj. from *α*, not, and *λογίζομαι*, to calculate). *Inconsiderate, thoughtless, foolish, wanting in reflection.*  
*ἄλογος, ον* (adj. from *α*, not, and *λόγος*, reason). *Void of reason or sense, irrational, absurd, senseless.*  
*ἄλοξ, οκος, ἡ*. *A furrow.*  
*ἄλουργῆς, ἐς* (adj. from *ἄλς*, the sea, and *ἔργον*, a production). *Purple*, as referring to the dye obtained from the murex, a species of shell-fish.  
*ἄλοχος, ου, ἡ* (from *α* for *ἅμα*, together, and *λέχος*, a couch). *A spouse.*



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**Ἀλπεῖς, εὐν, αἰ.** *The Alps.*  
**Ἀλπειος, α, ον** (adj. from Ἀλπεῖς).  
*Alpine.*—τὰ Ἀλπεῖα, *the chain of the Alps*, ὁρη being understood.  
**ἄλς, ἄλος, ὁ.** *Salt.* In the plural, *witty sayings, witticisms, repartees.*  
**ἄλς, ἄλος, ἡ.** *The sea.* Of rare occurrence in prose writers, θάλασσα being there employed.  
**ἄλσος, εὐς, τό.** *A grove, a sacred grove, a well-wooded place.*  
**ἀλυσιτελής, ἐς** (adj. from α. not, and λυσιτελής, profitable). *Unprofitable, disadvantageous, injurious.*  
**ἀλυσκάω, fut. -ῶσω, perf. ἠλύσκῃκα,** and also **ἀλύσκω, fut. -ύξω, perf. ἤλυχα,** and with the Attic reduplication, **ἀλήλυχα.** *To avoid, to wander from, to shun, to escape from.*  
**Ἀλφεύς, ἑως and ἦος, ὁ.** *Aloëus* (three syllables), a giant, son of Neptune and Canace. He married Iphimedia, by whom Neptune had Otus and Ephialtes, brought up, however, by Aloeus, and hence called *Aloidae*.  
**Ἀλωπεκῆθεν** (adv. from Ἀλωπέκη, *Alopece*, a borough of Attica). *Of Alopece.*  
**ἀλώπηξ, εὐς, ἡ.** *A fox.*  
**ἄλως, ω and ως, ἡ** (in the plural mostly of the third declension). *A threshing-floor.*  
**ἀλώσιμος, ον** (adj. from ἀλίσκομαι, *to capture*). *Easy to capture or take.*  
**ἄλωσις, εὐς, ἡ** (from ἀλίσκομαι, *to capture*). *A conquest, a capturing, a taking.*  
**ἅμα** (adv.). *At the same time, at once, as soon as.*—Sometimes taken as a preposition with the dative, σύν being in reality understood, *together with, along with.*—With μέν and δέ, as ἅμα μέν, ἅμα δέ, *at the same time, . . . at the same time, or, partly . . . partly.*  
**Ἀμαζόνις, ἴδος, ἡ** (from Ἀμαζών). *An Amazonian female, an Amazon.*  
**Ἀμαζών, ὄνος, ἡ** (commonly, though incorrectly, derived from α, not, and μάζω, *a brutes*). *An Amazon,*

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one of a race of warlike females, who are commonly supposed to have burned or cut off the right breast, in order to handle the bow more conveniently. One of their places of abode was the plain of Themiscyra, in Cappadocia, watered by the river Thermōdon.  
**ἀμαθής, ἐς** (adj. from α, not, and μαθύνω, *to learn*). *Unlearned, ignorant.*  
**ἄμαξ, ἡς, and ἄμαξα, ἡς, ἡ** (commonly derived from ἅμα, *together*, and ἄγω, fut. ἄξω, *to carry*). 1. *A wagon.* 2. *The Wain or Greater Bear* (Ursa Major), a constellation of the northern hemisphere, near the pole.  
**ἄμαξιτός, ἡ, ὄν** (adj. from ἄμαξα). *Belonging to a wagon.*—τὰ ἄμαξιτά, *the countries situate to the north.*  
**ἄμαξιόβιος, ον** (adj. from ἄμαξα, *a wagon*, and βίος, *life*). *Living in wagons, that live in wagons.*—ἄμαξιόβια ἔθνη, *nations that live in wagons*, referring to the Scythians.  
**ἄμαξοικος, ον** (adj. from ἄμαξα, *a wagon*, and οἰκέω, *to dwell*). *Dwelling in wagons.*—Ἀμαξοῖκοι, αἱ, *the wagon-inhabiting Scythians.*  
**ἀμαρτάνω, fut. mid. ἀμαρτήσομαι, perf. act. ἡμύρτηκα, 2d aor. ἡμαρτον,** in Homer ἡμυροτον. *To miss, to err, to fail, to do wrong, to commit a fault, to sin.*  
**ἀμαρτημῖ, ἄτος, τό** (from ἀμαρτάνω). *A failure, a fault, an error, an offence.*  
**ἀμαρτιᾶ, ας, ἡ** (from ἀμαρτάνω). *An error, a fault, a crime.*  
**ἀμαυρόω, ῶ, fut. -ῶσω, perf. ἡμαύρωκα** (from ἀμαυρός, dim. *obscure*). *To obscure, to darken, to blind—To enfeeble, to weaken, to destroy.*  
**ἀμβάτος, ον** (adj. Ionic and poetic for ἀνάβητος). *Accessible.*  
**ἀμβλήδην** (adv. Ionic and poetic for ἀνὰβλήδην, from ἀναβύλλω). *With sods, sodding.*  
**ἀμβλύνω, fut. -ῶνῶ, perf. ἡμβλύγω** (from ἀμβλύς). *To blunt.—To render dim, said of the sight, hence in metaphor, said of strength.*

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ἀμβλός, εἰς, ὅ (adj.). *Blunt, dull, weak, feeble, obtuse, &c.*

ἀμβλύνω, fut. -ώσω (from ἀμβλός). *To be weak of sight, to be dim of vision, to be blind.*

ἀμβροσίῳ, ὤς, ἡ (properly the fem. of ἀμβρόσιος, with τροφή, food or sustenance, understood). *Ambrosia, the food of the gods.*

ἀμβρόσιος, α, ον (adj. from ἀμβροτος, immortal). *Ambrosial, divine.*

ἀμείβω, fut. -ψω, perf. ἡμείφα, perf. mid. ἡμοίβα, 2d aor. ἡμίβον. *To change, to exchange.—To compensate, to repay, to requite, to remunerate, to retaliate.—In the middle, ἀμείβομαι, to answer, to reply to.*

Ἀμεινίας, ου, ὁ. *Aminias, the brother of Æschylus. He gained the prize of valour at the battle of Salamis.*

ἀμείνων, ον (adj., irregular comparative of ἀγαθός). *Better, braver, superior to, &c.*

ἀμέλω, fut. -ξω, perf. ἡμελχα. *To milk.*

ἀμελέω, ὦ, fut. -ήσω, perf. ἡμέληκα (from ἀμελής, free from care). *To be free from care, to be unconcerned.—To neglect, to slight, to leave undone.*

ἀμελῶς (adv. from ἀμελής, careless). *Carelessly, without care, negligently.*

ἀμεμπτος, ον (adj. from α, not, and μέμφομαι, to blame). *Blameless, not to be blamed.*

ἀμέτρος, ον (adj. from α, not, and μέτρον, measure). *Without measure, immoderate.—Without metre, prosaic, in prose.*

ἀμέτρως (adv. from ἀμετρος). *Without bounds, immoderately.*

ἀμηχανέω, ὦ, fut. -ήσω, perf. ἡμηχῶνηκα (from ἀμήχανος, at a loss). *To be at a loss, to be without any means or expedient, to know not what to do.*

ἀμήχανος, ον (adj. from α, not, and μηχάνη, an expedient). *Without any expedient, at a loss, helpless.—Against whom expedients are of no avail, invincible, irresistible, unconquerable. Hence ἀμήχανον δόν, equivalent to the Latin mirum quantum.*

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equivalent to the Latin mirum quantum.

ἄμιλλα, ἡς, ἡ (from ἄμα, together, and ἵλη, a troop or band?). *A contest, a struggle.*

ἀμιλλῶμαι, ὠμαι, fut. -ήσομαι, perf. ἡμίλλημαι (from ἄμιλλα, a contest). *To contend, to struggle, to vie with one another, to emulate.*

ἀμίμητος, ον (adj. from α, not, and μιμέομαι, to imitate). *Not susceptible of imitation, inimitable.—Not imitated.*

ἀμισθί (adv. from ἀμισθος). *Without reward, without recompense, for nothing.*

ἀμισθος, ον (adj. from α, not, and μισθός, a reward). *Unrewarded.*

Ἀμισωδῆρος, ου, ὁ. *Amisodarus, a king of Caria.*

ἄμμι, ὅτος, τό (from ἄπτω, to fasten or attach). *A fastening, a knot, a band, a tie. In the plural, τὰ ἄμματα, the hug of wrestlers, the arms being thrown around the opponent's neck.*

ἄμμε, Æol. and Dor. for ἡμῶς.

ἄμμες, Æol. and Dor. for ἡμεῖς.

ἀμμίξας for ἀναμίξας, from ἀναμίγνυμι, 1st aor. part. act.

ἄμμορος, ον (adj., poetic form for ἀμορος, from α, not, and μέρος, a lot or share). *Having no share, deprived, bereft.—Hence, unfortunate, unhappy, wretched, ill-fated.*

ἄμμος, ου, ἡ. *Sand.*

ἄμμώδης, ες (adj. from ἄμμος, sand, and εἶδος, appearance). *Sandy.*

ἄμνός, οὔ, ὁ. *A lamb.*

ἀμοιβή, ἡς, ἡ (from ἀμείβω, to exchange). *A recompense, a return, an exchange.*

ἄμός, ἡ, ὅν, Æol. and epic for ἑμός.

ἄμπελος, ου, ἡ. *The vine.—A vine yard.*

ἄμπέχω, fut. ἀμφέξω, 2d aor. ἡμπισχόν. *To surround, to enclose.—In the middle, ἀμπέχομαι, fut. ἀμφέξομαι, 2d aor. ἡμπισχόμεν, with double augment, to cover one's self, to array one's self in, to put on.*

ἄμπιξ, ὅκος, ὁ and ἡ (from ἀμπέχω). *A head-band, a fillet for the brow.*

ἀμυδρός, ἄ, ὄν (adj.). *Obscure, faint, feeble, glimmering, slight.*

ἀμύθητος, ον (adj. from α, not, and μυθεομαι, to utter). *Unutterable, not to be expressed.*—Hence, *immense, innumerable, infinite.*

ἀμύμων, ον (adj. from α, not, and μῶμος, fault). *Blameless, faultless.* Hence, *eminent, distinguished.*

ἀμύνα, ης, ἥ (from ἀμύνω). *A defence, a warding off.*—*Retaliation, vengeance.*

ἀμύνω, fut. -ένω, perf. ἤμυνκα. *To ward off, to repel, with the accusative of the person or thing warded off or repelled.*—*To keep off danger from any one, and so, to defend, to aid, to assist, with the accusative of the person or thing kept off, and the dative of the person or thing defended.*—In the middle voice, ἀμίνομαι, 1st aor. ἤμυνάμην, 2d aor. ἤμυνόμην. *To repel from one's self, to defend one's self, with the accusative of the person or thing repelled.*—*To fight for or defend, followed sometimes by a genitive with περί, at other times by a genitive alone.*—*To avenge, to revenge an injury done upon any one, having the person in the accusative, and followed by περί with a genitive of the offence or cause.*—*To avenge one's self upon another.* The person in the accusative.

ἀμύττω and ἀμύσσω, fut. -ύξω, perf. ἤμυχα. *To scratch, to tear the surface.*

ἀμφί (prep.). *Governs the genitive, dative, and accusative.* With the genitive, *about, round about* (said of a place), *of, concerning, respecting.*—With the dative, *round or about, near, by the side of.*—With the accusative, *round about, round, having relation to, about or nearly.* Often joined with names of persons, and then denoting sometimes the individuals alone, sometimes these together with their attendants, &c. Consult notes.—In composition, *around, &c.*

Ἀμφιάρεος, ον, ὁ. *Amphiaræus, a*

celebrated Argive soothsayer and warrior, who lost his life in the war between Eteocles and Poly- nices for the crown of Thebes. He was swallowed up by the earth while engaged in the fight before the walls of Thebes.

ἀμφίβολος, ον (adj. from ἀμφιβάλλω, to cast around in mind, to be in doubt). *Doubtful, questionable, ambiguous, equivocal, fluctuating.*

Ἀμφιδάμας, αντος, ὁ. *Amphidamas, son of Busiris.*

ἀμφιδοκέω, fut. -έσω, perf. ἀμφιδόκευκα (from ἀμφί, around, and the obsolete δοκέω). *To watch.* Literally, *to spy or observe all around.*

ἀμφιέννυμι, fut. ἀμφιέσω, Attic fut. ἀμφιῶ, 1st aor. ἤμφισα, perf. pass. ἤμφισμαι (from ἀμφί, and ἐννύμι, to clothe). *To put on* (as clothes).—In the middle, ἀμφιέννυμαι, *to put on one's self, to clothe one's self.*

ἀμφιέπω and ἀμφέπω, 2d aor. ἀμφέπον and ἀμφίεπον, which two are the only forms that occur in Homer (from ἀμφί, around, and the obsolete ἔπω, to be occupied about). *To employ one's self about or with, to attend to, to prepare.*

ἀμφιθαλής, ἐς (εἰς, from ἀμφί, all around, and θάλλω, to bloom). *Blooming all around, flourishing on all sides.* Hence, figuratively, *one whose parents are both alive.*

ἀμφιμάχομαι, fut. -έσομαι, Attic -οίμαι (from ἀμφί, around, and μάχομαι, to fight). *To fight around.*

Ἀμφίπολις, εως, ἡ. *Amphipolis, a city of Thrace, near the mouth of the Strymon.* The ruins are now called *Jenikevi.*

ἀμφίπολος, ον, ἡ (from ἀμφί, around, and πέλω, to be). *A handmaid, a female attendant.*

ἀμφίς (adv. from ἀμφί). *Around, round about, on both sides.*

ἀμφισβητέω, ῶ, fut. -ήσω, perf. ἀμφισβήτηκα (from ἀμφίς, and βαίνω, to go). *To dispute, to contend, to differ in opinion from, &c.*

ἀμφιστομος, ον (adj. from ἀμφίς, on

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*both sides, and στόμα, a mouth).*

*Having two mouths or outlets.*

Ἀμφιτρίη, ἡς, ἡ. *Amphitriē*, daughter of Oceanus and Tethys, and wife of Neptune.

Ἀμφιτρύων, υἱος, ὁ. *Amphitryon*, a Theban prince, the husband of Alcmena.

Ἀμφίων, υἱος, ὁ. *Amphion*, son of Jupiter and Antiōpe, and famed for his skill in music. He was fabled to have built the walls of Thebes by the notes of the lyre, the stones being moved by the power of harmony, and taking of themselves their destined places in the work.

Ἀμφορεύς, εὐς, ὁ (from ἀμφί, *on each side*, and φέρω, *to carry*). *An amphōra*, a vase with two handles, for wine.—*Any vessel with two handles, a bucket.*

Ἀμφοτέρως, α, ον (adj. from ἀμφω). *Both.*

ἄμφω, τῷ, τῷ, τῷ (dual), and οἱ, αἱ, τὰ (plural); genitive and dative ἄμφοιν, of all three genders. *Both* ἄμωμος, ον (adj. from α, *not*, and μῶμος, *a fault*). *Blameless, faultless.*

ἄν (conj., with the subjunctive mood) for εἰν, *if*. The Attic poets use ἦν for εἰν, and never ἄν.

ἄν, a particle, which communicates to a clause, or sentence, an expression of uncertainty, contingency, doubt, bare possibility, conjecture, &c. It qualifies, or modifies, what would else be positive or peremptory, and hence may be frequently rendered by *perhaps*, *probably*, *possibly*, *rather*, *hardly*, &c. It conveys very often the meaning of *may*, *might*, *could*, *would*, *should*, &c.—With relative pronouns, adjectives, and adverbs it gives the indefinite signification of *-ever*, *-soever*; as, ὅς ἄν, *whoever*; οὐδεὶς ἄν, *nobody whatsoever*; ὅτι ἄν, *whatever*.—With the indicative, and especially the imperfect, it very frequently expresses an action, as occurring, not at a fixed time, but when an occasion offers, and gives the meaning of

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*should or would have*, had the opportunity offered, or had some other action taken place. With the subjunctive, mostly with an adverb or relative pronoun, it communicates an indeterminate signification, *-ever*, *-soever*. With the optative it may generally be rendered *may*, *might*, *could*, *would*, &c., implying *contingency*, *conjecture*, &c. It is used also with this same mood, and with the imperative, to soften in each case the harshness of a command or assertion. With the infinitive and participles, it imparts the same signification that the optative, subjunctive, or indicative with ἄν, would have in the resolution by the finite verb.—It is often repeated in a sentence, especially by the Attics, to mark the indeterminateness more forcibly.

ἀνά (prep., governing a *dative* in the epic and lyric poets only, but elsewhere the *accusative*). With the dative it denotes, *on*, *upon*, *at the top of*, &c.—With the accusative it expresses, 1st. A duration or continuance, both of time and space, and has then the meaning of *through*, *throughout*, *during*. 2d. *Against*, *up*; as, ἀνὰ τὸν ποταμόν, *against or up the (current of the) river*. 3d. With numerals it makes them distributive; as, ἀνὰ δέκα, *ten by ten*, or *ten each*, &c. 4th. *In*; as, ἀνὰ θυμόν, *in soul*.—In composition it has generally the meaning of *up* (which appears to be its primitive one), *aloud*, *thoroughly*, *again*, *back*, &c. ἀναβύθρα, ας, ἡ (from ἀνά, *up*, and βύθρα, *a stair or step*) *A staircase, steps, a step, a ladder.*

ἀναβαίνω, fut. ἀναβήσω, perf. ἀναβέβηκα, 2d aor. ἀνέβην (from ἀνά, *up*, and βαίνω, *to go*). *To go up, to ascend, to mount*.—*To embark* (i. e., *to go up on board of a ship*).

ἀναβύλλω, fut. ἀναβύλω, perf. ἀναβέβληκα, 2d aor. ἀνέβυλον (from ἀνά, *up*, and βύλλω, *to throw*). *To throw up*, as *earth in digging*, &c.

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**heap up.**—To put off, to defer. In the middle, *ἀναβύλλομαι*, to put off, to defer.—To risk, to hazard, &c.

*ἀνὰ ῥυτίδας, εὖς, ἡ* (from *ἀναβαίνω*, to ascend). An ascent, a going up.—A rising, a swelling.

*ἀναβῦτης, οὐ, ὁ* (from *ἀναβαίνω*, to mount). One who ascends, one who goes on board, one who mounts, a horseman, a rider, &c.

*ἀναβλαστῶν, fut. ἀναβλαστήσω, perf. ἀναβεβλήσθηκα, 2d aor. ἀνέβλαστον* (from *ἀνά, up*, and *βλαστῶν, to germinate*). To grow up, to shoot, to germinate.

*ἀναβλέπω, fut. ἀναβλέψω, perf. ἀναδέβλεφα* (from *ἀνί, up*, and *βλέπω, to look*). To look up at.

*ἀνάβλησις, εὖς, ἡ* (from *ἀναβύλλω, to defer*). A deferring, a putting off, a delay.

*ἀναβλύζω, fut. ἀναβλύσω, perf. ἀναβεβλύκα* (from *ἀνά, up*, and *βλύζω, to sprout out*). To gush forth, to bubble forth, to boil up, &c.

*ἀναβοᾷω, ᾠ, fut. ἀναβοήσω, perf. ἀναβεβόηκα* (from *ἀνά, aloud*, and *βοᾷω, to cry*). To cry aloud, to shout.—To crow.

*ἀναγιγνώσκω, fut. mid. ἀναγνώσομαι, perf. ἀνέγνωκα, 2d aor. ἀνέγνων* (from *ἀνά, thoroughly*, and *γιγνώσκω, to know*). To know thoroughly, to know again, to recognise, &c.—To read, to read to, as referring probably to the unrolling of a paper or scroll, and thus becoming acquainted with its contents.

*ἀναγκάζω, fut. ἀναγκᾶσω, perf. ἡνάγκᾶκα* (from *ἀνάγκη, necessity*). To compel, to force.

*ἀναγκαῖος, α, ον* (adj. from *ἀνάγκη*). Necessary, unavoidable.

*ἀνάγκη, ης, ἡ. Necessity*:—*κατ' ἐνάγκην*, through necessity.

*ἀναγορεύω, fut. ἀναγορεύσω, perf. ἀνηγόρευκα* (from *ἀνά, aloud*, and *αγορεύω, to proclaim*). To proclaim aloud, to make known publicly, to announce.

*ἀναγρῶφω, fut. ἀναγρίψω, perf. ἀναγέγραφα* (from *ἀνά, up*, and *γράφω, to write*). To write up, to

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make a list of, to enroll, to record, &c.

*ἀνάγω, fut. ἀνάξω, perf. ἀνήγα, 2d aor. ἀνήγον, and with Attic redupl. ἀνήγαγον, perf. pass. ἀνήγμαι* (from *ἀνά, up*, and *άγω, to bring*). To bring up, to bring back, to bring over.—In the middle, *ἀνάγομαι, a* get under weigh, to set sail (i. e., to draw up the anchor).

*ἀναδέσμη, ης, ἡ* (from *ἀνά, up*, and *δεσμέω, to bind*). A band for the hair. Consult note, page 162, line 94.

*ἀναδέω, fut. ἀναδήσω, perf. ἀναδέεκα* (from *ἀνά, up*, and *δέω, to bind*). To bind up, to tie up, to bind, to tie, to surround as with a chaplet, to wreath.

*ἀναδίδωμι, fut. ἀναδώσω, perf. ἀναδέδωκα, 2d aor. ἀνέδων* (from *ἀνά, up*, and *δίδωμι, to give*). To give up, to hand, to present.—To yield, to produce.—To distribute.

*ἀναδύω, fut. ἀναδῆσω, perf. ἀναδέδωκα, 2d aor. ἀνέδυν* (from *ἀνά, up*, and *δύω, to proceed*). To emerge from, to rise up from (as out of the sea).

*ἀναείρω, fut. ἀναερῶ, p. r. ἀνέρας* (from *ἀνά, up*, and *είρω, to raise*). To raise, to lift up.

*ἀναζεύγνυμι, fut. ἀναζεύξω, perf. ἀνέζευχα* (from *ἀνά, again*, and *ζεύγνυμι, to yoke*). To yoke again, to break up an encampment, to decamp.

*ἀναζώννυμι, fut. ἀναζώσω, perf. ἀνέζωκα* (from *ἀνά, up*, and *ζώννυμι, to gird*). To gird up, to gird.—*ἀνεζωσμένη, perf. part. pass., gird with, arrayed in, girded*.

*ἀνύθημα, ᾧτος, τό* (from *ἀνά, up*, and *τίθημι, to place*). A votive offering—Anything costly given to another, to be laid up as a token of remembrance; hence, ornament, dress, &c.

*ἀναθυμιάσις, εὖς, ἡ* (from *ἀναθυμῶ, to cause vapour to arise, to burn perfumes*). Fumigation, the burning of perfumes.—The causing vapour to arise.—Evaporation.

*ἀναίδω* (used only in the present and

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imperfect, from ἀνά, up, and αἶθω, to set in a blaze). To kindle up, to kindle.

ἄραιμος, ον (adj. from α, not, and αἷμα, blood). Bloodless.

ἄναιμόσαρκος, ον (adj. from ἀναιμος, and σῆρξ, flesh). Having flesh without blood.

ἀναιρέω, ὦ, fut. -ήσω, perf. ἀνήρηκα, 2d aor. ἀνείλον (from ἀνά, up, and αἶρέω, to take). To take up, to lift up, to remove, to destroy, &c.

ἀναισθητός, ον (adj. from α, not, and αἰσθάνομαι, to perceive). Without feeling, insensible.—Without perceiving.

ἀναίτσω, fut. ἀναίξω; Attic, ἀνέσσω, fut. ἀνέξω, perf. ἀνῆχα (from ἀνά, up, and αἶτσω, to rush). To rush up, to start or spring up, to move rapidly.

ἀνακαίω, fut. ἀνακαύσω, 1st aor. pass. ἀνεκαύθην (from ἀνά, up, &c., and καίω, to ignite). To kindle up.—To rekindle, to excite anew, to revive.

ἀνακαλέω, ὦ, fut. ἀνακαλέσω, perf. ἀνακέκληκα (from ἀνά, again, &c., and καλέω, to call). To call again.—To call back, to recall.—To call aloud.

ἀνακύπτω, fut. ἀνακύψω, perf. ἀνακέκαμψα (from ἀνά, again, back, and κύπτω, to bend). To return, to bend back one's way.

ἀνακομίδῃ, ἥς, ἥ (from ἀνακομίζω, to bring back). A bringing back, a return.

ἀνάκοος, Doric for ἀνήκοος.

ἀνακράζω, fut. ἀνακράξω, &c. (from ἀνά, aloud, and κράζω, to cry). To cry aloud, to cry out.

\*Ανακρέων, οντος, ὁ. Anacreon, a celebrated lyric poet of Teios. Vid. page 11.

ἀνακρίνω, fut. ἀνακρίνῶ, &c. (from ἀνά, thoroughly, and κρίνω, to examine into). To inquire into, to examine, to investigate.—To decide.

ἀνακρούω, fut. ἀνακρούσω, &c. (from ἀνά, back, and κρούω, to flog). To flog back.

ἀνακυκλέω, ὦ, fut. ἀνακυκλήσω, perf. ἀνακεκύκληκα (from ἀνά, again, and κυκλέω, to roll). To roll

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again and again, to roll round to roll in a circle.—To intertwine, to repeat, to involve.

ἀνακύπτω, fut. ἀνακύψω, &c. (from ἀνά, up, and κύπτω, to bend). To lift up the head, after having stooped.—To lift up, to emerge, to come up.

ἀνύκωλος, ον (adj. from ἀνά, thoroughly, completely, and κόλος, maimed). Short, shortened, of short make.—ἀνύκωλοι κύμηλοι, camels with short legs.

ἀναλαμβάνω, fut. ἀναλήψομαι, &c. (from ἀνά, up, &c., and λαμβάνω, to take). To take up.—To receive, to take, to capture.—To resume, to undertake again.—To recover, to regain, &c.

ἀνᾶλίσκω, imperf. ἀνῆλίσκον. The other tenses are formed from the old verb ἀναλόω, fut. ἀναλώσω, 1st aor. ἀνάλωσα and ἀνῆλωσα, perf. ἀνάλωκα and ἀνῆλωκα (from ἀνά, up, and the obsolete ᾶλίσκω, to take). To expend, to consume, to waste, to destroy.

ἀνᾶλογος, ον (adj. from ἀνά and λόγος). Proportionate to, agreeable to or agreeing with.—More usual signification, analogous, similar.

ἀναμάρτητος, ον (adj. from α, not, and ἁμαρτάνω, to err). Committing no fault, faultless, sinless.—Exempt from failure or error.

ἀναμένω, fut. ἀναμενῶ, &c. (from ἀνά, again and again, as denoting continuance or firmness, and μένω, to remain). To remain firm (i. e., again and again), to hold out, to persist, to remain.—To wait.—To await.

ἀνήμερος, Doric for ἀνήμερος.

ἀνάμεστος, ον (adj. from ἀνά, up to the top, and μεστός, full). Full up, full, filled with, replete. Joined with the genitive.

ἀναμετρέω, ὦ, fut. ἀναμετρήσω, perf. ἀναμεμέτρηκα (from ἀνά, again, and μετρέω, to measure). To measure again or anew, to measure accurately.—To recall to mind.—To judge, to value, to estimate.

ἀναμύνηται, fut. ἀναμύσει, &c. (from

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ἀνά, κρ, and μίγνυμι, to mix). To mix up, to mix together, to mingle, to blend.

ἀνάνδρος, ον (adj. from α. not, and ἀνὴρ, a man). Unmanly, cowardly, effeminate.

ἀνανεύω, fut. ἀνανεύσω, &c. (from ἀνά, back, &c., and νεύω, to nod). To shake the head in token of refusal (i. e., to nod back or away from).—To refuse, to deny, to forbid. &c.

ἀναξ, ακτος, ὁ. A king, a monarch.

Ἀναξαγόρας, ου, ὁ. Anaxagōras, a Clazomenian philosopher, preceptor to Pericles, Socrates, and Euripides.

ἀναξαίνω, fut. ἀναξάνω, &c. (from ἀνά, again, ἀνεω, and ξαίνω, to scratch, to lacerate). To lacerate ἀνεω.—To open ἀνεω (said of a wound).—To exasperate, to irritate, to excite ἀνεω.

Ἀνάξαρχος, ου, ὁ. Anaxarchus, a philosopher of Abdera, from the school of Democritus, and intimate with Alexander.

ἀνάξιος, α, ον (adj. from α. not, and ἄξιος, worthy). Unworthy, undeserving.

ἀνάπαυσις, εως, ἡ (from ἀναπαύω). Rest, repose, quiet, cessation.

ἀναπαύω, fut. ἀναπαύσω, &c. (from ἀνά, completely, and παύω, to cause to cease). To put to rest, to cause to cease, to still, to pacify.—In the middle, ἀναπαύομαι, to rest, to cease, &c. (i. e., to cause one's self to cease).

ἀναπείθω, fut. ἀναπείσω, &c. (from ἀνά, thoroughly, and πείθω, to persuade). To convince, to persuade, to gain over, to prevail upon.

ἀναπέμπω, fut. ἀναπέμψω, &c. (from ἀνά, up, &c., and πέμπω, to send). To send up, to send forth, to emit.—To send away, to dismiss, to release.

ἀναπετάννυμι, fut. ἀναπετῶσω, Attic form ἀναπετῶ, perf. act. wanting, perf. pass. ἀναπεπέτασμαι, syncopated into ἀναπεπτῶμαι, perf. pass. part. ἀναπεπτῶμένος (from ἀνά, thoroughly, and πετάννυμι, to

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open). To open wide, to throw open.—To spread, to extend.

ἀνακηδύω, ὦ, fut. ἀνακηδύσω, &c. (from ἀνά, κρ, and κηδύω, to leap). To leap κρ, to spring κρ, to spring upon.

ἀναπίπτω, fut. ἀναπεσοῦμαι, &c. (from ἀνά, back, and πίπτω, to fall). To fall back, to lean back, to recline, to lie down.

ἀναπλῦττω and ἀναπλύσσω, fut. ἀναπλῦσω, &c. (from ἀνά, again, ἀνεω, and πλύσσω, to form or mould). To form or mould ἀνεω, to give another form.—To form or mould carefully (i. e., again and again), to shape, to represent, to figure, &c.

ἀναπλέω, fut. ἀναπλεύσομαι, &c. (from ἀνά, back, &c., and πλέω, to sail). To sail back.—To sail κρ —To sail out, to put to sea, &c.

ἀνύπλεως, ον (adj. from ἀνά, κρ to the top, and πλέως, full). Filled up, full.

ἀναπληρόω, ὦ, fut. ἀναπληρώσω, &c. (from ἀνά, κρ to the top, and πληρόω, to fill). To fill κρ, to fill quite full.—To fulfil.—To complete.

ἀναπνέω, fut. ἀναπνεύσω, &c. (from ἀνά, again, &c., and πνέω, to breathe). To breathe again, to recover breath.—To breathe forth —In Homer we have ὑμπνέοντα 3d sing. 2d aor. middle, syncopated from ἀνέπνυτο, with a passive signification.

ἀναπολεμέω, ὦ, fut. ἀναπολεμήσω, &c. (from ἀνά, again, and πολεμέω, to wage war). To renew the war, to recommence hostilities, to war again or ἀνεω.

ἀνύπτω, fut. ἀνύψω, &c. (from ἀνά, κρ, and ὑπτω, to tie, &c.). To tie κρ, to bind κρ, to connect, to append.—To kindle κρ, to set on fire, to inflame.

ἀναρπύζω, fut. ἀναρπῶσω, &c. (from ἀνά, κρ, &c., and ἁρπύζω, to seize). To snatch κρ, to seize, to snatch away, to carry off, to plunder, &c.

ἀναρρήπτω and ἀναρρήγνυμι, fut. ἀναρρήξω, &c. (from ἀνά, κρ, and



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**ἀναίρω** or **ἀρήνυμι**, to tear, &c.).  
To tear up, to break up, to rend asunder, to split, to burst open.  
**ἀναρρίπτω**, fut. **ἀναρρίψω**, &c. (from **ἀνά**, up, and **ρρίπτω**, to put in motion). To throw up, to cast on high.—To kindle up.—To arouse, to excite.  
**ἀναρρίπτω**, fut. **ἀναρρίψω**, &c. (from **ἀνά**, up, and **ρρίπτω**, to throw). To throw up, to fling up.—To hazard, to risk, to incur.  
**ἀναρτῶ**, ὦ, fut. **ἀναρτήσω**, &c. (from **ἀνά**, up, and **αρτῶ**, to hang). To hang up, to suspend, to attach.—To cause to be in suspense.—To elevate by horses.  
**ἀναρχίῳ**, ας, ἡ (from **α**, not, and **ἀρχή**, rule). Anarchy, lawlessness.  
**ἀνασκιρτῶ**, ὦ, fut. **ἀνασκιρτήσω**, &c. (from **ἀνά**, up, and **σκιρτῶ**, to leap). To leap up, to frisk about.  
**ἀνασπῶ**, ὦ, fut. **ἀνασπῶσω**, &c. (from **ἀνά**, up, back, and **σπῶ**, to draw). To draw up, to draw.—To draw back.  
**ἀνάσσω**, fut. **ἀνύξω**, perf. **ἡνῡχα** (from **ἀναξ**, a monarch, a ruler). To reign, to rule.  
**ἀνάστωτος**, ον (adj. from **ἀνίστημι**, to expel). Expelled, dislodged—**ἀναστάτους ποιῶν**, dislodging, expelling, driving out.  
**ἀναστενῶ** and **ἀναστενύζω**. fut. **ἀναστενάξω**, &c. (from **ἀνά**, aloud, and **στενάχω**, to lament). To raise loud lamentations, to utter loud groans or wailings.  
**ἀναστρέφω**, fut. **ἀναστρέψω**, &c. (from **ἀνά**, back, up, &c., and **στρέφω**, to turn). To turn back, to return, to turn about, to overturn, to overthrow, to subvert.  
**ἀνατείνω**, fut. **ἀνατενῶ**, &c. (from **ἀνά**, up, and **τείνω**, to extend). To stretch upwards, to hold up, to raise.—To stretch out, to extend.  
**ἀνατέλλω**, fut. **ἀνατελῶ**, perf. **ἀνατέταλκα**, 1st aor. **ἀνέτειλα** (from **ἀνά**, up, and **τέλλω**, to cause to arise). To cause to come forth.—To come forth, to rise, to grow out of, &c.

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**ἀνατίθημι**, fut. **ἀναθήσω**, &c. (from **ἀνά**, up, and **τίθημι**, to place). To place up, on high, or on.—To consecrate, by hanging up in a temple.—To ascribe.—To lay up, to deposit.  
**ἀνατόλη**, ης, ἡ (from **ἀνατέλλω**, to rise). The rising of the sun, the east, the morning.  
**ἀνατολικός**, ἡ, ὄν (adj. from **ἀνατόλη**). Towards the east, eastern, pertaining to sunrise.  
**ἀνατρέπω**, fut. **ἀνατρέψω**, &c. (from **ἀνά**, up, &c., and **τρέπω**, to turn). To turn up, to overturn, to subvert, to destroy, &c.  
**ἀνατρέφω**, fut. **ἀναθρέψω**, &c. (from **ἀνά**, up, and **τρέφω**, to nourish). To rear up, to nurture, to educate.  
**ἀνατρέχω**, fut. **ἀναθρέξω**, &c. (from **ἀνά**, up, and **τρέχω**, to run). To run up, to spring up, to hasten up, to lift one's self.  
**ἀνανῆς**, ον (adj. from **α**, not, and **αὐδή**, a voice). Speechless, without a voice.  
**Ἄναυρος**, ον, ὁ. The **Anaurus**, a small river of Thessaly, near the foot of Mount Pellon, in which Jason lost one of his sandals.  
**ἀναφαίνω**, fut. **ἀναφάνω**, &c. (from **ἀνά**, clearly, and **φαίνω**, to show). To show forth clearly, to cause to appear clearly, to show, to exhibit, to explain, to make known.—In the middle, **ἀναφαίνομαι**, to appear plainly, to appear.  
**ἀναφέρω**, fut. **ἀνοίσω**, &c. (from **ἀνά**, up, and **φέρω**, to bring). To bring, carry, or fetch up.—To raise up, to raise, to exalt, to advance, to promote.—To bear up against, to endure.—To bring back.—To attribute, to impute, &c.  
**ἀναφθέγγομαι**, fut. **ἀναφθέξομαι** (from **ἀνά**, aloud, and **φθέγγομαι**, to utter). To cry out, to call out, to announce, to speak in a loud voice.—To reply (i. e., to speak in return).  
**ἀναφυσῶ**, ὦ, fut. **ἀναφυσήσω**, &c. (from **ἀνά**, up, and **φυσῶ**, to breathe). To breathe upwards, to breathe out, to sprout forth, &c.—**ἀναφυσῶν πῦρ**, to breathe forth fire.



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**ἀναφύω**, fut. **ἀναφύσω**, &c. (from **ἀνά**, up, and **φύω**, to produce). *To bring forth, to produce, to cause to grow.*  
*—To beget.*—In the middle, **ἀναφύομαι**, to grow up, to grow again, to revive.  
**ἀναφωνέω**, ὦ, fut. **ἀναφωνήσω**, &c. (from **ἀνά**, aloud, and **φωνέω**, to call). *To call aloud, to call out.*  
**Ἀνάχαρσις**, εὖς, ὁ. *Anacharsis*, a Scythian philosopher, who flourished about 600 B.C.  
**ἀναχέω**, fut. **ἀναχεύσω**, &c. (from **ἀνά**, again, &c., and **χέω**, to pour). *To pour again, to pour back again.*  
*—To pour forth, to pour upon.*  
*To flow into.*  
**ἀναχωρέω**, ὦ, fut. **ἀναχωρήσω**, &c. (from **ἀνά**, back, and **χωρέω**, to proceed). *To yield, to retreat, to retire, to depart, to recede.*  
**ἀναψύχω**, fut. **ἀναψύξω**, &c. (from **ἀνά**, again and again, and **ψύχω**, to cool, to refresh). *To fan, to cool, to refresh, to revive.*  
**ἀνδῶνω**, fut. **ᾠδήσω**, 2d aor. **ἔῤδον** and **ᾠδον**, perf. **ἔῤδα**, Ionic and poetic verb for **ἡδομαι**. *To please, to gratify, to delight.*  
**ἀνδραγαθία**, αἱ, ἡ (from **ἀνὴρ**, a man, and **ἀγαθός**, excellent, &c.). *Uprightness, rectitude, probity, moral excellence.*—*Bravery, manly resolution, noble spiritedness, &c.*  
**ἀνδραποδισμός**, οὖ, ὁ (from **ἀνδραποδίζω**, to enslave). *An enslaving.*  
**ἀνδράποδον**, ον, τό (from **ἀνὴρ**, a man, and **πεδὴ**, a fetter). *A slave.*  
*—A captive, taken in battle.*  
**ἀνδρείῳ**, ας, ἡ (from **ἀνδρείος**). *Bravery, valour, manly spirit.*  
**ἀνδρείος**, α, ον (adj. from **ἀνὴρ**, a man). *Manly, brave, courageous, spirited.*  
**ἀνδρῆς**, ἄντρος, ὁ (from **ἀνὴρ**, a man). *A statue, an image.*  
**ἀνδριοκτασία**, ας, ἡ (from **ἀνὴρ**, a man, and **κτείνω**, to slay). *The slaying of men, slaughter, carnage.*  
**Ἀνδρομαχη**, ης, ἡ. *Andromachē*, daughter of Eetion, king of Thebe, and wife of Hector, by whom she had Astyanax. After the fall of Troy she became the wife of Pyrrhus, son of Achilles.

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**Ἀνδρουμέδα**, ας, ἡ. *Andromēda*, daughter of Cepheus, king of Ethiopia, and Cassiope. (Vid note on line 14, page 87.)  
**ἀνδροφόνος**, ον (adj. from **ἀνὴρ**, a man, and **φόνος**, slaughter). *Man-slaying, man-destroying, slaughtering.*  
**ἀνδρώδης**, ες (adj. from **ἀνὴρ**, a man, and **εἶδος**, look). *Of manly aspect.*—*Manly.*  
**ἀνεγείρω**, fut. **ἀνεγερῶ**, &c. (from **ἀνά**, up, and **εγείρω**, to arouse). *To arouse, to awaken, to excite, to encourage, to revive, &c.* 2d aor. inf. mid. **ἀνέγρεσθαι**.  
**ἀνειμι** (from **ἀνά**, up, &c., and **εἰμι**, to go). *To go up, to ascend.*  
*To come back, to return.*  
**ἀνέκδοτος**, ον (adj. from **ἀ**, not, and **ἐκδίδωμι**, to give away, to give in marriage). *Not given in marriage, unmarried.*  
**ἀνεκτός**, ὄν (adj. from **ἀνέχομαι**, to endure). *Supportable, endurable, to be supported, to be endured.*  
**ἀνελεύθερος**, ον (adj. from **ἀ**, not, and **ἐλεύθερος**, free, liberal). *Servile, illiberal, base, ignoble.*  
**ἀνελλιπής**, ες (adj. from **ἀ**, not, and **ἐλλιπής**, failing). *Continued, unfailing, incessant.*  
**ἄνεμος**, ον, ὁ. *Wind.*  
**ἀνέμωω**, ὦ, fut. **ἀνεμώσω**, perf. **ἐνέμωκα** (from **ἄνεμος**, wind). *To blow, to inflate, to cause to swell out with wind.* In the passive, **ἀνεμόομαι**, οῦμαι, to be swelled forth with wind.  
**ἀνεμώδης**, ες (adj. from **ἄνεμος**, wind, and **εἶδος**, appearance). *Windy.*  
**ἀνεμώνη**, ης, ἡ (from **ἄνεμος**, the wind). *The anemone, or wind-rose.*  
**ἀνεπιτίμητος**, ον (adj. from **ἀ**, not, and **ἐπιτιμάω**, to censure). *Uncensured, unrebuked.*  
**ἀνέρχομαι**, fut. **ἀνελύσομαι**, &c. (from **ἀνά**, up, and **έρχομαι**, to come, &c.). *To come up, to go up, to mount, to ascend, to go on board of, &c.*  
**ἀνερωτώω**, ὦ, fut. **ἀνερωτήσω**, &c. (from **ἀνά**, thoroughly, earnestly, and **ερωτάω**, to inquire). *To inquire earnestly, to question con-*

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fully or repeatedly, to ask, to inquire, to interrogate, &c.  
**ἄνευ** (adv. governing the genitive). *Without.*  
**ἀνευρίσκω**, fut. ἀνευρήσω, &c. (from ἀνά, completely, thoroughly, and εὑρίσκω, to find). *To find out, to discover.*  
**ἀνέχω**, fut. ἀνέξω, or ἡνασχῆσω, &c. (from ἀνά, back, and ἔχω, to hold). *To hold back, to hold up, to restrain.*—In the middle voice, ἀνέχομαι, to endure, i. e., to restrain one's self, to bear, to put up with.  
**ἀνεψίός**, οὗ, ὁ. *A cousin.*  
**ἀνηβος**, ον (adj. from α, not, and ἡβη, puberty). *Not grown up, under age, youthful, young.*  
**ἀνηθον**, ου, τό. *Anise.*  
**ἀνήκεστος**, ον (adj. from α, not, and ἀκτέομαι, to heal). *Incurable, irremediable, irreconcilable.*  
**ἀνήκοος**, ον (adj. from α, not, and ἀκοή, hearing). *Not hearing, not listening, not attending to.*—In a passive sense, that is not heard.—ἀνήκοα εὐχεσθαι, to pray fruitlessly or without avail.  
**ἀνήκω**, fut. ἀνήξω, &c. (from ἀνά, up to, and ἔκω, to come). *To come up to, to reach to, to extend or appertain to*—τὸ ἀνήκοντα, what is suitable for, what appertains to, &c.  
**ἀνήλιος**, ον (adj. from α, not, and ἥλιος, the sun). *Sunless, not illumined by the sun, without a sun.*  
**ἀνήμερος**, ον (adj. from ἀν. same as α, not, and ἡμερος, tame, mild). *Savage, wild, uncultivated, cruel, merciless, harsh, severe.*  
**ἀνῆρ**, ἀνέοος, contr. ἀνδρός, ὁ. *A man.*  
**ἀνθέω**, ὦ, fut. -ήσω, perf. ἤνθηκα, perf. mid. (assigned to this verb, but coming from a theme ἀνθω or ἀνέθω) ἀνήνοθα. *To bloom, to flourish, to flower, to abound.*  
**ἀνθίζω**, fut. -ίσω, perf. ἤνθικα (from ἀνθος, a flower). *To flourish, to bloom, to abound.*—*To colour, to diversify, to cover with various colours.*  
**ἀνθίστημι**, fut. ἀντιστήσω, perf. ἀνθέστηκα (from ἀντί, against, and

ἵστημι, to place). *To place against, to oppose one thing to another, to compare, to withstand, to resist.*—In the middle, ἀνθιστάμαι, to resist, to hold out, &c.—The perf. and 2d aor. act. used in a neuter sense, to withstand.  
**ἄνθος**, εος, τό. *A flower.*  
**ἀνθρώπινος**, η, ον (adj. from ἄνθρωπος). *Human.*  
**ἄνθρωπος**, ου, ὁ and ἡ. *A human being, a man.*  
**ἀνθρωποφῶγος**, ον (adj. from ἄνθρωπος, and φάγω, to eat). *Man-devouring, cannibal.*  
**ἀντίω**, ὦ, fut. -ύσω, Ionic -ήσω, 1st aor. part. pass. ἀνιηθείς (from ἀνία, trouble). *To cause pain, to afflict, to trouble, to grieve.*—*To vex, to disquiet.*—The iota in this verb is usually long, but sometimes shortened by the Attics.  
**ἀνίημι**, fut. ἀνήσω, perf. ἀνείκα, &c (from ἀνά, up, and ἵημι, to send). *To send up, to send forth, to let loose, to relax.*—*To yield, to give up, to produce, &c.*—ἀνειμένος, loose, hanging down, &c. ἀνειμένον ἔαν, consult note, p. 92, l. 29.  
**ἀνίκα**, Doric for ἡνίκα.  
**ἀνιμίω**, ῶ, fut. -ήσω, perf. ἀνίμηκα (from ἀνά, up, and ἰμίω, to draw with a cord or thong). *To draw up, to draw, said of water in a well.*  
**ἀνίπτωμαι** (from ἀνά, up, and ἵπταμαι, to fly). *To fly up, to bound up, to spring on high.* (Vid. ἵπταμαι.)  
**ἀνίστημι**, fut. ἀναστήσω, &c (from ἀνά, up, and ἵστημι, to place). *To set up, to raise, to establish.*—ἀνέστηκα, perf., *I stand up*; ἀνέστην, 2d aor., *I stood up*; ἀνέστησα, 1st aor., *I placed or set up*; ἀναστής, 2d aor. part., *having arisen.*  
**ἀνίσχω** (same as ἀνέχω, used only in the present and imperfect).  
**Ἄννιβας**, ᾶ, ὁ. *Hannibal, a celebrated Carthaginian commander.*  
**Ἄννων**, ωνος, ὁ. *Hanno, a Carthaginian, sent on a voyage of discovery along the Atlantic coast of Africa.*—Also the name of several other Carthaginians more or less conspicuous.

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**ἀνόητος, ον** (adj. from *a*, not, and *νοέω*, to think). *Thoughtless, senseless.—Not understood, not perceived, unintelligible.*

**ἀνοῦα, ας, ἡ** (from *ἄνους*, foolish). *Want of understanding, folly, ignorance, &c.*

**ἀνοίγω, fut. ἀνοίξω, 1st aor. ἀνέωξα, 1st aor. infin. ἀνοίξαι, perf. ἀνέωχα, perf. mid. ἀνέωγα.** *To open, to uncover, to reveal, &c.*

**ἀνοίκειος, ον** (adj. from *ἀν*, same as *a*, not, and *οἰκεῖος*, adapted to). *Unfit, out of place, irrelevant, useless.*

**ἀνοιστέος, ον** (verb. adj. from *ἀναφέρω*, fut. ἀνοίσω, to ascribe, to impute). *To be ascribed to, to be imputed to.*

**ἀνομία, ας, ἡ** (from *a*, not, and *νόμος* law). *Lawlessness, licentiousness, iniquity, injustice.*

**ἀνόμοιος, ον** (adj. from *ἀν*, same as *a*, not, and *ὁμοιος*, like). *Unlike, dissimilar, different.*

**ἀνομοιότης, ητος, ἡ** (from *ἀνόμοιος*). *Inequality, dissimilarity, difference.*

**ἀνόσιος, ον, and α, ον** (adj. from *ἀν*, same as *a*, not, and *δοσιος*, holy). *Unholy, impious, wicked.*

**Ἄνουβις, ἰδος, ὁ.** *Anūbis*, an Egyptian deity, represented with the head of a dog.

**ἀντῶ** (adv. from *ἀντην*, and that from *ἀντί*). *Opposite.*

**ἀνταγωνίζομαι, fut. -ίσομαι, &c.** (from *ἀντί*, against, and *ἀγωνίζομαι*, to contend). *To contend against or with, to fight against, to combat with.*

**ἀνταγωνιστής, οῦ, ὁ** (from *ἀνταγωνίζομαι*). *An antagonist, an opponent, a competitor.*

**Ἄνταϊος, ον, ὁ.** *Antæus*, a giant of Libya, killed by Hercules.

**Ἀνταλκίδας, ᾶ, ὁ.** *Antalcidas*, a Spartan, who made a disadvantageous peace between the Greeks and Persians. (But consult notes.)

**ἀνταποδίδωμι, fut. ἀνταποδώσω, &c** (from *ἀντί*, in return, and *ἀποδίδωμι*, to give). *To give in return, to give instead, to retaliate, to repay, to recompense.*

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**ἀντάω, ὦ, fut. -ήσω, perf. ἤστῃς** (from *ἄντα*, opposite). *To meet, to light upon, to oppose, &c.—In Homer, ἀντάω, in the present, does not occur, but, in place of it, ἐντιώω.*

**ἀντεῖπείν** (from *ἀντί*, in return, and *εἰπεῖν*, to speak). *To reply, to contradict, to refuse. (Vid. εἰπεῖν).*

**ἀντεκπλέω, fut. ἀντεκπλεύσομαι, &c.** (from *ἀντί*, against, and *ἐκπλέω*, to sail forth). *To sail forth against.*

**ἀντέχω, fut. ἀνθέξω, &c.** (from *ἀντί*, against, and *έχω*, to hold). *To hold against, to resist.—To sustain, to endure.*

**ἀντί** (preposition governing the genitive only). *Primary signification, against, contrary to, facing. Hence, more usually, for, instead of, in the relations of exchange, value, &c.—In composition, instead of, against, in return.*

**ἀντιβαίνω, fut. ἀντιβήσομαι, &c.** (from *ἀντί*, against, and *βαίνω*, to go). *To go against, to attack, to resist, to oppose, &c.*

**ἀντιβροντῶ, ὦ, fut. -ήσω, &c.** (from *ἀντί*, against, and *βροντῶ*, to thunder). *To thunder against or at.—To imitate thunder.*

**Ἀντίγονος, ον, ὁ.** *Antigonus*, one of Alexander's generals. He received, after Alexander's death, Pamphylia, Lycia, and Phrygia; made himself master of Asia, and assumed the title of king, B.C. 306.

**ἀντιγράφω, fut. ἀντιγράψω, &c** (from *ἀντί*, in reply, and *γράφω*, to write). *To write in reply, to answer in writing.*

**ἀντιδίδωμι, fut. ἀντιδώσω, &c.** (from *ἀντί*, in return, and *δίδωμι*, to give). *To give in return, to repay, to recompense, to give one thing in exchange for another.*

**ἀντίδικος, ον, ὁ** (from *ἀντί*, against, and *δίκη*, a suit). *An adversary in a lawsuit, an opponent in law, an opponent generally.*

**ἀντίδοσις, εως, ἡ** (from *ἀντιδίδωμι*). *An exchange, a giving in return, retribution, &c.*

**ἀντιδώρομαι, οὔμαι, fut. -ήσομαι, &c**

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(from ἀντί, in return, and δωρέομαι, to bestow). To give in return, to bestow in recompense, &c.

ἀντικείμεναι, fut. -ήσομαι, &c. (from ἀντί, opposite, and κύθηναι, to sit).

To sit opposite, to sit over against.

ἀντικρούω, fut. -ούσω, &c. (from ἀντ., against, and κρούω, to strike).

To oppose, to clamour against.

ἀντιλαμβάνω, fut. ἀντιλήψομαι, &c. (from ἀντί, in exchange, &c., and λαμβάνω, to take, to receive). To take or receive in exchange.—In the middle voice, to appropriate to one's self, to lay hold of, to seize, &c.

ἀντιλέγω, fut. ἀντιλέξω, &c. (from ἀντί, against, and λέγω, to speak).

To contradict, to deny.—To oppose, to contest, to dispute concerning, with περί and a genitive.

ἀντιώτορος, ον (adj. from ἀντί, against, and ὠτός, the back). Turning the back, with back turned, back to back.

Ἀντιόπη, ης, ἡ Antiope, daughter of Nycteus, king of Thebes, and mother of Amphion and Zethus by Jupiter.

Ἀντιόχης, ἰδος, ἡ Antiochis, the name of one of the ten Attic tribes.

Ἀντίοχος, ον, ὁ Antiochus, 1. surnamed the Great, was king of Syria and Asia, and reigned 36 years.—2. Originally a pilot, afterward an officer under Alcibiades.

ἀντιπῦλος, ον (adjective from ἀντί, against, and πύλη, wrestling).

Wrestling with, combating or contending against.—As a substantive, an opponent, an antagonist, a rival.

Ἀντίπατρος, ον, ὁ Antipater, a noble Macedonian, one of Alexander's generals, who received, after the death of that monarch, the European provinces as his portion.

ἀντιποιέομαι, οὔμαι, fut. -ήσομαι, &c. (from ἀντί, in turn, and ποιέομαι, to seek to appropriate to one's self). To lay claim to, to aim at, to seek, to aspire to, &c.

ἀντιπολιτεύομαι, fut. -εύσομαι, &c. (from ἀντί, against, opposite to, and πολιτεύομαι, to take part in

## AND

politics). To be of different parties in politics, to be of the opposite party.

ἀντίπρωρος, ον (adj. from ἀντί, opposite, against, and πρῶρα, a prow). With opposing prows, prow to prow, &c.

ἀντιβρόπος, ον (adj. from ἀντί, opposite, and βρέπω, to weigh down). Counterbalancing, equivalent to, as weighty as.

Ἀντισθένης, ον, ὁ Antisthenes, an Athenian philosopher, born 420 B.C., and the founder of the Cynic sect.

ἀντίσχω, poetic form for ἀντέχω.

ἀντιτάττω, or ἀντιτάσσω, fut. ἀντιτάξω, &c. (from ἀντί, against, and τάσσω, to marshal). To marshal against, to draw up against, to station an army or body of men against.—In the middle, to oppose, to strive against, to resist—οἱ ἀντιτεταγμένοι, the foe, those drawn up against.

ἀντιτίθημι, fut. ἀντιθήσω, &c. (from ἀντί, against, in return, and τίθημι, to place). To place against, to place opposite, to compare.—To put in place of, to substitute.

ἀντιφωνέω, ῶ, fut. -ήσω, &c. (from ἀντί, in return, and φωνέω, to speak). To reply, to respond, to answer.—To contradict.

ἀντλέω, ῶ, fut. -ήσω, perf. ἤντληκα (from ἀντλος, a machine for drawing up water). To draw up water.—To exhaust, to endure.

ἄντρον, ον, τό A cave, a grotto.

ἄνδρος, ον (adj. from ἀν, same as α, not, and ὕδωρ, water). Destitute of water, arid, barren.

ἀννυμένω, ῶ, fut. -ήσω, &c. (from ἀνά, up, highly, and ὑμνέω, to celebrate in song). To hymn, to celebrate in song, to praise highly, to extol.

ἀννπόδητος, ον (adj. from ἀν, same as α, not, and ὑποδέω, to fasten under). Barefoot, without sandals.

ἀνύποιστος, ον (adj. from ἀν, same as α, not, and ὑποιστός, tolerable). Not to be borne, intolerable.

ἄνω (adv. governing the genitive, from ἀνά, up). Above, on high

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—*ἄνω καὶ κάτω*, upward and downward.—*πρὸς τὸ ἄνω*, towards the upper part or side.  
*ἄνώγω*, fut. *ἄνώξω*, perf. *ἄνωγα*, plu-perf. *ἤνώγειν*, Ionic form *ἤνώγεα*.  
*To order, to bid, to command.*  
*ἄνωθεν* (adv. from *ἄνω*). *From above.*  
*ἄνώνυμος*, ον (adj. from *ἄν*, same as *a*, not, and *ὄνυμα*, Æolic for *ὄνομα*, a name). *Nameless, anonymous, unknown, without fame, inglorious, obscure.*  
*ἄξια*, ας, ἡ (properly the fem. of *ἄξιος*). *Worth, merit, desert.*—*ὑπὲρ τὴν ἄξιαν*, beyond one's merit or desert.—*κατ' ἄξιαν*, according to one's merit, as one deserves.—*παρ' ἄξιαν*, undeservedly.  
*ἄξιόλογος*, ον (adj. from *ἄξιος* and *λόγος*, mention). *Worthy of mention, considerable.*—*Important, valuable, estimable.*  
*αξιόμαχος*, ον (adj. from *ἄξιος*, worthy, and *μάχομαι*, to contend). *Worthy of contending with another, matched in fight, a fit antagonist, a match.*  
*ἄξιος*, α, ον (adj. from *ἄγω*, to weigh). *Equivalent in weight.*—*Worthy, sufficient for, able to hold or contain, good, deserving, worthy, meritorious.*—*ἄξιος πολλοῦ*, worth much, valuable.—*ἄξιος μηδενός*, of no value, i. e., worth nothing. So also, *ἄξιος οὐδενός*.  
*ἄξιόω*, ὦ, fut. *ἄξιώσω*, perf. *ἤξιωμα* (from *ἄξιος*). *To think worthy, to think one's self worthy of a thing, to claim, to desire, to ask for, to request, to deem right.*  
*ἄξιωμα*, ἄτος, τό (from *ἄξιόω*). *Dignity, rank, importance, estimation.*  
*ἄξιως* (adv. from *ἄξιος*). *Deservedly, worthily, suitably, laudably.*  
*ἄοιδά*, ἄς, ἡ, Doric for *ἄοιδή* (from *αἰίδω*, to sing). *A song, a strain.*  
*ἄοιδός*, οῦ, ὁ (from *αἰίδω*, to sing). *A bard.*  
*ἀοίκητος*, ον (adj. from *α*, not, and *οἰκέω*, to inhabit). *Uninhabited.*—*Uninhabitable.*  
*ἀόρατος*, ον (adj. from *α*, not, and *ὁράω*, to see). *Unseen, invisible.*  
*Not to be seen, of which the sight*

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*is forbidden, not right to be looked upon.*  
*ἀπαγγέλλω*, fut. *ἀπαγγεῖλω*, &c. (from *ἀπό*, from, and *αγγέλλω*, to announce). *To bring tidings from, to announce, to declare, to bring back word.*  
*ἀπαγορεύω*, fut. *-εῦσω*, &c. (from *ἀπό*, from, and *ἀγορεύω*, to declare to proclaim). *To deny, to forbid to prohibit.*—*To give up or sea through fatigue.*—*To be discouraged, &c.*  
*ἀπαγχονίζω*, fut. *-ῖσω*, perf. *ἀπαγχόνικα* (from *ἀπό*, from, and *ἀγχο νίζω*, to hang). *To hang from, to hang.*  
*ἀπύγchw*, fut. *ἀπύγξω*, &c. (from *ἀπὸ*, from, and *ἀγchw*, to choke). *To throttle, to choke, to strangle, to hang.*—In the middle, *ἀπύγchwαι*, to hang one's self.  
*ἀπάγω*, fut. *ἀπάξω*, &c. (from *ἀπὸ*, from, and *ἄγω*, to lead, &c.). *To lead away, to lead off, to carry away, to drive off, &c.*  
*ἀπαυθιῦ*, ας, ἡ (from *ἀπαυθής*) *Freedom from suffering, tranquillity, indifference.*  
*ἀπαυθής*, ἐς (adj. from *α*, not, and *παυθός*, suffering) *Free from suffering, free from malady, unconcerned, uninjured, insensible, serene, tranquil.*  
*ἀπαίδευτος*, ον (adj. from *α*, not, and *παιδεύω*, to instruct). *Uninstructed, uneducated, ignorant, inexperienced.*  
*ἀπαιτέω*, ὦ, fut. *ἀπαιτήσω*, perf. *ἀπήτηκα* (from *ἀπό*, from, and *αἰτέω*, to ask). *To demand from, to ask back, to seek, to claim.*  
*ἀπαλλάγchw*, ἡς, ἡ (from *ἀπαλλάττω*). *Release from, deliverance, discharge, departure; with τοῦ βίου, death.*  
*ἀπαλλύττω* and *ἀπαλλύσσω* (from *ἀπό*, from, and *ἀλλάττω*, to change, &c.). *To deliver from, to send away, to remove, to release, to free.*—In the middle voice, *to send one's self away, to depart, to finish.*  
*ἀπαλός*, ἡ, ὅν (adj.). *Tender, delicate, soft.*

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ἀπαλύνω, fut. ἀπαλύνω, perf. ἡπά-  
λυκα (from ἀπῦλός). *To soften,*  
*to render mild, to make smooth.*—  
In the middle voice, *to grow calm,*  
*to become tranquil.*

ἀπῡναίνομαι, 1st aor. mid. ἀπηνην-  
ᾶμην (deponent verb, from ἀπό,  
from, and ἀναίνομαι, *to refuse*;  
used only in pres., imperf., and aor-  
ist). *To refuse positively, to deny,*  
*to reject totally.*

ἀπῡνευθε (adv. from ἀπό, from, and  
ἀνευθε, apart). *Far apart from, far*  
*away from.*—*Apart, away from.*

ἀπανθράκω, ὦ, fut. ἀπανθράκωσω,  
perf. ἀπηνθράκωκα (from ἀπό,  
from, and ἀνθράκω, which from  
ἀνθραξ, coal). *To burn complete-*  
*ly to a coal, to reduce to a cinder,*  
*to consume entirely.*

ἀπαντᾶω, ὦ, fut. -ῆσω, &c. (from  
ἀπό, from, and ἀντιάω, *to meet*).  
*To go to meet, to meet, to en-*  
*counter.*—*Neuter, to occur, to turn*  
*out, to succeed.*

ἀπαξ (adv.). *Once, for once, once*  
*for all.*

ἀπῡραιήτος, ον (adj. from α, not,  
and παραιτέω, *to conciliate*). *That*  
*cannot be conciliated, inflexible, in-*  
*exorable, inevitable.*

ἀπας, ἅσα, αν (adj. from α for ἅμα,  
together, and πᾶς, all). *All togeth-*  
*er, all, the whole, every one.*

ἀπῡτη, ης, ῆ. *Deceit, deception,*  
*fraud, artifice.*

ἀπειδόν, inf. ἀπιδεῖν, part. ἀπιδών  
(from ἀπό, from, and εἶδον, 2d aor.  
of obs. εἶδω, *to see*), used as 2d  
aor. to ἀφοράω. Primitive mean-  
ing, *to look from other objects at*  
*one in particular.*—Hence, *to look*  
*at attentively, to regard; also to*  
*look away, to overlook.*

ἀπειθέω, ὦ, fut. ἀπειθήσω, perf.  
ἡπειθήκα (from ἀπειθής, *disobe-*  
*dient*). *To be disobedient, to re-*  
*sist persuasion.*

ἀπεικάω, fut. ἀπεικάσω &c. (from  
ἀπό, from, and εἰκάω, *to liken*).  
*To draw an image of, to imitate,*  
*to liken to, to compare.*

ἀπειλέω, ὦ, fut. ἀπειλήσω, perf. ἡπεί-  
ληκα. *To menace, to threaten, to*  
*intimidate.*

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ἀπειμι, imper. ἀπίθι, inf. ἀπῖναι,  
part. ἀπιών (from ἀπό, from, and  
εἰμι, *to go*). *To depart, to go*  
*away.*

ἄπειμι, fut. ἀπέσομαι (from ἀπό, from,  
and εἰμί, *to be*). *To be away from,*  
*to be absent, to be away.*—οἱ ἀπόν-  
τες, *the absent.*

ἀπείπον, inf. ἀπειπεῖν, part. ἀπειπών  
(from ἀπό, from, and εἶπον, 2d  
aor. of obs. εἶπω, *to say*), used as  
2d aor. to ἀπῡγορεύω. *To forbid,*  
*to abandon, to give up, to renounce.*

ἀπείργω, fut. ἀπείρξω, &c. (from  
ἀπό, from, and εἶργω, *to shut up*).  
*To shut out from, to separate*  
*from, to divide, to bound, to restrain.*

ἀπειρία, ας, ῆ (from ἀπειρος, *infinite*).  
*Infinity, immensity.*

ἀπειρος, ον (adj. from α, not, and  
πεῖρας, *an end*). *Endless, infinite,*  
*boundless.*

ἀπειρος, ον (adj. from α, not, and  
πεῖρα, *a trial*). *Not having made*  
*trial of. Hence, ignorant of, in-*  
*experienced, unskilled.*

ἀπείρων, ον (adj. from α, not, and  
πεῖρας, *an end*). *Unbounded,*  
*boundless, immense.*

ἀπελαύνω, fut. ἀπελάσω, &c. (from  
ἀπό, from, and ἐλαύνω, *to drive*).  
*To drive away, to drive off.*

ἀπεμπολῶ, ὦ, fut. ἀπεμπολήσω,  
perf. ἀπημπολήκα usually, but in  
Lucian ἀπεμπεπόληκα (from ἀπό,  
from, and ἐμπολύω, *to trade*). *To*  
*sell off, to traffic, to sell.*

Ἀπεννίνα, ων, τό. *The Apennines,*  
*a range of mountains, branching*  
*off from the Alps and running*  
*through Italy.*

ἀπερείδω, fut. ἀπερείσω, &c. (from  
ἀπό, from, and ἐρείδω, *to fix on*).  
*To place down upon, to fix steadily*  
*to lay upon.*—In the middle voice  
*to place one's self upon, to lean*  
*upon, to lie down on.*

ἀπερείσιος, α, ον (adj. from ἀπειρος,  
*infinite*). *Infinite, countless, im-*  
*mense.*

ἀπερύκω, fut. ἀπερύξω, &c. (from  
ἀπό, from, and ἐρύκω, *to keep off*).  
*To keep off from, to drive off, to*  
*repel, to prevent.*

ἀπέρχομαι, fut. ἀπελεύσομαι, &c.

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(from *ἀπό*, from, and *έρχομαι*, to go). To go away, to depart, to withdraw, to retire.

*ἀπεχθῆναι*, future *ἀπεχθήσομαι*, perf. *ἀπήχθημαι* (from *ἀπό*, from, and *ἐχθῆναι*, a form of *ἐχθόμαι*, to be hated). To be bitterly hated, to be odious to.—Also in an active signification, to be hostile to, to be an enemy to.

*ἀπέχθειν*, ας, ἡ (from *ἀπεχθής*, hated). Hatred, enmity.

*ἀπέχω*, fut. *ἀφέξω* or *ἀποσχέσω*, &c. (from *ἀπό*, from, and *έχω*, to have or hold). To hold or keep off, to repel, to receive.—As a neuter, to be away from, to keep away from, to be distant.—In the middle voice, to keep one's self from, to refrain, to cease from, with the genitive.

*ἀπήνη*, ης, ἡ. A wagon, a mule-car. It was a species of carriage generally drawn by mules.

*Ἀπίκιος*, ου, ὁ. *Apicius*, a Roman patrician noted for his gluttony. He lived during the reign of Tiberius.

*Απίκιος*, ᾱ, ον (adj.). *Apician*.

*ἀπιστέω*, ᾱ, fut. *ἀπιστήσω*, perf. *ἠπίστηκα* (from *ἄπιστος*). To be unbelieving, to disbelieve, to mistrust, to disobey.

*ἄπιστος*, ον (adj. from *α*, not, and *πίστις*, belief). Unbelieving, mistrustful.—In a passive signification, unworthy of confidence, faithless, perfidious, incredible.

*ἄπλετος*, ον, Ionic for *ἄπλᾱτος*, ον (adj. abbreviated from *ἀπέλῳτος*, from *α*, not, and *πελάω*, to approach). Not to be approached.—Hence, immeasurable, immense, terrible, vast.

*ἀπλήρωτος*, ον (adj. from *α*, not, and *πληρόω*, to fill). That cannot be filled, insatiable.

*ἀπλόος*, ὅη, ὅον, contr. *οὗς*, ἡ, οὖν (adj. from *α*, not, and the old verb *πλέω*, from which *πλέκω*, to fold). Without a fold.—Hence, simple, plain, upright, honest.

*ἐπό* (prep.) governs the genitive only. The primary meaning is from, and it has reference to place, time, or the assigning of the origin or cause of a thing.—Hence, away

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from, far from, from the neighbourhood of, in the relation of place; through, by, by means of, with, in assigning the cause.—In composition it denotes separation, cessation, completion, origin, &c. It frequently has the force of a negative particle, and sometimes merely strengthens the simple verb.

*ἀποβαίνω*, fut. *ἀποβήσομαι*, &c. from *ἀπό*, from, and *βαίνω*, to proceed). To cause to go down, to lead down.—As a neuter, to descend, to come forth from, to disembark, to result, to happen.

*ἀποβάλλω*, fut. *ἀποβάλῳ*, &c. (from *ἀπό*, from, and *βάλλω*, to cast). To cast away, to cast off, to lose.

*ἀπόβασις*, εως, ἡ (from *ἀποβαίνω*). Descent, disembarkation, departure.

*ἀποβιβάζω*, fut. *ἀποβιβάσω*, perf. *ἀποβιβέκα* (from *ἀπό*, from, and *βιβάζω*, to proceed). To go forth from, to disembark.

*ἀποβλύπτω*, fut. *ἀποβλύψω*, &c. (from *ἀπό*, from, and *βλύπτω*, to injure). To injure greatly.

*ἀποβλέπω*, fut. *ἀποβλέψω*, &c. (from *ἀπό*, from, and *βλέπω*, to look). Primitive meaning, to look away from other objects towards some particular one.—Hence, to look at attentively, to regard, to observe, to look towards.

*ἀπογινώσκω*, fut. *ἀπογνώσομαι*, &c. (from *ἀπό*, from, and *γινώσκω*, to acknowledge). To refuse to acknowledge, to renounce, to relinquish, to despair of.

*ἀπογράφω*, fut. *ἀπογράψω*, &c. (from *ἀπό*, from, and *γράφω*, to write). To write from one book into another.—Hence, to transcribe, to copy, to enter in a register.

*ἀπογυῖω*, ᾱ, fut. *ἀπογυιώσω*, perf. *ἀπογεγυῖωκα* (from *ἀπό*, from, and *γυῖω*, to lame). To lame, to enervate, to maim.

*ἀποδαίω* (from *ἀπό*, from, and *δαίω*, to share) has only the pres and imperf. in the active. Used commonly as a dep. middle, *ἀποδαισμαι*, fut. *ἀποδάσμαι*, perf. *ἀποδέ-*



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**αμοι.** To divide among, to share with, to distribute.

**ἄποδεῖ** (imper. verb from **ἀπό**, from, and **δεῖ**, it is wanting). It is wanting, there is a deficiency.—**ἀποδέων**, inferior.

**ἀποδείκνυμι** and **ἀποδεικνύω**, fut. **ἀποδείξω**, &c. (from **ἀπό**, from, and **δείκνυμι**, to show). To show forth, to make evident, to declare, to appoint, to assign.

**ἀποδειλιάω**, ὤ, fut. **-άσω** (from **ἀπό**, from, and **δειλιάω**, to be timid). To abandon through fear.—To be timid, to be cowardly.

**ἀπόδειξις**, εως, ἡ (from **ἀποδείκνυμι**, to make evident). Demonstration, proof.

**ἀποδέρω**, fut. **ἀποδερῶ**, &c. (from **ἀπό**, from, and **δέρω**, to flay). To strip the skin completely off, to flay.

**ἀποδέχομαι**, fut. **ἀποδέξομαι**, &c. (from **ἀπό**, from, and **δέχομαι**, to receive). To receive from, to admit, to assume.

**ἀποδιδράσκω**, fut. mid. **ἀποδράσομαι**, 1st aor. act. **ἀπέδρᾰσα**, perf. **ἀποδέδρᾰκα**, 2d aor. **ἀπέδρᾰν**, ἄς, ᾱ, &c., Ionic **ἀπέδρην** (from **ἀπό**, from, and **διδράσκω**, to run away). To run away from, to make one's escape.—To avoid, to shun.

**ἀποδίδωμι**, fut. **ἀποδώσω**, &c. (from **ἀπό**, from, and **δίδωμι**, to give). To give back, to restore, to repay, to recompense, to assign, to render.—In the middle voice, to dispose of, to sell into slavery.

**ἀπόδω**, fut. **ἀποζήσω** and Ion. **ἀποζέσω**, perf. irreg., with the signification of the present, **ἀπόδωδα** (from **ἀπό**, of, and **δω**, to smell). To smell of, to be redolent of.

**ἀποθεν** (adv. from **ἀπό**). From afar, far off, at a distance.

**ἀποθερίζω**, fut. **ἀποθερίσω**, &c. (from **ἀπό**, from, and **θερίζω**, to reap). To cut down, to mow, to reap.

**ἀποθεσπίζω**, fut. **ἀπαθεσπίσω**, &c. (from **ἀπό**, from, and **θεσπίζω**, to divine). To deliver oracles, to utter an oracular response.

**ἀποθεωρέω**, ὤ, fut. **ἀποθεωρήσω**, &c. (from **ἀπό**, from, and **θεωρέω**,

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to behold). To behold from a distance, to contemplate, to watch closely, to observe.

**ἀποθλύνω**, fut. **ἀποθλύνῶ**, perf. **ἀποτεθλήνυκα** (from **ἀπό**, from, and **θλύνω**, to enervate). To render effeminate, to enfeeble.

**ἀποθηρίω**, ὤ, fut. **ἀποθηρίῶσω**, perf. **ἀποτεθηρίωκα** (from **ἀπό**, from, and **θηρίω**, to make wild). To render completely wild, to infuriate.

**ἀποθησαυρίζω**, fut. **ἀποθησαυρίσω**, &c. (from **ἀπό**, from, and **θησαυρίζω**, to treasure up). To treasure up, to preserve carefully.

**ἀποθλίβω**, fut. **ἀποθλίψω**, perf. **ἀποτέθλιψα** (from **ἀπό**, from, and **θλίβω**, to press). To press out, to crush in the press, to express.

**ἀποθνήσκω**, fut. **ἀποθανοῦμαι**, &c. (from **ἀπό**, from, and **θνήσκω**, to die). To die, to perish, to lose one's life.

**ἀποικία**, ας, ἡ (from **ἀποικος**, away from home). Removal from home, emigration.—Settlement in a foreign country, a colony.

**ἀποικοδομέω**, ὤ, fut. **ἀποικοδομήσω**, &c. (from **ἀπό**, from, and **οικοδομέω**, to build). To block up by a wall, to build up, to obstruct.

**ἀποινα**, ων, τά (from **α**, intensive, and **ποινή**, compensation), used only in the plural. A ransom, a price paid for the release of prisoners.

**ἀποκαθαρίζω**, εως, ἡ (from **ἀποκαθαίρω**, to purify). The act of cleansing, purification, expiation.

**ἀποκαθίστημι**, fut. **ἀποκαταστήσω**, &c. (from **ἀπό**, κατά, and **ίστημι**, to place). To re-establish, to replace, to restore.

**ἀποκαλέω**, ὤ, fut. **ἀποκαλέσω**, &c. (from **ἀπό**, from, and **καλέω**, to call). To call forth, to summon, to call, to name.

**ἀποκαπύω**, fut. **ἀποκαπύσω**, 1st aor. **ἀπεκαπύσα**, perf. not in use (from **ἀπό**, from, and **καπύω**, to breathe). To breathe forth.

**ἀπόκειμαι**, fut. **ἀποκείσομαι**, &c. (from **ἀπό**, from, and **κείμαι**, to lie). To be laid away, to be treas-



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*wred up, to be reserved for use.—*

*To be thrown aside, to lie neglected.*

ἀποκείρω, fut. ἀποκερῶ, &c. (from ἀπό, *from*, and κείρω, *to cut*). *To cut off, to cut down, to despoil, to lay waste.*

ἀποκινέω, ᾧ, fut. ἀποκινήσω, &c. (from ἀπό, *from*, and κινέω, *to move*). *To move away, to remove, to displace.*

ἀποκλείω, fut. ἀποκλείσω, perf. ἀποκέκλεικα (from ἀπό, *from*, and κλείω, *to shut up*). *To shut up from going out, to confine, to shut in.*

ἀποκλίνω, fut. ἀποκλινῶ, &c. (from ἀπό, *from*, and κλίνω, *to bend*). *To turn aside from, to dissuade, to mislead, to let fall, to incline.*

ἀποκομίζω, fut. ἀποκομίσω, &c. (from ἀπό, *from*, and κομίζω, *to carry*). *To carry away, to transport, to bring away.*

ἀποκόπτω, fut. ἀποκόψω, &c. (from ἀπό, *from*, and κόπτω, *to cut*). *To cut off, to mutilate, to shorten.*

ἀποκρεμάννυμι, fut. ἀποκρεμῶσω, &c. (from ἀπό, *from*, and κρεμάννυμι, *to hang*). *To suspend from, to attach to.*

ἀποκρίνω, fut. ἀποκρίνῶ, &c. (from ἀπό, *from*, and κρίνω, *to separate*). *To separate from, to select.—In the middle voice, to return an answer, to reply, to adjudge.*

ἀποκρύπτω, fut. ἀποκρίψω, &c. (from ἀπό, *from*, and κρύπτω, *to hide*). *To hide from, to conceal.*

ἀποκτείνω, fut. ἀποκτενῶ, &c. (from ἀπό, *from*, and κτείνω, *to kill*). *To kill, to slay, to destroy, to put to death.*

ἀποκνέω, ᾧ, fut. ἀποκνήσω, perf. ἀποκεκύηκα (from ἀπό, *from*, and κνέω, *to be pregnant*). *To bring forth, to produce.*

ἀπολαμβάνω, fut. ἀπολήψομαι, &c. (from ἀπό, *from*, and λαμβάνω, *to take*). *To receive from, to obtain, to intercept, to take unawares, to seize upon.*

ἀπολάμπω, fut. ἀπολάμψω, &c. (from ἀπό, *from*, and λάμπω, *to shine*). *To shine forth brightly, to be resplendent, to glitter, to shine.*

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ἀπόλαυσις, εως, ἡ (from ἀπολαύω).

*Advantage, pleasure, enjoyment.*

ἀπολαύω, fut. ἀπολαύσομαι, perf. ἀπολέλαυκα (the simple form λαίω does not occur; the verb ἀπολαύω comes from ἀπό and a root allied with λείβω, λαμβάνω). *To partake of, to derive advantage from, to enjoy.*

ἀπολεαίνω, fut. ἀπολεῶνῶ, perf. ἀπολεάσκα (from ἀπό, *from*, and λεαίνω, *to smooth*). *To render completely smooth, to polish.*

ἀπολείπω, fut. ἀπολείψω, &c. (from ἀπό, *from*, and λείπω, *to leave*). *To leave behind, to leave remaining, to abandon, to leave out, to desert, to leave off, to cease.—In the middle voice, to cause one's self to be left behind, to remain behind, to quit, to fail of, to be absent from.*

ἀπολήγω, fut. ἀπολήξω, &c. (from ἀπό, *from*, and λήγω, *to cease*). *To cease from, to desist, to leave off.*

ἀπολιμπάνω, Ionic for ἀπολείπω.  
ἀπολις, ι (adj. from α, *not*, and πόλις, *a city*), gen. -ίδος. *Without a city.*

ἀπολισθαίνω and ἀπολισθάνω, fut. ἀπολισθήσω, &c. (from ἀπό, *from*, and ὀλισθαίνω, *to slide*). *To slide away, to slip from, to escape from.*

ἀπόλλυμι, fut. ἀπολέσω, perf. ἀπόλεκα, with the Attic redup. ἀπόλλωλεκα, 2d aor. ἀπόλεον (from ἀπό, *from*, and ὀλλύναι, *to destroy*). *To destroy totally, to ruin, to lose.—In the middle voice, ἀπόλλομαι, perf. ἀπόλωλα, 2d aor. ἀπόλωλον. To perish, to be undone, to be utterly lost, to die.*

Ἀπόλλων, υνος, ὁ. *Apollo, son of Jupiter and Latona, born on the island of Delos. He was the god of archery, poetry, music, and medicine. In revenge for the death of his son Æsculapius, he killed the Cyclopes, forgers of the thunderbolts, for which act he was banished from heaven by Jupiter.*

Ἀπολλώνιος, ου, ὁ. *Apollonius, a poet of Alexandria, generally called Apollonius Rhodius, from his having lived some time at Rhodes.*

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**ἀπολογέομαι, οὔμαι, fut. ἀπολογήσομαι, perf. ἀπολελόγημαι** (from **ἀπόλογος, a vindication**). To allege in vindication of one's self, to justify one's self, to defend one's self.

**ἀπολύω, fut. ἀπολύσω, &c. (from ἀπό, from, and λύω, to release).** To loose from, to unbind, to set at liberty, to discharge, to acquit, to release.

**ἀπομαίνομαι, fut. ἀπομαίνουμαι, perf. ἀπομέμνηνα** (from **ἀπό, from, and μαίνομαι, to rave**). To cease from raving, to become rational, to grow calm.

**ἀπομανθάνω, fut. ἀπομαθήσομαι, &c. (from ἀπό, from, and μανθάνω, to learn).** To unlearn, to forget, to lose the habit of.

**ἀπομαραίνω, fut. ἀπομαράνῳ, &c. (from ἀπό, from, and μαραίνω, to wither).** To dry up, to wither up, to cause to decay.—In the middle, to decay, to perish, to perish by gradual decay.

**ἀπομνημόνευμα, ἄτος, τό** (from **ἀπομνημονεύω, to relate from recollection**). A narrative of memorable deeds or sayings, a narrative, a remembrance.—In the plural, memoirs.

**ἀπονέμω, fut. ἀπονεμῶ, &c. (from ἀπό, from, and νέμω, to assign).** To share among, to allot, to assign, to distribute, to apportion.

**ἀπονεινοημένως** (adv. from perf. pass. part. of **ἀπονοέομαι, to lose one's senses**). Madly, foolishly, inconsiderately.

**ἀπονίστημι, fut. ἀπονίσσω, &c. (from ἀπό, from, and δύνημι, to enjoy).** To derive profit from, to enjoy, to take pleasure in.

**ἀπονίπτω, fut. ἀπονίψω, perf. ἀπονήψα** (from **ἀπό, from, and νίπτω, to wash**). To wash off, to cleanse by washing.

**ἀποξύω, fut. ἀποξύσω, &c. (from ἀπό, from, and ξύω, to scrape).** To scrape off, to polish, to sharpen.

**ἀποπαύω, fut. ἀποπαύσω, &c. (from ἀπό, from, and παύω, to cause to cease).** To cause to cease, to hinder.—In the middle voice, to cause

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one's self to cease, to cease, to desist, to refrain from, to give over  
**ἀπόπειρά, ας, ἡ** (from **ἀπό, from, and πείρα, a trial**). A trial, an attempt, an experiment.

**ἀποπέμπω, fut. ἀποπέμψω, &c. (from ἀπό, from, and πέμπω, to send).** To send away, to send back, to dismiss, to discharge from.

**ἀποπίπτω, fut. ἀποπεσοῦμαι, &c. (from ἀπό, from, and πίπτω, to fall).** To fall from, to sail.

**ἀποπλέω, fut. ἀποπλεύσομαι, &c. (from ἀπό, from, and πλέω, to sail).** To sail away, to set sail, to sail back.

**ἀπόπλεμα, ἄτος, τό** (from **ἀποπλένω, to wash**). Water in which anything has been washed, a solution.

**ἀποπνέω, fut. ἀποπνεύσω, &c. (from ἀπό, from, and πνέω, to breathe).** To breathe forth life, to expire.

**ἀποπνίγω, fut. ἀποπνίξω, &c. (from ἀπό, intens., and πνίγω, to strangle).** To strangle, to suffocate.

**ἀποπτῶ, fut. ἀποπτῶσω, perf. ἀποπέπτῳκα** (from **ἀπό, from, and πτῶ, to spit**). To spit out, as being disagreeable. Hence, to loathe, to spurn, to reject.

**ἀπορέω, ῶ, fut. ἀπορήσω, perf. ἡπόρηκα** (from **ἀπορος, completely at a loss**). To be utterly at a loss, to be perplexed, to be without the means of, not to know how.

**ἀπορίᾱ, ας, ἡ** (from **α, not, and πόρος, a way through**). Primitive meaning, a situation from which there is no escape.—Hence, perplexity, embarrassment, want, uncertainty.

**ἀπορρήγνυμι, fut. ἀπορρήξω, &c. (from ἀπό, intens., and ρήγνυμι, to break).** To tear asunder, to break in pieces, to tear off, to cast away.

**ἀπόρρητος, ον** (adj. from **ἀπό, from, and ρέω, to speak**). That cannot be uttered.—Hence, secret, prohibited, forbidden.—In the plural, τὰ ἀπόρρητα, secrets.

**ἀπορρίζω, ῶ, fut. ἀπορρίζωσω, &c. (from ἀπό, from, and ρίζω, to root out).** To tear up from the roots, to eradicate, to extirpate.

**ἀπορρίπτω, fut. ἀπορρίψω, &c. (from ἀπό, from, and ρίπτω, to cast).**

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To cast away, to tear off, to hurl from, to reject with disdain.  
 ἀπόρροια, ας, ἡ (from ἀπορρέω, to flow from), A flowing from, a discharge, exuding juice.  
 ἀποσβέννυμι, fut. ἀποσβέσω, &c. (from ἀπό, intens., and σβέννυμι, to extinguish). To extinguish, to suppress, to quench.  
 ἀποσειώ, fut. ἀποσειώσω, perf. ἀποσείωκα (from ἀπό, from, and σειώ, to shake). To shake down from, to shake off.  
 ἀποσεύω, fut. ἀποσεύσω, 1st aor. ἀπέσσευα, dropping σ, perf. pass. ἀπέσσυμαι (from ἀπό, from, and σεύω, to drive). To drive forth, to urge on.—In the middle voice, ἀποσειύομαι, 1st aor. ἀπεσσευάμην, 2d aor. syncopated, ἀπεσσύμην. To drive one's self forth, to rush forth from, to hasten onward.  
 ἀποσιωπᾶω, ὦ, fut. ἀποσιωπήσω, &c. (from ἀπό, from, and σιωπᾶω, to be silent). To become silent, to remain silent.  
 ἀποσκευή, ἥς, ἡ (from ἀποσκευάζω, to pack up for removal). A packing up for removal of baggage, removal, baggage.  
 ἀποσπᾶω, ὦ, fut. ἀποσπᾶσω, &c. (from ἀπό, from, and σπᾶω, to drag). To tear off, to pull asunder, to drag away by force.  
 ἀποστᾶζω, fut. ἀποστᾶξω, perf. ἀπέστᾶχα (from ἀπό, from, and στάζω, to drop). To fall from in drops, to exude, to distil from.  
 ἀποστέλλω, fut. ἀποστελῶ, &c. (from ἀπό, from, and στέλλω, to send). To send away, either to or from.—To dismiss, to banish.—To send on a mission, to invest with command abroad.  
 ἀποστερέω, ὦ, fut. ἀποστερήσω, perf. ἀπεστέρηκα (from ἀπό, from, and στερέω, to deprive). To deprive of, to despoil.  
 ἀποστεφανώνω, ὦ, fut. ἀποστεφανώσω, &c. (from ἀπό, from, and στεφανώνω, to crown). To deprive of a crown.—In the middle voice, to deprive one's self of a crown or garland, to lay aside one's garland.  
 ἀποστιλβώω, ὦ, fut. ἀποστιλβώσω,

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perf. ἀποστιλβωκα (from ἀπό, from, and στιλβώω, to make shining). To render brilliant, to emit brilliancy, to reflect.  
 ἀπόστολος, ου, ὁ (from ἀποστέλλω, to send forth). A naval armament, an expedition.—The person who directs the fitting out of a fleet, the commander of an expedition.  
 ἀποστρέφω, fut. ἀποστρέψω, &c. (from ἀπό, from, and στρέφω, to turn). To turn from, to desert, to remove, to turn back.—In the middle voice, to turn one's self back, to return.  
 ἀποστροφή, ἥς, ἡ (from ἀποστρέφω). A turning away from, apostasy, a defection, a turning aside.  
 ἀποστύγέω, ὦ, fut. ἀποστύξω and ἀποστύξω, perf. ἀπεστύγχε and ἀπέστῦχα, 2d aor. ἀπέστῦγον (from ἀπό, from, and στύγω, to hate). To hate bitterly, to abhor, to detest.  
 ἀποσφάζω, fut. ἀποσφάξω, &c. (from ἀπό, from, and σφάζω, to slay). To kill in cold blood, to butcher, to slaughter, to murder.  
 ἀποσφενδονᾶω, ὦ, fut. ἀποσφενδόνισω, perf. ἀπεσφενδόνηκα (from ἀπό, from, and σφενδονᾶω, to sling). To cast from a sling, to hurl as if from a sling.  
 ἀποσχίζω, fut. ἀποσχίσω, &c. (from ἀπό, from, and σχίζω, to cleave). To split asunder, to disjoin, to divide, to separate.  
 ἀποσώζω, fut. ἀποσώσω, &c. (from ἀπό, from, and σῴζω, to save). To save from danger, to preserve, to bring back in safety.  
 ἀποτελέω, ὦ, fut. ἀποτελέσω, &c. (from ἀπό, from, and τέλλω, to finish). To perform completely, to accomplish, to terminate, to produce, to fulfil, to assume.  
 ἀποτέμνω, fut. ἀποτεμῶ, &c. (from ἀπό, from, and τέμνω, to cut). To cut off, to retrench, to divide, to separate from.  
 ἀποτίθημι, fut. ἀποθήσω, &c. (from ἀπό, from, and τίθημι, to place). To lay aside, to deposit, to put away, to reject.  
 ἀποτμήγω, fut. ἀποτμήξω, perf. ἀπέτμήμην, 2d aor. ἀπέτμήγον (as

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epic form of ἀποτέμνω). To cut off from, to intercept from.  
 ἀπότομος, ον (adj. from ἀποτέμνω, to cut off). Cut off, severed from, abrupt, precipitous, steep, rugged.  
 ἀποτρέπω, fut. ἀποτρέψω, &c. (from ἀπό, from, and τρέπω, to turn). To turn aside from, to divert, to dissuade, to prevent.  
 ἀπότροπος, ον (adj. from ἀποτρέπω). Turned away from, averted.—Hence, displeased.—Also actively, from which one turns with aversion, deserving hatred, odious, detestable, that ought to be avoided by all.  
 ἀποτυγχάνω, fut. ἀποτεύξομαι, &c. (from ἀπό, from, and τυγχάνω, to meet). To miss the attainment of, to fail in obtaining, to lose, to be deprived of.  
 ἀποτυμπανίζω, fut. ἀποτυμπανίσω, perf. ἀποτετυμπανίκα (from ἀπό, from, and τυμπανίζω, to strike with a club). To kill by beating.—To kill, to destroy.  
 ἀπούρας (1st aor. part. act. from an obsolete root, but assigned, from similarity of signification, to the verb ἀπαιράω, to despoil). Having taken away, having deprived of.  
 ἀπουρίζω, fut. ἀπουρίσω, perf. ἀπούρικα (Ionic for ἀφορίζω). To remove the boundaries or land-marks of, to encroach upon the boundaries of.—The primitive meaning is, to take away the land-marks of another's property so as afterward to dispossess him of it.  
 ἀπουσία, ας, ἡ (from ἀπουσα, fem. of pres. part. of ὑπείμι, to be absent). Absence, want, deficiency, departure.  
 ἀποφαίνω, fut. ἀποφάνω, &c. (from ἀπό, from, and φαίνω, to show). To make appear, to expose to view, to display, to produce, to declare.—In the middle voice, to display one's self to view, to announce, to proclaim, to express.—To appear.  
 ἀποφέρω, fut. ἀποίσω, &c. (from ἀπό, from, and φέρω, to bear). To carry away, to transport, to bring forward, to produce.  
 ἀποφορά, ας, ἡ (from ἀποφέρω). A

# ΑΠΡ

bearing away, a contribution, a tax, tribute  
 ἀποφράττω and ἀποφράσσω, fut. ἀποφράξω, perf. ἀποπέφραχα (from ἀπό, from, and φράττω, to stop up). To obstruct, to block up, to stop up.  
 ἀποχέω, fut. ἀποχεύσω, &c. (from ἀπό, from, and χέω, to pour). To pour out, to spill.—To cast away, to cause to fall from.  
 ἀποχράομαι, ὦμαι, fut. ἀποχρήσομαι, perf. ἀποκέχρησμαι and ἀποκέχρημαι (from ἀπό, from, and χράομαι, middle voice, to use). To use away from the true purpose, to misuse, to abuse.—Also, to make use of, to be contented with.  
 ἀποχώννυμι, fut. ἀποχώσω, &c. (from ἀπό, from, and χώννυμι, to heap up). To keep off by throwing up dams, to obstruct, to dam up.  
 ἀποχωρέω, ὦ, fut. ἀποχωρήσω, &c. (from ἀπό, from, and χωρέω, to depart). To go away from, to withdraw, to depart, to retire.  
 ἀποχώρησις, εως, ἡ (from ἀποχωρέω). A withdrawing, a retreat, a departure.  
 ἀποφιλώ, ὦ, fut. ἀποφιλώσω, perf. ἀπεφίλωκα (from ἀπό, from, and φιλώ, to make bald). To strip off the hair.—To lay bare, to strip off.  
 ἀποψύχω, fut. ἀποψύξω, &c. (from ἀπό, from, and ψύχω, to breathe). To breathe out, to breathe forth.—To cool, to refresh.  
 ἀπραγμόνως (adv. from ἀπράγμων). Without occupation, indolently, idly.  
 ἀπράγμων, ον (adj. from α, not, and πρᾶγμα, business). Free from occupation, averse to active pursuits, quietly disposed, peaceable, indolent.  
 ἀπρακτος, ον (adj. from α, not, and πράσσω, to perform). Not capable of performing, weak.—In a passive sense, that cannot be performed, impracticable.  
 ἀπρεπής, ἐς (adj. from α, not, and πρέπω, to become). Unbecoming, unseemly, disgraceful.  
 ἀπρονοήτως (adv. from ἀπρονόητος, imprudent). Without previous reflection, improvidently, rashly.

## APT

- ἀπροσδόκητος**, *ον* (adj. from *α*, *not*, and *προσδόκητος*, *expected*). *Unexpected, contrary to expectation.*  
**ἀπροσδοκῆτως** (adv. from *ἀπροσδόκητος*). *Unexpectedly, suddenly, unawares.*  
**ἄπτερος**, *ον* (adj. from *α*, *not*, and *πτερόν*, *a wing*). *Without wings. — Without feathers.*  
**ἄπτω**, fut. *ἄψω*, perf. *ἤφα*, perf. pass. *ἤμμαι*, perf. pass. part. *ἤμμένος*. *To bind to, to fasten to, to apply anything to, as fire. — Hence, to kindle, to light, to set fire to. — In the middle voice, to fasten one's self to, to lay hold of, to seize, to touch, to enjoy.*  
**ἄπυρος**, *ον* (adj. from *α*, *not*, and *πῦρ*, *fire*). *Without fire, that needs not the action of fire. native.*  
**ἀπώθew**, *ω*, and *ἀπώθω*, fut. *ἀπώσω*, &c. (from *ἀπό*, *from*, and *ώθew*, *to push*). *To drive away, to repel, to exclude.*  
**ἄρ**, an Epic form of *ἀρα*, used before a consonant.  
**ἀρα** (conj.). *Then, therefore, yet.* *ἀρα*, with circumflex on first syllable, is interrogative; *is it that? is it so? whether?* — It often has the meaning of *forsooth, to wit, &c.*  
**Ἀραβία**, *ας, ἡ*. *Arabia*, a large country of Asia, forming a peninsula between the Arabian and Persian Gulfs.  
**Ἀραβικός**, *ἡ, όν* (adj.). *Arabian.* — **Ἀραβικός Κόλπος**, *the Red Sea.*  
**Ἀραβίος**, *ᾱ, ον* (adj.). *Arabian.*  
**ἀραιός**, *ᾱ, όν* (adj.). *Thin, porous, fine.*  
**Ἀραψ**, *ᾱδος, ό*. *An Arabian.* — *οἱ Ἀράβες*, *the Arabians.*  
**Ἀργανθώνιος**, *ου, ό*. *Arganthonius*, a king of Tartessus in Spain, who is said to have lived 150, and to have reigned 80, years.  
**Ἀργεία**, *ας, ἡ*. *Argia*, or, as it is usually called, *Argolis*, a country of the Peloponnesus, to the east of Arcadia.  
**Ἀργεῖος**, *ᾱ, ον* (adj. from *Ἀργος*, *Argos*). *Argive, Grecian.* — *οἱ Ἀργεῖοι*, in Homer a general term for the Greeks.

## APE

- ἀργεννός**, *ἡ, όν* (adj.). *Æol. and Dor. for ἀργός*. *White, shining.*  
**ἀργιᾱ**, *ας, ἡ* (from *ἀργίω*, *to be idle*). *Idleness, indolence, inactivity, quiet.*  
**Ἀργιλεωνίς**, *ἰδος, ἡ*. *Argileia*, the mother of Braidas.  
**Ἀργοναῦται**, *ων, οἱ*. *The Argonauts*, the heroes who went with Jason to Colchis, in the ship *Argo*, in search of the golden fleece.  
**Ἄργος**, *ου, ό*. *Argus*. He had a hundred eyes, of which only two slept at a time; he was therefore employed by Juno to watch Io, who had been turned into a heifer by Jupiter, but he was lulled asleep and killed by Mercury. — Also, *Argus*, a son of Phryxus.  
**Ἀργος**, *εος, con r. ους, τό*. *Argos*, the capital of Argolis. It was situated on the river Inachus, and generally regarded as the most ancient city of Greece.  
**ἀργός**, *όν*, also, but seldom, *ός, ἡ, έν* (adj. contr. from *ἀεργός*, from *α*, *not*, and *εργον*, *work*). *Doing no work, idle, inactive.* — Of land, *not cultivated, unproductive.*  
**ἀργυρεῖος**, *ον*, and *ἀργυρέος*, *εα, έω*, contr. *οὔς, ᾱ, οὔν* (adj. from *ἀργυρός*, *silver*). *Made of silver, silver.*  
**ἀργυρίον**, *ου, τό* (dim. of *ἀργύρεος*, *silver*). *A small piece of silver, a silver coin, silver.*  
**ἀργυρίτις**, *ἰδος, ἡ* (sem. of *ἀργυρίτης*, with *γη* understood). *A soil rich in silver. — Silver ore.*  
**ἄργυρος**, *ου, ό*. *Silver.*  
**ἀργυρός**, *ον* (adj. from *ἀργός*, *shining*). *White.*  
**Ἀργώ**, *δος, contr. οὔς, ἡ*. *The Argo*, the name of the ship built by Argus for Jason and his companions when they went to recover the golden fleece.  
**ἀρδεύω**, fut. *ἀρδεύσω*, perf. *ἤρδεν* (a form of *ἄρδω*). *To give water to drink. — Hence, to water plants, to irrigate, to refresh, to revive.*  
**ἄρδην** (adv. contr. from *ἀερόην* from *αἶρω*, *to raise*). *Raised on high, wholly, utterly, entirely.*  
**Ἀρτέθουσα**, *ης, Doric ας, ἡ*. *Arthusa*, a nymph of Elis, daughter

## API

of Oceanus, and one of Diana's attendants.—Also, a fountain, in the island of Ortygia, in the harbour of Syracuse, into which the nymph Arethusa was changed by Diana, to avoid the pursuit of the god of the Alphēus.

**Ἀρεΐᾶ, ας, ἡ** (from **Ἀρης, Mars**). **Ἀρία**, a fountain in Boeotia sacred to Mars.

**ἀρέσκω, fut. ἀρέσω, perf. ἤρεκα, perf. pass. ἤρεσμαι, 1st aor. pass. ἤρεσθην** (from **ἄρω, to fit**). *To fit one's self to another's wishes.*—Hence, *to suit, to please, to gratify, to appease.*

**ἀρετή, ἥς, ἡ** (from **ἀρέσκω, to fit**). Primitive meaning, *fitness, ability.*—Hence, *virtue, merit, valour, bravery, excellence.*—Applied to soil, *fertility.*

**ἀρή, ἥς, Ionic for ἀρά, ᾶς, ἡ.** *A curse, an imprecation.*—Hence, as the consequence of a curse, *evil, injury, ruin.*

**ἀρήγω, fut. ἀρήξω, perf. ἤραχα.** *To ward off from, to lend aid to, to assist.*

**ἀρήν** (not in use, from it the other cases are derived), gen. **ἀρνός, &c.**, nom. pl. **ἄρνες, gen. ἄρνων, dat. ἄρνᾶσι, in Homer ἄρνεσσι, &c.** *A ram, mostly a lamb.*

**Ἄρης, εος, contr. οος, and Ionic ἦες, ὁ.** **Mars**, a son of Jupiter and Juno, god of war and bloodshed.

**Ἀριάδνη, ἥς, ἡ.** **Ariadnē**, daughter of Minos II., king of Crete, by Pasiphæë. She was carried away by Theseus, who afterward abandoned her in the isle of Naxos.

**ἀριθμέω, ᾧ, fut. ἀριθμήσω, perf. ἡρίθμηκα** (from **ἀριθμός**). *To count, to enumerate, to reckon according to.*

**ἀριθμός, οῦ, ὁ** (from **ἀρθμός, union**). *A regular order or connexion.*—Hence, *a series of numbers, enumeration, number, notation.*

**Ἀριόμανδης, ου, ὁ.** **Ariomandes**, son of Gobryas, was, according to Callisthēnes, commander of the Persian land-forces at the battle of the Eurymēdon.

## API

**ἀριπρεπής, ἑς** (adj. from **ἀρι**, an intensive particle, and **πρέπω, to be eminent**). *Very eminent, very distinguished.*

**Ἀριστᾶγόρας, ου, ὁ.** **Aristagōras**, nephew of Histieus, tyrant of Miletus, by whom he was incited to revolt against Persia. He was killed in a battle against the Persians, B.C. 499.

**Ἀρισταῖος, ου, ὁ.** **Aristæus**, son of Apollo and the nymph Cyrēnē, and father of Actæon.

**ἀριστᾶω, ᾧ, fut. ἀριστήσω, perf. ἡρίστηκα** (from **ἄριστον, breakfast**). *To breakfast.*

**Ἀριστείδης, ου, ὁ.** **Aristides**, a celebrated Athenian, son of Lysimachus, whose great temperance and virtue procured him the surname of the Just.

**ἀριστεῖον, ου, τό** (from **ἀριστεύω, to excel**). *The palm of valour, the prize of bravery.*

**ἀριστερός, ᾶ, ὄν** (adj.). *The left.*—**ἡ ἀριστερά** (*χείρ understood*), *the left hand.*—**ἐν ἀριστερᾷ** (*χειρί understood*), *on the left, to the left.*

**ἀριστεύς, ἑως, ὁ** (from **ἀριστος, the best**). *The bravest warrior, the most distinguished.*

**ἀριστεύω, fut. ἀριστεύσω, perf. ἡρίστευκα** (from **ἀριστος, best**). *To be the best, to be eminent, to excel, to bear off the palm, to signalize one's valour.*

**ἀριστίνδην** (adv. equiv. to **κατ' ἀριστον, according to what is best**). *With reference to merit, according to merit.*

**Ἀρίστιππος, ου, ὁ.** **Aristippus**, a philosopher of Cyrēnē, disciple to Socrates, and founder of the Cyrenæic sect.

**ἀριστοποιέω, ᾧ, fut. ἀριστοποιήσω, perf. ἡριστοποίηκα** (from **ἄριστον, breakfast**, and **ποιέω, to prepare**). *To prepare breakfast, to make breakfast ready.*—In the middle voice, *to breakfast.*

**ἄριστος, η, ου** (adj., irreg. superl. of **ἀγαθός, good**). *Best, most virtuous, bravest, most excellent, &c.*

**Ἀριστοτέλης, εος, contr. οὺς, ὁ.** **Aristotle**, a celebrated Grecian

## APM

philosopher, born at Stagira, B.C. 384. He was a pupil of Plato's, and the instructor of Alexander the Great. He founded also the sect termed Peripatetic.

Ἀριστοφάνης, εὖς, contr. οὖς, ὁ. *Aristophānes*, a famous Greek comic poet of Athens, born in the island of Ægina.

Ἀρκαδία, ας, ἡ. *Arcadia*, a country in the centre of the Peloponnesus. Its inhabitants were generally of pastoral habits.

ἄρκευθος, ου, ἡ. *The juniper-bush*. ἄρκέω, ὦ, fut. -έσω, perf. ἤρκεκα.

*To ward off, to keep off, to avert*, with the accusative of the thing or person kept off, and the dative of the person or thing from which it is kept off.—*To hinder, to prevent, to restrain*.—Hence, with a dative of the person, *to aid, to assist, to succour*.—As a neuter verb, *to suffice, to be equal to, &c.*—ἀρκεῖ, *it is sufficient*.—In the middle, ἄρκέομαι, *to content one's self with, to acquiesce in, &c.*

ἄρκτος, ου, ὁ and ἡ. *A bear*.—αἱ ἄρκτοι, *the greater and smaller bears (in the heavens), the north*.—ἡ ἄρκτος, *the greater bear, the ursa major, the north*.

ἄρμα, ἄτος, τό (from ἄρω, *to join, to attach*). *A chariot*.

ἀρμάμαξά, ης, ἡ (from ἄρμα, and ἄμαξα, *a wagon?*). *A covered chariot, for conveying women and children on journeys, &c., a coach, a travelling coach*.

ἀρματηλατέω, ὦ, fut. -ήσω, perf. ἤρματηλάτηκα (from ἄρμα, and ἐλάσινω, *to drive*). *To drive or conduct a chariot or car, to drive a chariot, to drive*.

Ἀρμενιστί (adv.). *In Armenian, in the Armenian tongue*.—*After the Armenian fashion or manner*.

ἀρμοδίως (adv. from ἀρμόδιος, *fitting*). *In a fitting manner, conveniently, suitably*.

ἀρμόζω, fut. ἀρμόσω, perf. ἤρμωκα (from ἄρω, *to fit, to join*). *To fit, to adapt, to be fitted for, to be suited to*.—In the middle voice, *to adapt one's self, to join for one's*

## APH

*self, to construct for one's self, or by one's own skill*.

Ἀρμονία, ας, ἡ. *Harmonia*, or, as she is more commonly called, *Harmōne*, daughter of Mars and Venus, given in marriage to Cadmus.

ἀρμοστής, οὔ, ὁ (from ἀρμόζω). *A governor*.—An appellation used by the Spartans to designate the governors placed by them in the conquered cities during their hegemony.—It was the title also of governors sent by the mother state to a colony, when the latter was dependant on the former.

ἀρμοστός, ἡ, ὅν (adj. from ἀρμόζω). *Joined together, fitted, that fits close, bound together, adapted*.—*Regulated, governed, set in order*. ἀρνέομαι, οὔμαι, fut. ἀρνήσομαι, perf. ἤρνημαι. *To refuse, to deny, to assert a thing not to be*.

ἀρνύμαι (deponent middle, from the obsolete ἀρνύμι, which is from ἄρω, fut. ἀρῶ, *to take up*), used only in the present and imperfect. *To obtain, to acquire*.—*To endeavour to obtain, to strive to gain*.—*To sustain, to maintain, to protect*.

ἀροτός, οὔ, ἡ (properly an adjective, with γῆ understood, from ἀρόω, *to plough*). *Arable land*.

ἀροτρεὺς, εὖς, ὁ (from ἀρόω, *to plough*). *A ploughman, a husbandman*.

ἀρουρά, ας, ἡ (from ἀρόω, *to plough*). *Tilled land, cultivated land, a field*. ἀρπᾶγή, ης, ἡ (from ἀρπάζω). *Robbery, seizure, rapine, forcible carrying off, pillage, &c.*

ἀρπάζω, fut. ἀρπάξω, Attic ἀρπᾶσσω, perf. ἤρπαξα and ἤρπακα, 2d aor. ἤρπαγον, perf. pass ἤρπασμαι. *To seize, to carry off by violence, to rob, to plunder*.

ἄρπη, ης, ἡ. *A sickle*. Hence the *karpē*, or sickle-shaped sword, which Perseus used in cutting off the Gorgon's head.

Ἀρπυιαί, ὧν, αἱ (from ἀρπύω, obsolete form for ἀρπάζω, *to seize, to carry off*). *The Harpies*, three winged monsters, having the faces of women and the bodies of vultures.



# APT

**ἀρσενικός, ἡ, ὄν** (adj. from ἀρσής, male). *Masculine, male.*  
**ἀρσενωπός, ὄν** (adj. from ἀρσής, and ὤψ, the aspect) *Of a manly aspect, of a bold look.*  
**ἄρρηκτος, ὄν** (adj. from α, not, and ῥήγνυμι, to break). *Unbroken.—Not to be broken, impenetrable.*  
**ἄρρην, ἐν** (adj.). *Male, manly.—οἱ ἄρρηνες, males.*  
**ἄρρητος, ὄν** (adj. from α, not, and ῥη-τέω, said). *Unsaid, unuttered.—Not to be uttered, unutterable, shameful, abominable.*  
**ἀρρώστέω, ὦ, fut. ἀρρώστήσω, perf. ἠρρώστηκα** (from ἀρρώστος, without strength). *To be feeble, to be sick.*  
**ἀρρώστημά, ἄτος, τό** (from ἀρρώστέω). *Sickness, a malady, a disorder.*  
**ἰρρώστος, ὄν** (adj. from α, not, and ῥώννυμι, to be strong). *Weak, sick, feeble.*  
**ἄρσιν, ἐν** (adj., the old Attic form of ἀρσής). *Male, masculine.—Manly, brave, vigorous.*  
**Ἀρσινόη, ἡς, ἡ.** *Arsinöē, a city of Egypt, near Lake Mæris, called also Crocodilopolis. from the veneration paid by the inhabitants to crocodiles.*  
**\*Ἀρταξέρξης, οὐ, ὁ.** *Artaxerxes, the second king of Persia that bore this name, was the son of Darius II. He was surnamed Mnemon, on account of his extensive memory.*  
**Ἀρτᾶω, ὦ, fut. ἀρτήσω, perf. ἤρτηκα** (from ἄρω, to join). *To attach, to hang to, to connect.—In the passive, ἀρτάομαι, to be connected or attached.—ἐξ ἀλλήλων ἤρτηται, consult note, page 57, line 3–10.*  
**\*Ἀρτεμις, ἴδος, ἡ.** *Artēmis, or Diana, daughter of Jupiter and Latona, and sister of Apollo. She was the goddess of hunting.*  
**\*Ἀρ-εμίσιον, οὐ, τό.** *Artemisium, a promontory of Eubœa, on which was a temple sacred to Artemis or Diana.*  
**ἄρτι (adv.).** *Latently, just now.—ἄρτι . . . ἄρτι, now . . . now.*  
**ἄρτος, οὐ, ὁ.** *Bread, wheaten bread (as distinguished from barley-*

# APX

*bread, the Greek for which is μῦζα), a loaf.*  
**ἀρῶ and ἀρῶτω, fut. ἀρῶσω, perf. ἤρῶκα.** *To draw up.—In the middle, ἀρύομαι, to draw up for one's self.*  
**ἀρχαῖος, α, ὄν** (adj. from ἀρχή). *Ancient, old, of yore.—οἱ ἀρχαῖοι, the ancients, the men of earlier days.*  
**\*Ἀρχελαός, οὐ, ὁ.** *Archelæus, a king of Macedonia, son of Perdiccas II. He patronised Euripides, who died in his dominions.*  
**ἀρχέτας, Doric for ἀρχέτης, οὐ, ὁ** (from ἀρχω, to rule). *A leader, a founder, the author of an enterprise or undertaking.*  
**ἀρχή, ἡς, ἡ.** *The beginning, an origin.—The kingdom, the government.—A pretence for beginning or entering on a thing.—αἱ ἀρχαί, the magistrates.—ἐξ ἀρχῆς, from the first.*  
**ἀρχηγέτις, ἴδος, ἡ** (fem. of ἀρχηγέτης, from ἀρχή, and ἡγέομαι, to lead). *A patroness, a patron-goddess.*  
**ἀρχηγός, οὐ, ὁ** (from ἀρχή, and ἄγω, to lead). *A chief, a leader.—An author, a founder, an inventor.*  
**\*Ἀρχίλος, οὐ, ὁ.** *Archīlus, the person employed by Antipater to seize Demosthenes.*  
**\*Ἀρχιδάμος, οὐ, ὁ.** *Archidāmus, son of Agesilæus, of the family of the Proclidæ.*  
**\*Ἀρχίλοχος, οὐ, ὁ.** *Archilochus, a Greek poet, born in the island of Paros, and who flourished 688 B.C. He was noted for the bitterness of his satire.*  
**ἀρχιτεκτονικός, ἡ, ὄν** (adj. from ἀρχιτέκτων). *Appertaining to architecture, architectural.*  
**ἀρχιτέκτων, ονος, ὁ** (from ἀρχω, and τέκτων, a builder). *A head builder, an architect.*  
**ἀρχω, fut. ἀρξω, perf. ἤρξα, perf. pass. ἤρξμαι.** *To begin, to take the lead, to rule, to govern.—In the middle voice, ἀρχομαι, to begin (i. e., for one's self).*  
**ἄρχων, οντος, ὁ** (properly the pres. part. of ἀρχω). *A ruler.—An archon, an Athenian magistrate.*



# ΑΣΚ

ἀρωματίζω, fut. ἀρωματίσω, perf. ἡρωμάτῳ (from ἀρωμα, a spice). To have a spicy smell, to be aromatic.—To perfume with spices.

ἀρωματοφόρος, ον (adj. from ἀρωματα, spices, and φέρω, to produce). Producing spices.

ἀσέφης, ἐς (adj. from α, not, and σέφης, clear). Obscure, not clear, uncertain, not to be depended on.

Ἀσδρούβας, ἄ, ὅ. Asdrubal, son-in-law of Amilcar, whom he succeeded in the government of Spain. He was the founder of Carthago Nova, or Carthagena.

ἀσέβειά, ας, ἡ (from ἀσεβής, impious). Impiety, irreverence towards the gods, irreligion.

ἀσεβής, ἐς (adj. from α, not, and σέβω, to worship). Impious, irreligious, profane.

ἀσημος, ον (adj. from α, not, and σήμα, a mark). Not marked, undistinguished, obscure, unimportant.

ἀσθένεια, ας, ἡ (from ἀσθενής, weak). Weakness, feebleness, illness.

ἀσθενέω, ὦ, fut. -ήσω, perf. ἡσθένηκα (from ἀσθενής). To be weak, to be feeble, to be sick, to be ill.

ἀσθενής, ἐς (adj. from α, not, and σθένος, strength). Weak, feeble, sick.

ἀσθμα, ἄρος, τό (from ἄω, to blow). Breath, a breathing.—A deep or laborious breathing, a gasp.

Ἀσία, ας, ἡ. 1. Asia. 2. Asia Minor, now Anadolı, corrupted from Anatolia. 3. One of the Oceanides. She married Iapetus.

ἀσίτος, ον (adj. from α, not, and σίτος, food). Without food, without eating, fasting.

Ἀσκανίος, ον, ὅ. Ascanius, son of Aeneas and Creusa.

Ἀσκανία (λίμνη), ἡ. The Ascanian Lake, in Asia Minor.

ἀσκέω, ὦ, fut. -ήσω, perf. ἡσκηκα. To exercise, to practise, to go over a thing carefully.

ἀσκησις, εως, ἡ (from ἀσκέω). Practice, a practising, exercise, application.

# ΑΣΤ

ἀσκητός, ἡ, ὅν (ad. from ἀσκέω) Practised, exercised.—Adorned skilfully wrought.

Ἀσκληπιεῖον, ον, τό (properly an adjective, with ἱερὸν understood) A temple of Aesculapius.

Ἀσκληπιός, οὔ, ὅ. Aesculapius, son of Apollo, and god of medicine. He was killed by Jupiter with a thunderbolt for restoring the dead to life.

Ἀσκρα, ας, and Ionic Ἀσκρα, κ, ἡ. Ascrea, a town of Boeotia, famous for having been the residence of Hesiod.

ᾠσμα, ᾠτος, τό (from ᾠδω, to sing, perf. pass. ᾠσμαι). A strain, a song.

ᾠμενος, η, ον (adj. from ᾠδμαι, to please, perf. pass. part. ᾠμένος). Willing, glad, with pleasure, and the neuter, as an adverb, gladly.

ᾠμένως (adv. from ᾠμενος). Willingly, gladly, with pleasure.

ἀσπύζομαι, fut. ἀσπάσομαι, perf. ἡσπασμαι (from α, intensive, and σπᾶω, to draw). To draw close to one, to embrace, to greet, to hold in one's arms.—βίον ἀσπύσασθαι, to embrace a mode of life, to adopt a course of living.

ἀσπαίρω, fut. ἀσπαρῶ, perf. ἡσπαρια (from α, intensive, and σπαίρω, to pant). To palpitate, to pant heartily, to be convulsed, to oppose, to struggle against.

ᾠσπασμα, ἄρος, τό (from ἀσπάζομαι) An embrace.

ἀσπίς, ἰδος, ἡ. A shield.—Also an asp.

ἀσπερος, ον (adj. from α, not, and σπείρω, to sow, perf. mid. ἐσπερα). Uncultivated, rugged.

ἀστεροπή, ἡς, ἡ, poetic form for ἀστράπη, ἡς, ἡ. Lightning.

ἀστήρ, ἑρος, ὅ. A star.

ἀστός, οὔ, ὅ (from ἀστυ, a city). A citizen, a fellow-citizen.

Ἀστός, οὔ, ὅ. Astus, the name of a dog.

ἀστράγαλος, ον, ὅ. A die.

ἀστράπη, ἡς, ἡ (from ἀστράπτω). Lightning.

ἀστράπτω, fut. ἀστράψω, perf. ἡστράφα (from α, intensive, and

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στράπτω for στρέφω, to whirl).  
To lighten, to flash forth lighting.

ἄστρολογέω, ὦ, fut. -ήσω, perf. ἡστρολόγηκα. (from ἄστρον, a star, and λέγω, to discourse about). To study astronomy, to turn one's attention to astronomy.

ἄστρον, ου, τό. A star, a constellation.

ἄστυ, εος, τό. A city. When Attic affairs are spoken of, ἄστυ signifies the city of Athens.

Ἀστυάναξ, ακτος, ό. Astyānax, the name given by the Trojans, out of gratitude to the father, to Scamandrius, the son of Hector and Andromache (from ἄστυ, a city, and ἀναξ, a prince or defender).

ἄστυδε (adv. from ἄστυ, with the suffix δε, denoting motion towards). To the city.

ἄσυνεσιᾶ, ας, ἡ (from α, not, and σύνεσις, understanding). Want of understanding, folly, stupidity.

ἄσυνήθης, ες (adj. from α, not, and συνήθης, intimate). Unacquainted, unusual, unaccustomed.

ἄσφαλειᾶ, ας, ἡ (from ἄσφαλής). Security, safety.

ἄσφαλής, ἐς (adj. from α, not, and σφάλλομαι, to totter). Safe, secure.

ἄσφαλῶς (adv. from ἄσφαλής). Securely, safely, with safety.

ἄσχαλάω, ὦ, fut. -ήσω, perf. ἡσχάληκα; and ἄσχάλλω, fut. ἄσχάλλω, perf. ἡσχαλκα. To be indignant at, to be impatient at, to bear impatiently.

ἄσχετος, ον (adj. from α, not, and ἔχω, to hold, to contain, 2d aor. infin. σχεῖν). Intolerable, insupportable.

ἄσχημονέω, ὦ, fut. ἡσω, perf. ἡσχημόνηκα (from ἄσχημων, unseemly). To do an unseemly act, to behave disgracefully, to disgrace one's self by one's conduct.

ἄσχημοσύνη, ης, ἡ (from ἄσχημων, unseemly). Indecency, indecorum. —Deformity.

ἄσώματος, ον (adj. from α, not, and σῶμα, a body). Incorporeal.

ἄσωτος, ον (adj. from α, not, and

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σώζω, to preserve). Not to be saved.—Profligate, prodigal, a spendthrift.

ἄτακτέω, ὦ, fut. -ήσω, perf. ἡτάκτηκα (from ἄτακτος, in disorder). To be in disorder or confusion, not to keep the ranks.

Ἀταλάντη, ης, ἡ. Atalanta, a daughter of Schoeneus, king of Scyrus, and famed, as a huntress, for her speed in running.

ἄταλάφρων, ον (adj. from ἄταλός, tender, and φρήν, mind). Of tender mind.—Tender, innocent.

ἀτάρ (conj.). But.

ἄτάσθαλος, ον (adj. from ἀτάω, to injure). Wicked, criminal, insolent, impious, ungodly, rash, overbearing, arrogant, foolish.

ἄταφος, ον (adj. from α, not, and ταφός, a tomb). Unburied, without the rites of sepulture.

ἄτε (conj., originally the accus. plur. neuter of ὅτε, and equivalent to καθ' ἃτε). Since, inasmuch as, seeing that, because, whereas.

ἄτεκνος, ον (adj. from α, not, and τέκνον, a child). Childless.

ἄτέρμων, ον (adj. from α, not, and τέρμα, a limit). Unlimited, without limits, boundless.

ἄτη, ης, ἡ (from ἀάω, to injure?). Harm, injury, evil, wrong.—A curse, a calamity, misfortune.

ἄτιθάσσειντος, ον (adj. from α, not, and τιθασσεύω, to tame). Untamable, not to be tamed.—Untamed, fierce.

ἄτιμος, ον (adj. from α, not, and τιμή, honour). Unhonoured, condemned.—Dishonoured, deprived of all civil rights, infamous.

Ἀτλαντίς, ἰδος, ἡ (a female patronymic derived from Ἄτλας). A daughter of Atlas.—In the plural, Ἀτλαντίδες, αἱ, the Atlantides, or seven daughters of Atlas, who were made a constellation after death, under the name of the Pleiades.

ἄτοπος, ον (adj. from α, not, and τόπος, a place). Out of place, misplaced, unbecoming, improper, silly, absurd.—Uncommon, extraordinary.

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'Ατρείδης, ου, ό (patronymic from 'Ατρεΐς). *Son of Atreus*.—In the plural, 'Ατρείδαι, ών, οί, *the Atreidae*, or *sons of Atreus*, an appellation given to Agamemnon and Menelaus.

ατρεκέως (adv. from ατρεκής, *exact*). *Truly, faithfully*.

ατρεμέα, and, before a vowel, ατρεμέας (adv. from α, *not*, and τρέμω, *to tremble*). *Quietly, gently, softly, in an under tone*.

ατρεμέω, ώ, fut. -ήσω, perf. ήτρέμηκα (from ατρεμής, *unmoved*). *To be quiet, to be tranquil, not to tremble*.

ατρεπτος, ου (adj. from α, *not*, and τρέπω, *to turn or move*). *Immovable, unchanging*.—*Not moved, unmoved, fixed, firm, unchanged, unaltered*.

ατρωτος, ου (adj. from α, *not*, and τιτρώσκω, *to wound*). *Invulnerable*.—*Unwounded*.

Αττική, ης, ή (properly the feminine of 'Αττικός, with γη understood). *Attica*, a country of Greece, without the Peloponnesus, and lying to the south of Boeotia.

'Αττικός, ή, ου (adj.). *Attic, of Attica*.

ατύξω, fut. ατύξω, perf. ήτύχα. *To frighten, to perplex*.—In the passive, ατύζομαι, *to be frightened, to be perplexed, to be powerfully agitated or wrought upon*.—ατύζομένην ἀπολέσθαι, consult note, page 162, line 99.

'Ατυς, θος, ό. *Atys*, an ancient king of Lydia.

ατυχέω, ώ, fut. -ήσω, perf. ήτέχηκα (from ατύχης, *unfortunate*). *To be unfortunate*.

ατύχης, ές (adj. from α, *not*, and τέχη, *fortune*). *Unfortunate, unhappy*.

ατυχία, ας, ή (from ατυχέω). *Misfortune, adversity, a misfortune, a disappointment, a failure, want of success*.

αὐ (adv.). Primitive meaning, *back, backward*; more usual signification, *again, back again, anew, once more, on the contrary, &c.*

Αυγείας, ου, ό. *Augēas*, king of Elis, whose stables, containing an

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immense number of cattle, were cleansed by Hercules after they had remained for thirty years without cleansing. The hero accomplished the task in one day, by turning upon them the waters of a river.

αὐθαδῶς (adv. from αὐθαδής, *arrogant*). *Arrogantly, obstinately, in a self-willed manner, &c.*

αὐθις (adv., a lengthened form of αὐ). *Again, anew*.

αὐλέω, ώ, fut. -ήσω, perf. ήλας (from αὐλός, *a pipe*). *To play on the pipe*.—*To buzz, to hum, said of insects, and their peculiar music*.

αὐλή, ης, ή (from εὐ, *to blow*). 1. *A courtyard, an open airy court before a dwelling, surrounded with offices and stables*.—*A similar enclosure before a tent or hut*.—2. *A porch, or rather hall, a palace*.

αὐλητής, ου, ό (from αὐλέω, *to play upon the pipe*). *A piper, one who plays upon the pipe, a musician*.

αὐλητική, ης, ή (properly the feminine of αὐλητικός, with τέχνη understood). *The art of playing on the pipe*.

αὐλητικός, ή, ου (adj. from αὐλέω, *to play upon the pipe*). *Appertaining to the pipe, relating to the art of playing upon the pipe*.

αὐλητρίς, ιδος, ή (from αὐλητής). *A female player on the pipe, a female musician*.

αὐλός, ου, ό (from αὐ, *to blow, to inflate*). *A pipe*.—*Erroneously rendered by many a flute*.

αὐξάνω and αὐξω, fut. αὐξήσω, perf. ήύξηκα, *to increase, to augment, to enlarge, to cause to grow, to put forth*.—In the middle, αὐξομαι, *to grow, to prosper, to increase in size, to attain to power, to increase in popularity, to come into notice*.

αὐξησις, εως, ή (from αὐξω). *Increase, enlargement, growth*.—*The act of promoting growth*.

αὔρος, α, ου (adj. from αὐω, *to dry up*). *Dry, arid, thirsty, parched*.

ἄπνοος, ου (adj. from α, *not*, and πνέω, *to breathe*). *Sleepless, unquiet*

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*by sleep, never closing in sleep* (said of the eye); *wakeful, watchful*.

αὔρα, ας, ἡ (from αὖω, to blow). *A breeze, the breeze of morning, a gentle current of air.*

αὔριον (adv.). *To-morrow, on the morrow.*

Αὔσονες, ων, οἱ. *The Ausones, an ancient nation of Italy.*

αὐστηρός, ἄ, ὄν (adj. from αὖω, to dry up). *Severe, harsh, austere, morose, sour, &c.*

αἰτάρ (conj., Æolic for ἀτάρ). *But, also, besides, furthermore, for, hereupon, meanwhile.*

αὐτάρκης, ες (adj. from αὐτός, self, and ἀρκέω, to suffice). *Satisfied, contented, having sufficient.—Sufficient, equal or competent to a thing.*

αὐτε (adv. from αὖ and τε). *Back again, again.—Thereupon, hereupon.—In turn.—On the other hand, on the contrary.—Moreover, farther, &c.*

αὐτίκα (adv. from αὐτός, the same, as though at the same instant). *Immediately, instantly, straightway.*

αὐτίς, Ionic and Doric for αὐθίς. *Again.*

αὐτόθι (poetic for αὐτοῦ, adv. from αὐτός). *There, in that very spot.*

Αὐτόλεπτος, ου, ὁ. *Autolycus*. 1. *A son of Mercury and Chione, and famed for his craft in stealing. He was one of the Argonauts, and the instructor of Hercules in wrestling.* —2. *The name of an athlete at Athens, in the time of the thirty tyrants.*

αὐτόματος, ου (adj. from αὐτός, self, and the old verb μάω, to desire). *Of one's own accord, of one's own free will, spontaneous, voluntary.*

Αὐτομέδων, ουτος, ὁ. *Automēdon*, the charioteer of Achilles, and, after his death, of Pyrrhus. He went to the Trojan war with ten ships.

αὐτομόλῃω, ᾧ, fut. -ήσω, perf. ἤτομοληκα (from αὐτόματος). *To run away, to desert.*

αὐτόματος, ου, ὁ (from αὐτός self, N n

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and μολέω, to go). *A deserter, one who goes away to the enemy of his own accord.*

Αὐτονόη, ης, ἡ. *Autonoe*, daughter of Cadmus and mother of Actæon.

αὐτόνομος, ου (adj. from αὐτός, self, and νόμος, a law). *Independent, controlled by laws of one's own making, said of states and communities.—Pasturing in freedom, feeding at large, said of animals.*

αὐτός, ἡ, ὁ (pron.). *Self, he himself, she herself, itself.—In the oblique cases it signifies him, her, it.—In the nominative with a verb, or in the oblique cases before or after the article, and with a noun, it denotes self, for the three persons, as above given.—ὁ αὐτός, the same.—ταυτόν for τὸ αὐτό, the same thing.—ταῦτά for τὰ αὐτά, the same things.*

αὐτοῦ, contracted for ἐαυτοῦ.

αὐτοῦ (adv., properly gen. sing. of αὐτός, and the same as ἐπ' αὐτοῦ τοῦ τόπου). *On the same place, on the very spot. More commonly, here, there.*

αὐτοφύης, ἐς (adj. from αὐτός, and φύω, to produce). *Produced by nature alone, without art.—Native, indigenous, natural, real, genuine —τροφὰι αὐτοφύεις, means of subsistence that are produced spontaneously; spontaneous nurture.*

αὐτόχθων, ου (adj. from αὐτός, and χθών, the earth). *Sprung from the earth, born in the land, native, indigenous.*

αὐτως and αὐτως (adv.). *Thus, so. αὐχὴν, ἐνος, ὁ. The neck.*

Αὐχίσαι, ῶν, οἱ. *The Auchisæ*, an African tribe, which inhabited the western part of Africa.

αὐχμηρός, ἄ, ὄν (adj. from αὐχμός). *Dry, squalid, neglected, ill-looking, dirty, poor of aspect, rude, rough, &c.*

αὐχμός, οὔ, ὁ (from αὖω, to dry up) *Dryness, aridity, drought.—Squalidness, &c.*

αὖω, fut. αὖσω, perf. ἤκα. *To dry up, to parch.*

ἀφαιρέω, ᾧ, fut. ἀφαιρήσω, &c. (from ἀπό, from, and αἰρέω, to take).

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To take away, to remove, to deprive, to separate, to cut off, to rob, to abrogate, &c.—In the passive, ἀφαιρέομαι, fut. ἀφαιρήσομαι, perf. ἀφήρημαι, &c.

ἀφύλλομαι, fut. ἀφαλοῦμαι, perf. pass. ἀφῆλμαι, 2d aor. mid. ἀφελόμεν, 2d aor. part. syncopated, in Homer, into ἀπάλμενος. To leap from, to leap from place to place.

ἀφασμαρτέω, ὦ, and ἀφασμαρτάνω, fut. ἀφασμαρτήσω, &c. (from ἀπό, from, and ἁμαρτάνω, to wander, to err). To miss a mark, to miss, to lose, to be deprived of.

ἀφᾶνής, ἐς (adj. from α, not, and φαίνομαι, to appear). Unseen, not visible, unknown, obscure, &c.—ἐξ ἄφανους, unobserved, unseen.

ἀφανίζω, fut. ἀφανίσω, perf. ἠφάνισκα (from ἀφᾶνής, invisible). To render invisible, to remove from the view, to conceal, to destroy, to annihilate.—In the middle, ἀφανίζομαι, to disappear, to vanish.

ἀφαντος, ον (adj. from α, not, and φαίνομαι, to appear). Not visible, unseen.

ἀφαιρῶ, fut. ἀφαιρήσω, &c. (from ἀπό, from, and ἁρπάζω, to seize). To seize or snatch from, to take from, to rob, to plunder.

ἀφαιρός, ὤ, ὄν (adj. from ἀφάνω, to dry up). Weak, feeble, powerless.

ἀφειδῶς (adv. from ἀφειδής, prodigal). Unsparingly, profusely, lavishly.—Rigorously, severely, cruelly.

ἀφελεία, ας, ἡ (from ἀφελής, simple, clear). Sincerity, candour, freedom from art or affectation, simplicity, purity, brightness.

ἀφελῶς (adv. from ἀφελής, simple). Brightly, purely.

ἄφή, ῆς, ἡ (from ἄπτω, to touch). Touch, the sense of touch, feeling.

ἄφθογγος, ον (adj. from α, not, and φθόγγος, sound). Without sound, dumb, mute, silent.

ἄφθονία, ας, ἡ (from ἄφθονος). Abundance, opulence.

ἄφθονος, ον (adj. from α, not, and φθόνος, envy). Abundant, opulent.

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ἀφίημι, fut. ἀφήσω, perf. ἀφείλα, &c. (from ἀπό, from, and ἵημι, to send).

To send away, to let go, to dismiss, to allow to escape, to fling away, to neglect, to abandon, to omit, &c.—1st aor. ἀφείκα, 2d aor. ἀφῆν, &c.

ἀφικᾶνω, poetic form for ἀφικνέομαι. ἀφικνέομαι, fut. ἀφίξομαι, perf. ἀφίγμαι, 2d aor. mid. ἀφίκομεν (from ἀπό, from, and ἵκνέομαι, to come). To come from.—To come to, to reach.

ἀφίπταμαι, fut. ἀποκτήσομαι, 1st aor. mid. ἀπεπτάμεν, part. ἀποπτάμενος, 2d aor. act. ἀπέπτην, from ἀφίπτημι, which is not, however, in use in the present active, &c. (from ἀπό, from, away, and ἵπτομαι, to fly). To fly away, to escape.

ἀφίστημι, fut. ἀποστήσω, perf. ἀφίστηκα (from ἀπό, from, and ἵστημι, to place). To put away from, to put aside, to remove, to repel.—In the middle voice, ἀφίσταμαι, to withdraw one's self from a party or opinion, to give up or resign (as an office), to withdraw, to retire, &c.

ἄφλαστον, ον, τό. The bent part of the poop of a vessel, together with the ornaments with which it was generally decorated.—τὰ ἄφλαστα, the stern ornaments of a vessel.

ἀφνειός, ὄν (adj. from ἀφενος, wealthy). Rich, opulent.

ἄφνω (adv.). Suddenly.

ἀφορᾶω, ὦ, fut. ἀφορᾶσω, more commonly ἀπόφομαι, &c. (from ἀπό, from, and ὁράω, to see). To see in the distance or from afar.—To look down, to look from.

ἀφορία, ας, ἡ (from ἀφορος, unfruitful). Unfruitfulness, unproductiveness.

ἀφορίζω, fut. ἀφορίσω, &c. (from ἀφά, from, and ὀρίζω, to limit, to bound). To separate by marking limits, to separate, to divide, to bound, to limit, to circumscribe.

Ἀφροδίτη, ης, ἡ. Aphrodite, or, as she is commonly called by her Latin name, Venus, the goddess of love and beauty, said to have

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spring from the foam (ἀφρός) of the sea. She was the wife of Vulcan and mother of Cupid.

ἀφροντις, ἴδος (adj. from α, not, and φροντις, care). *Free from care, exempt from disquietude.*

ἀφρός, οὖ, ὁ. *Foam.*

ἀφροσύνη, ης, ἡ (from ἀφρων, foolish). *Want of sense or reason, folly.*

ἀφρων, ον (adj.). *Foolish, &c.*

ἀφύης, ἐς (adj. from α, not, and φύη, natural talent). *Unskilful.*

ἀφύλακτος, ον (adj. from α, not, and φυλάσσω, to watch). *Not watched, unguarded, not on his guard.*

Ἀχαια, ας, ἡ. *Achaia, a country of the Peloponnēsus, lying along the Sinus Corinthiācus.*

Αχαιοί, ὤν, οί. *The Achaeans, or people of Achaia.—In Homer, however, a name applied to the Greeks in general, though especially denoting the old Achæan stem.*

ἀχαριστία, ας, ἡ (from ἀχάριστος). *Ingratitude, unthankfulness.*

ἀχάριστος, ον (adj. from α, not, and χαρίζομαι, to thank). *Ungrateful, thankless.*

Ἀχαρναί, ὤν, αί. *Acharna, one of the most important boroughs of Attica, situate about seven miles to the northwest of Athens.*

Αχελώϊος, ον, ὁ. *Achelōus, 1. a river of Epirus, rising in Mount Pindus, and, after dividing Ætolia from Acarnania, falling into the Sinus Corinthiācus. It is now the Aspro Potamo.—2. A river of Phrygia, rising in Mount Sipylus.*

Ἀχερούσιος, α, ον (adj.). *Acherusian.*

Αχέρων, οντος, ὁ (from ἄχος, sorrow, and ῥέω, to flow, as if denoting "the river of sorrow"!). *Achēron, a river of Epirus, rising in the mountains west of Pindus, and falling into the Ionian sea. In the early part of its course it forms the Acherusia Palus, after which it disappears under ground, rises at some distance again, and then pursues its course to the sea. From its peculiar nature it*

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is placed by Homer in the lower world.

ἀχθομαι, fut. ἀχθέσομαι and ἀχθήσομαι, perf. ἤχθημαι, 1st aor. pass. ἤχθεσθην (from ἀχθος, a burden). *To be heavily laden with sorrow, to sorrow, to grieve.—To be disgusted, to be displeased.*

Ἀχιλεὺς, ῆος, ὁ, and

Ἀχιλλεύς, ἑως, ὁ. *Achilles, son of Peleus and Thetis, and the bravest of the Greeks in the Trojan war. He killed Hector in single combat, and was himself afterward slain with an arrow by Paris.*

ἀχλύς, ὕος, ἡ. *Gloom, darkness, thick darkness.*

ἄχνημι, not in use, but from it we have the deponent middle ἀχνύμαι, fut. ἀχνύσομαι, perf. ἤχνησμαι, (from ἀχνύς, same as ἄχος). *To grieve, to be sad, to be afflicted, to be distressed.—To be filled with indignant grief, to be angry.*

ἄχος, εος, τό. *Grief, pain.*

ἄχρως, ὕδος, ἡ. *A wild pear-tree.*

ἄχρηστος, ον (adj. from α, not, and χρηστός, useful). *Useless, unprofitable, valueless.*

ἄχρι, and, before a vowel, ἄχρις (adv.). *Up to, even to, as far as.—ἄχρις οὖ, until.—ἄχρι νῦν, until now.*

ἄχώ, Doric for ἡχώ.

ἄψ (adv.). *Back, backward.*

ἀψιμαχία, ας, ἡ (from ἀψιμαχέω, to skirmish). *A skirmish, a collision.*

ἀποφῆτι (adv. from ἀπόφῆτος, noiseless). *Without tumult, noiselessly, silently.*

Ἀψυρτος, ον, ὁ. *Absyrtus, a son of Æetes, and brother of Medæa.*

ἄψυχος, ον (adj. from α, not, and ψυχή, life). *Without life, lifeless, inanimate, senseless.*

ἄως, ὄος, contracted οὖς, ἄ, Doric for ἡώς, ἡ. *Dawn.*

## B.

Βαβυλών, ὤνος, ἡ. *Babylon, capital of the Babylonian empire, situated on the river Euphrates.*

Βαβυλώνιος, ᾶ, ον (adj.). *Babylonian.*

βαδίζω, fut. βαδίσω, Attic fut. βαδίω,

perf. *βεβάδικα* (from *βάδος*, a step). To go, to move along, to journey, to travel.

*βάθος*, εος, τό (from *βαθύς*, deep). Depth.

*βαθύκολπος*, ον (adj. from *βαθύς*, deep, and *κόλπος*, a bosom). Deep-bosomed.

*Βάθυλλος*, ου, ό. *Bathyllus*, a youth of Samos, a favourite of Anacreon's.

*βαθύς*, εια, ύ (adj.). Deep, dense.—*βαθύν κοιμῆσθαι*, to sleep deeply or soundly.

*βαίνω*, fut. *βήσομαι*, perf. *βέθηκα*, 2d aor. *έβην*. To go.

*βαιός*, ά, όν (adj.). Small.

*Βαιτική*, ης, ή. *Bætica*, the southern division of Spain, so called from the river *Bætis*, which flowed through it. It corresponds to the modern *Andalusia*.

*Βαίτις*, ιος, ό. The *Bætis*, a river of Spain, now the *Guadalquivir*.

*βακτηρία*, ας, ή (from the old verb *βάζω*, fut. *βύξω*, same as *βαίνω*, to go, to walk). A staff.

*Βακτριανός*, ή, όν (adj.). *Bactrian*.

*Βακτριανή*, ης, ή (properly the feminine of *Βακτριανός*, with *χώρα* understood). *Bactriāna*, a country of Upper Asia, now forming part of *Cabulistan*.

*Βάκτριος*, α, ον (adj.). *Bactrian*.

*βάκτρον*, ου, τό (from the old verb *βάζω*, fut. *βύξω*, same as *βαίνω*, to go). A staff.

*Βακχεύω*, fut. *Βακχεύσω*, perf. *Βεβάκχευκα* (from *Βάκχος*). To be inspired by *Bacchus*, to rave, to celebrate the orgies of *Bacchus*.

*Βάκχη*, ης, ή (from *Βάκχος*). A female *Bacchanalian*, a *Bacchant*.

*Βάκχος*, ου, ό. *Bacchus*, son of *Jupiter* and *Semölö*, was the god of wine. He married *Ariadne*, after she had been abandoned by *Theseus* in the isle of *Naxos*.

*βαλάνειον*, ου, τό. A bath.

*Βαλλήυρεϊς*, ών, οί. *Balcāres*, the ancient name of the islands *Majorca* and *Minorca*. The word is derived from *βάλλειν*, to throw, from the expertness of the inhabitants in the use of the sling.

*βάλλω*, fut. *βάλω*, perf. *βέβηκα*, 2d aor. *έβαλον*. To throw, to cast, to strike, to beat down, to lay down.—In the middle voice, to lay for one's self.

*βάπτω*, fut. *βάψω*, perf. *βέβαπα*, 2d aor. *έβαπον*. To dip, to plunge, to immerse.—Hence, to dye.

*Βάραθρον*, ου, τό. A gulf, an abyss, a deep cavern.—Also, the name of a deep pit at Athens, into which those convicted of capital crimes were thrown and left to perish.

*βαρβαρικός*, ή, όν (adj. from *βάρβαρος*). Foreign, barbarous, barbarian.

*βάρβαρος*, ον (adj.). One who is not a Greek, foreign.—Hence, as removed from the refinement of Greece, uncultivated, rude, unpolished, barbarous, barbarian.—As a noun, *Βάρβαρος*, ου, ό, a foreigner, a barbarian, applied particularly to the Persians.

*βάρβιτος*, ου, ό and ή, and *βάρβιτω*, ου, τό. A lyre.

*βάρβω*, ώ. fut. *βάρήσω*, perf. *βέβαρκα*, perf. part. *βεβαρής*, syncopated for *βεβαρηκώς* (from *βάρω*, a heavy burden). To burden, to load heavily, to weigh down.—Hence, to oppress, to afflict.

*βυρβώς* (adv. from *βάρω*, heavy). Heavily, grievously, hardly, oppressively, impatiently.

*Βάρκας*, ά, ό. *Barcas*, the founder of a celebrated Carthaginian family, to which *Hamilcar* and *Hannibal* belonged.

*βάρω*, εος, τό. A weight, a load, a burden.—Hence, affliction, distress.

*βάρυνω*, fut. *βάρυνώ*, perf. *βέβαρυκα* (from *βάρω*). To load heavily, to burden, to press down under a load, to incommode.—Hence, to weigh down with grief, to afflict, to distress.

*βάρύς*, εια, ύ (adj. from *βάρω*, a weight). Heavy, weighty, burdensome, grievous.

*βάρυτης*, ητος, ή (from *βάρω*). Weight, heaviness, distress, difficulty, affliction.

## BAS

**βαῖνίζω**, fut. **βαῖνίσω**, Attic fut. **βαῖνιῶ**, perf. **βεβαῖνίκα** (from **βαῖνός**). To apply to a touchstone to ascertain the quality of anything.—Hence, to test, to examine carefully, to put to the test, to torture.

**βαῖνός**, ου, ἡ. A touchstone to try the quality of metals.—Hence, a test, a trial, an inquiry, an examination.

**βασιλεία**, ας, ἡ (with long final α, from **βασιλεύω**, to reign; whereas **βασίλειά**, with short final α, comes from **βασιλεύς**, and signifies a queen). The sovereign power, royalty, a realm, a kingdom.

**βασιλείον**, ου, τό, and in the plural **βασίλειᾶ**, ων, τά. A royal mansion, a palace. In strictness, however, a mere adjective, **δῶμα**, a building, being understood with **βασιλείον**, and **δῶματα**, in the plural, with **βασίλεια**.

**βασιλείος**, ου (adj. from **βασιλεύς**). Pertaining to a king, kingly, royal, regal.

**βασιλεύς**, έως, ὁ. A king, a monarch. When **βασιλεύς** stands without a case depending on it, in Greek writers, the king of Persia is meant.

**βασιλεύω**, fut. **βασιλεύσω**, perf. **βεβασίλευκα** (from **βασιλεύς**). To have the power of a king, to rule over, to reign over, to be a king, to govern.

**βασιλικός**, ἡ, ὄν (adj. from **βασιλεύς**, a king). Kingly, regal, royal.

**βασις**, έως, ἡ (from **βαίνω**, to go). A going forward, a step, progress.

—Also that on which one goes or stands, a foot, a base, a pedestal.

**βασκαίνω**, fut. **βασκᾶνῶ**, perf. **βεβύσκαγκα** (from **βάσκω**, to speak). To bind with a spell, to bewitch, to injure by the evil eye.

**βασκᾶνιά**, ας, ἡ (from **βάσκᾶνος**). The act of binding with a spell.—Envy, detraction, calumny.

**βάσκᾶνος**, ου (adj. from **βασκαίνω**). Injuring by magic spells, or by the evil eye.—Hence, from the feeling that induces such acts, envious, slanderous, calumnious.

## BLA

**βαστάζω**, fut. **βαστάσω**, perf. **βεβάστακα**. To lift up, to carry, to bear away, to hold, to support.

**βάψή**, ἡς, ἡ (from **βάπτω**, to dye). An immersion into colouring matter.—Colouring liquid, dyestuff, colouring.

**βδᾶλλω**, fut. **βδᾶλῶ**, perf. **ἐβδαλκα**. To draw off by suction, to milk.

**βδελλύττω**, fut. **βδελλύξω**, perf. **ἐβδέλλυχα**. To excite disgust.—In the middle voice, to have disgust excited in one's self, to feel disgust, to loathe, to abhor, to detest.

**βέβαιος**, α, ου, and ος, ου (adj.) Secure, firm, steady, permanent, to be relied on.

**βεβαιῶω**, ῶ, fut. **βεβαιώσω**, perf. **βεβεβαίωκα** (from **βέβαιος**). To render secure, to make firm, to assure, to strengthen, to confirm.

**βεβαίως** (adv. from **βέβαιος**). Firmly, securely, permanently.

**βείομαι**, poetic for **βέομαι**.

**βέλεμνον**, ου, τό, poetic for **βέλος**. An arrow, a dart.

**Βελέριον**, ου, τό. *Bōlērium*, a promontory of Britain, now the Land's End in Cornwall.

**βέλος**, εος, τό (from **βάλλω**, to cast). Any missile cast at a distant object.—An arrow, a dart, a javelin.

**βελτίων**, ου (adj., irreg. comp. to **ἁθός**). Better, braver, more virtuous, preferable.—Superl. **βέλτιστος**, η, ου, best, &c.

**βέομαι** (an old epic present from **βάω**, **βείω**, **βαίνω**, to go, generally, though not always, with a future signification). To go on in life, to continue to live, to live.

**βέρεθρον**, ου, τό, Ionic for **βάρεθρον**. An abyss, &c.

**Βήλος**, ου, ὁ. *Bēlus*, a king of Egypt, son of Epaphus and Libya, and father of Agēnor.

**βῆμα**, ἄτος, τό (from **βαίνω**, to go). A step, a pace, a step to mount upon.—Hence, a judgment-seat, the public tribunal from which the orators spoke.

**βία**, ας, ἡ. Strength, force, power, violence, constraint.

**βιάζω**, fut. **βιάσω**, perf. **βεβιάκα** (from **βία**). To accomplish by an exer-



## BAE

*tion of strength.*—Hence, *to force, to compel, to use violence in order to perform, to drag down by force.*  
**βίαιος**, α, ον (adj. from βία). *Violent, powerful, oppressive.*  
**βιβλίον**, ου, τό (dim. of βιβλος). *A small book, a treatise, a tablet, a letter.*  
**βιβλος**, ου, ἡ. *A book.*—Properly, *the inner bark of the papyrus, of which paper was first made.*  
**βιβρώσκω**, fut. βρώσω, perf. βέβρωκα, 2d aor. έβρων. *To eat, to devour, to consume.*  
**βίος**, ου, ό. *Life, a life, a mode of life, the means of supporting life, a livelihood.*  
**βίός**, οὔ, ό (note the difference of accent from that of βίος, life). *A bow.*  
**βιώω**, ὦ, fut. βιώσω, perf. βεβίωκα, 2d aor. έβίωv, 2d aor. part. βιώvς. *To live.*  
**Βίων**, υνος, ό. *Bion.* 1. A native of Borysthēnes, was sold as a slave. His master left him large possessions, upon which he went to Athens and studied philosophy.—2. *Bion*, a Greek poet, born near Smyrna, for an account of whom see page 12.  
**βλάβη**, ης, ἡ. *Injury, wrong, harm.*  
**βλάπτω**, fut. βλάψω, perf. βέβλαφα, 2d aor. έβλαβον. *To obstruct one in his course.*—Hence, *to injure, to harm, to wrong.*  
**βλαστάνω** and **βλαστέω**, ὦ, fut. βλαστήσω, perf. βεβλάστηκα, 2d aor. έβλαστον. *To bud, to sprout, to shoot forth, to grow, to come forth.*  
**βλασφημέω**, ὦ, fut. βλασφημήσω, perf. βεβλασφήμηκα (from βλάσφημος, defaming). *To injure one by speaking against him, to slander, to calumniate, to blaspheme.*  
**βλέμμα**, ἄτος, τό (from βλέπω). *An object of sight, an aspect, a look.*—*A glance.*  
**βλέπω**, fut. βλέψω, perf. βέβλεφα. *To see, to behold, to look at, to look towards.*—**βλέπω** πρός, *to face, to be turned in the direction of.*  
**βλέφαρον**, ου, τό (from βλέπω). *An eyelid.*

## BOP

**βληχθῶμαι**, ὦμαι, fut. βληχθήσμαι, perf. βεβλήχημαι (from βλαχῆ, a bleating). *To bleat.*  
**βοᾶω**, ὦ, fut. βοήσω, perf. βέβηκα (from βοή, a loud cry). *To cry aloud, to shout, to call out, to call upon for aid, to roar, to chirp, to cackle.*  
**βόκος**, α, ον (adj. from βοῦς, an ox). *Made of ox's hide, of oxhide.*  
**βοή**, ης, ἡ. *A loud cry, a shout, a cry for help, clamour, noise, a cry, a sound.*  
**βοήθειά**, ας, ἡ (from βοηθέω). *Assistance, succour, support.*  
**βοηθέω**, ὦ, fut. βοηθήσω, perf. βοήθηκα (from βοή, a cry for help, and θέω, to run?). *To run to relieve upon hearing a cry for aid.*—Hence, *to bring assistance, to offer succour, to aid, to help.*  
**βοήθημα**, ἄτος, τό (from βοηθέω). *Assistance, succour, a source of aid, a remedy.*  
**βοηθός**, όν (adj. from βοηθέω). *Aiding, assisting.*—As a noun, **βοηθός**, οὔ, ό, *a helper, an assistant.*  
**βάθος**, ου, ό (from the same root with βαθύς, deep). *A deep pit, a ditch, a hole, an excavation.*  
**Βοιωτάρχης**, ου, ό (from Βοιωτοί, the Boeotians, and ἄρχω, to rule). *A Boeotarch, a chief magistrate of the Boeotian confederacy.*  
**Βοιωτής**, οὔ, ό. *A Boeotian.*  
**Βοιωτία**, ας, ἡ. *Boeotia*, a country of Greece Proper, lying to the northwest of Attica.  
**Βοιωτίς**, ίδος, ἡ (fem. adj. from Βοιωτός, a Boeotian). *Boeotian.*—As a noun, with γυνή understood, *a Boeotian woman.*  
**βολή**, ης, ἡ (from βάλλω, to throw). *A throw, a cast, a hit, a blow.*  
**βορά**, ας, ἡ (from βιβρώσκω, to eat, 2d aor. έβρων). *Food, fodder, provisions.*  
**βόρᾱτον**, ου, τό. *The savin, a species of juniper.*  
**Βορέας**, ου, and Att. Βορῆας, α, ὁ. *Boreas*, the name of the north wind. He was the son of Astræus and Aurora.—Also, *the north wind, the north.*  
**βόρειος**, α, ον, and ος, ον (adj.

## BOY

from βορέας). Of the north, northern.

Βορυσθένης, εὖς, contracted οὖς, ὁ. The *Borysthēnes*, a large river of Scythia, falling into the Euxine Sea. It is now called the *Dnieper*.

Βόσκημα, ἄτος, τό (from βόσκη, to feed). A herd.

Βόσκορον, οὖ, τό. *Boscodrum*, an unknown Indian plant. Consult note, page 108, line 27.

Βόσκορος, οὖ, ὁ (from βοῦς, an ox, and πόρος, a passage). *Bospōrus*, a long and narrow sea which an ox may swim over. The name was applied to two straits: the *Thracian*, connecting the Propontis with the Euxine, now the *Straits of Constantinople*; and the *Cimmerian*, connecting the *Palus Maeotis* with the Euxine, now the *Straits of Jenicali*.

Βόστρυχος, οὖ, ὁ. A lock of hair, a tress.

Βότρυς, ὅς, ὁ. The grape, a cluster of grapes, a bunch of grapes.

Βούδρωστις, εὖς, ἡ (from βου, an inseparable particle denoting great size, excess, &c., and βιβρώσκω, to devour). Excessive hunger, voracious appetite.

Βουκολέω, ὤ, fut. βουκολήσω, perf. βεβουκόληκα (from βουκόλος). To pasture oxen, to tend a herd of cattle, to be a herdsman.

Βουκόλος, οὖ, ὁ (from βοῦς, an ox or cow, and κόλον, food). A herdsman, a grazier.

Βούλευμα, ἄτος, τό (from βουλεύω). The result of deliberation, a resolve, counsel.

Βουλεύω, fut. βουλεύσω, perf. βεβούλευκα (from βουλή, counsel, will). To counsel, to advise, to deliberate, to plan.—In the middle voice, to deliberate with one's self.—Hence, as the result, to come to a determination, to resolve.

Βουλή, ἡς, ἡ. Will, counsel, intention, purpose, resolution.

Βούλησις, εὖς, ἡ (from βούλομαι, to wish). Wish, desire, will, intention.

Βουλευφόρος, οὖ (adj. from βουλή, counsel, and φέρω, to bring, to of-

## BPE

fer). Giving counsel, presiding in council.

βούλομαι, fut. βουλήσομαι, perf. βεβούλημαι (from βουλή, will). To will, to wish, to desire, to resolve, to prefer.

βοῦς, βοός, ὁ. An ox, a bull.—ἡ βοῦς, a cow.—Also, cattle generally.

Βούσιρις, ἴδος, ὁ. *Busiris*, a king of Egypt, son of Neptune and Libya, who sacrificed all foreigners that came to his dominions to Jupiter. He was slain, together with his son, by Hercules.

Βούτης, οὖ, ὁ. *Butes*, a Persian general. See note, p. 131, l. 21-28.

βράδῶς (adv. from βραδύς, slow). Slowly, heavily.

βραδύνω, fut. βραδύνω, perf. βεβράδυνγα (from βραδύς). To render slow, to retard.—As a neuter, to delay, to wait, to be tardy.

βραδύς, εἷα, ὕ (adj.). Slow, tardy, heavy, dull, late, stupid.

Βρασιδᾶς, οὖ and ἄ, ὁ. *Brasidas*, a famous general of Lacedæmon, slain in the defence of Amphipolis against the Athenians.

βραχεῖα (adv., properly accus. pl. neut. of βραχύς, short). Shortly, little, briefly, not far.

βράχεια, ὦν, τὰ (neut. plur. of βραχύς, used as a noun). Shoals, quicksands, shallows.

βράχιον, οὖος, ὁ. The arm.

βράχος, εὖς, τό (from βραχύς). A shoal, a quicksand.—Used most commonly in the plural, τὰ βράχεια, shoals, &c.

βραχύς, εἷα, ὕ (adj.). Short, small, little, brief, scanty.—βραχύ, acc. sing. neut., used adverbially, briefly, shortly, not far.—ἐν βραχεῖ, in a short space of time.

βρέγμα, ἄτος, τό. A scull.

Βρεττανία, ας, ἡ. Britain.

Βρεττανική, ἡς, ἡ (with νῆσος, an island, understood). The Isle of Britain, Britain.

Βρεττανικός, ἡ, ὄν (adj.). British.

Βρεττανός, οὔ, ὁ. A Briton, an inhabitant of Britain.

βρέφος, εὖς, τό. An infant, a young child, a child.

## ΒΥΡ

- βρέχω**, fut. βρέξω, perf. βέβρεχα, perf. mid. βέβροχα, 2d aor. ἐβράχον. *To wet, to moisten, to bedew, to shower upon, to soften.*
- βριῆρός**, ἄ, ὄν (adj. from βριάω, *to strengthen*). *Strong, powerful, violent.*
- βρόμιος**, ου, ὁ (from βρόμος, *noise*; alluding to the noisy revels of the Bacchantes). *Bromius, a surname of Bacchus.*
- βοῦμιος**, ἄ, ον (adj. from βρόμος, *noise*). *That makes a loud noise, noisy, riotous, bacchanalian.*
- βροντᾶω**, ὦ, fut. βροντήσω, perf. βεδρόντηκα (from βροντή, *thunder*). *To thunder.*
- βροντή**, ἥς, ἡ. *Thunder.* As opposed to κεραυνός, it denotes the *noise of the thunder*, in Latin *tonitru*; whereas κεραυνός means the *thunderbolt* (i. e., lightning), in Latin *fulmen*.
- βροτοίεις**, εσσα, εν (adj. from βρότος, *gore*). *Covered with gore, sprinkled with blood, bloody.*
- βροτός**, οὔ, ὁ. *A mortal, a human being, a man.*
- βρόχος**, ου, ὁ. *A cord with a noose. —A cord, a rope.*
- βρυχᾶμαι**, ὦμαι, fut. βρύχῃσομαι, perf. βεδρύχημαι (from βρύχω, *to roar loudly*). *To roar, to bellow, to low, to howl.*
- βρύχηθμός**, οὔ, ὁ (from βρύχω, *to roar loudly*). *A roaring, a bellowing, a howling.*
- βρῦω**, fut. βρύσω, perf. βέβρυκα. *To bubble up. —To spring up, to bud forth, to sprout up, to put forth buds, to be in full bloom.*
- Βυζάντιον**, ου, τό. *Byzantium, a town situate on the Thracian Bosphorus. It is now Constantinople.*
- Βυζάντιος**, ου, ὁ. *An inhabitant of Byzantium, a Byzantine.*
- βυθίος**, ἄ, ον (adj. from βυθός). *Lying in the depths of the sea. —Hence, deep in the sea, submerged, deep.*
- βυθός**, οὔ, ὁ (Æolic for βύθος). *Depth, the deep, the sea.*
- βύσσῃ**, ἥς, ἡ. *A hide, a skin.*
- Βύρσα**, ἥς, ἡ (from the Punic word

## ΓΑΜ

- Βασρα**, a *citadel*, by a transposition of *sr*). *Byrsa, a citadel in Carthage, on which was the temple of Æsculapine.*
- βωκόλος**, ω, Doric for βουκόλος, ου, ὁ. *A herdsman.*
- βῶλος**, ου, ἡ. *A clod of earth, a lump, a mass.*
- βωμός**, οὔ, ὁ (from βαίνω, old form βῶω, *to go*). *A step, an elevation, an altar.*
- βωστρέω**, ὦ, fut. βωστρήσω, perf. βεβώστηκα (formed from βῶω, *to call out*). *To call aloud for, to make proclamation for.*
- βώτας**, ἄ, Doric for βούτης, ου, ὁ. *A herdsman, a keeper of herds.*

## Γ.

- γαῖ**, Doric for γῆ.
- Γάγγης**, ου, ὁ. *The Ganges, a famous river of India.*
- γαῖα**, ας, ἡ (poet. for γῆ). *The earth*
- γάλα**, ακτος, τό. *Milk.*
- γάλαξίας**, ου, ὁ (from γάλα, with κύκλος, understood). *The milky way, the galaxy.*
- Γαλάται**, ὄν, οἱ. 1. *The Galatians, inhabitants of Galatia.*—2. *The Gauls, the inhabitants of ancient Gaul.*
- Γαλατία**, ας, ἡ. *Galatia, a country of Asia Minor, lying west of Pontus and northeast of Phrygia.*—2. *The name of ancient Gaul among the Greeks.*
- Γαλαῦτικός**, ἡ, ὄν (adj.). *Gallic.*
- γάληνη**, ἥς, ἡ. *A calm at sea, a calm.*
- Γαλήνη**, ἥς, ἡ. *Galēnē, one of the Nereïds.*
- Γαλλία**, ας, ἡ. *Gaul, an extensive country of Europe, comprising considerably more than modern France.*
- Γαλλικός**, ἡ, ὄν (adj.). *Gallic.*
- γάλως**, ω, and Attic γάλως, ω, ἡ. *A sister-in-law.*
- γάμέω**, ὦ, fut. γάμῃσω, γαμίτω, and Attic γάμῳ, 1st aor. ἐγάμησα and ἐγημα, perf. γεγάμηκα. *To take to wife, to marry (said of the man). —In the middle voice, γαμέσθαι, οὔμαι, to marry, to be given in marriage (said of the female).*

## ΓΕΑ

γαμήλιος, ον (adj. from γαμέω). *Of or belonging to marriage, nuptial.*

γάμος, ον, ὁ (from γάμέω, to marry). *The marriage ceremony, marriage, nuptials.*

Γάνυμήδης, εος, contr. ους, ὁ. *Ganymedes, a beautiful youth, son of Tros, king of Troy. He was carried up to heaven by the eagle of Jove, and made cup-bearer of the gods in the place of Hēbē.*

γάρ (conj.). *For.* It is never used at the beginning of a sentence; is employed sometimes in interrogations with the force of *then*; as, τίς γάρ; *who then?*

γαστήρ, τέρος, contr. τρός, ἡ. *The belly, the stomach.—Hence, appetite, greediness.*

γαστρίμαργος, ον, ὁ (from γαστήρ and μάργος, gluttonous). *A greedy eater, a glutton, a gormandizer.*

γαυλός, οὔ, ὁ. *A milk-pail, a bucket.*

γαυρόω, ὦ, fut. γαυρώσω, perf. γεγαύρωκα (from γαῦρος, proud).

*To render proud, to make proud.—*

*In the middle voice, to render one's self proud, to be elated.*

γέ (an enclitic particle, of a limiting or distinctive force). *Indeed, at least, in particular, yet.—*ἐγώ γε, *I for my part; σύ γε, thou for thy part, &c.*

Γεδρωσίᾱ, ας, ἡ. *Gedrosia, a barren province of Persia, lying along the Red Sea. It is now called Mekran.*

γεῖναι (a poet. form from the old verb γένω, to beget), used only in the pres., imperf., and 1st aor. *To beget, to bring forth, to bear, to be born.—*1st aor., ἐγεινάμην, *always transitive.*

γεινιῶσις, εως, ἡ (from γεινιάζω). *Neighbourhood, vicinity, proximity.*

γεινιάζω and γεινιᾶω, ὦ, fut. γεινιᾶσω, perf. γεγεινιᾶκα (from γείτων). *To be neighbouring, to be near, to border upon, to adjoin.*

γείτων, ον (adj. from γέα, γῆ, land). *Neighbouring, contiguous.—As a noun, ὁ γείτων, a neighbour.*

γελάω, ὦ, fut. γελάσω, perf. γεγέλακα. *To laugh, to smi'le — To laugh at, to deride, to ridicule.*

## ΓΕΡ

γελοῖος, α, ον (adj. from γελάω). *Laughable, ridiculous.*

γέλως, ωτος, ὁ (from γελάω). *Laughter, a laugh, a smile.*

γέμω, fut. γεμῶ, perf. γεγέμηκα, perf. mid. γέγομα. *To be filled, to be loaded, to be full, to be loaded with.*

γενεά, ὤς, ἡ (from γένος, a race) *Generation, birth, a family, a race.*

γενειᾶζω, fut. γενειᾶσω, perf. γεγενειᾶκα and γενειᾶω, ὦ, fut. γενειήσω, perf. γεγενειήκα (from γένειον). *To have a beard, to be bearded, to attain the age of manhood.*

γενειός, ἄδος, ἡ (from γένειον, the chin). *The chin, the hair on the chin, the beard.*

γενειήτης, ον, ὁ (from γενειᾶω). *Bearded.*

γένειον, ον, τό. *The chin, the beard.*

γένεσις, εως, ἡ (from the obsolete γένω, to beget) *Generation, origin, creation, birth, formation.*

γενετή, ῆς, ἡ (from γένος, a race). *Birth, origin.*

γενναῖος, ᾱ, ον (adj. from γέννᾱ, poetic for γένος, a race). *Of a noble race, noble, excellent, generous, brave.—Used as a noun in the neuter, γενναῖον, ον, τό, that which is inborn, noble disposition, generous sentiment.*

γενναίως (adv. from γενναῖος). *Nobly, generously, bravely, gallantly.*

γεννᾶω, ὦ, fut. γεννήσω, perf. γεγέννηκα (from γένος). *To beget, to bear, to generate, to bring forth, to produce.*

γένος, εος, contr. ους, τό (from the old verb γένω, to beget). *Birth, a race, lineage, descent, a kind, a family, a tribe, a nation, a species.*

γεραιός, οὔ, ὁ (properly an adj. from γῆρας, old age, with ἀνὴρ understood). *An old man, an elder.*

γέρανος, ον, ὁ. *A crane.*

γέρας, ἄτος, sync. ἄος, contr. ως, τό. *A reward given to merit, as distinguished generally from what one receives by lot, or by equal distribution.—Honour, dignity, rank, esteem, an expression of esteem.*

Γερμανία, ας, ἡ. *Germany. This name was applied by the ancients*

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not only to Germany, but also to Denmark, Sweden, and the neighbouring countries, comprising about one third part of Europe.  
 Γερμᾶνοί, ὧν, οἱ. *The Germans.*  
 γέρρον, ον, τό. *Anything made of osier twigs interwoven, wicker-work, a wicker shield.*  
 γέρων, ον (adj.). *Old, aged, advanced in years.*—As a noun, γέρων, ον-τος, ὁ, *an old man*; οἱ γέροντες, *the old, the aged.*  
 γεῦμα, ἄτος, τό (from γεύομαι). *The thing tasted, meat, drink.*—Also, *taste, the act of tasting.*  
 γεύω, fut. γεύσω, perf. γέγευκα. *To give to taste.*—In the middle voice, *to give to one's self to taste, to taste, to partake of, to enjoy.*  
 γεφυρώω, ὦ, fut. γεφυρώσω, perf. γεγεφυρώκα (from γέφυρα, a bridge). *To make a bridge, to build a bridge over, to connect by a bridge, to bridge.*  
 γεωγραφῶ, ὦ, fut. γεωγραφῆσω, perf. γεγεωγραφῆκα (from γέα, γῆ, the earth, and γραῖω, to describe). *To write a description of the earth, to be a geographer.*  
 γεώδης, ες (adj. from γέα, γῆ, earth, and εἶδος, appearance). *Resembling earth, earthy.*—*Rich, fertile.*—In the neuter, as a noun, τὸ γεῶδες, *earthy matter.*  
 γεωλοφία, ας, ἡ (from γέα, γῆ, the earth, and λόφος, an elevation). *A slight elevation of ground, a hill, a mound, a hillock, an eminence.*  
 γεωργέω, ὦ, fut. γεωργήσω, perf. γεγεώργηκα (from γεωργός). *To cultivate land, to subsist by tilling land, to be a husbandman.*  
 γεωργία, ας, ἡ (from γεωργέω). *Cultivation of the soil, husbandry.*—In the plural, αἱ γεωργίαι, *the labours of the husbandman, agricultural operations.*  
 γεωργικός, ῆ, ὅν (adj. from γεωργός). *Pertaining to a husbandman, agricultural, engaged in agriculture, rural, rustic.*—As a noun, in the neut. plural, τὰ γεωργικά, *agricultural pursuits, branches of agriculture, matters appertaining to agriculture.*

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γεωργός, οἶ, ὁ (from γέα, γῆ, earth, and ἔργον, work). *A cultivator of the soil, a husbandman, a farmer.*  
 γεωρῦχος, ον (adj. from γέα, γῆ, and ὀρύσσω, to dig). *Digging in the earth.*  
 γῆ, γῆς, contr. from γέα, γέας, ἡ. *The earth, the ground, land, soil.*  
 Γῆ, Γῆς, ἡ (as a proper name). *Earth or Terra, the same as Earth, the most ancient of all the divinities after Chaos.*  
 γηγενής, ἐς (adj. from γῆ, and γένος, a race). *Sprung from the earth, earth-born, aboriginal.*  
 γηθέω, ὦ, and γηθῶ, fut. γηθήσω, perf. γεγήθηκα, perf. mid. (with a present signification) γέγηθα (from γαίω, to rejoice). *To rejoice, to be glad.*  
 γηραιός, ἁ, ὅν (adj. from γῆρας). *Old, aged, advanced in years.*  
 γῆρας, ἄτος, by syncope ἄος, contr. ως, τό. *Old age, advanced age.*  
 γηρύσκω and γηρῶ, ὦ, fut. γηρέσω, γεγήρῶκα (from γῆρας). *To grow old, to be old.*  
 Γηρυόνης, ον, ὁ. *Geryon, a monster having three bodies and three heads, who lived in the island of Gades, on the coast of Spain. He himself was killed, and his flocks and herds were carried off, by Hercules.*  
 γίγας, αντος, ὁ. *A giant.*—οἱ Γίγαντες, *the Giants, sons of Coelus and Terra.*  
 γίγνομαι (later form γίνομαι), fut. γενήσομαι, perf. γεγένημαι, perf. mid. γέγονα, 2d aor. mid. ἐγενόμην (from the obsolete γένω, to beget). *To become, to exist, to be, to spring, to arise, to be born.*—Perf. mid. part., in neut., as a noun, γεγονός, ὅρος, τό, *the occurrence, the event.*  
 γινώσκω (later form γινώσκω), fut. γνώσομαι, perf. ἔγνωκα, 2d aor. ἔγνω, 2d aor. part. γνούς (from γνοέω, a form of νοέω, to perceive). *To know, to perceive, to discern, to understand, to recognise, to decide.*  
 Γλαῦκος, ον, ὁ. *Glaucus, I. A son of Minos II. king of Crete, and*

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**Πασίφῃ**; he was smothered in a vessel of honey.—2. A son of Sisyphus, king of Corinth; he was devoured by his own horses.  
**γλαυκῶπις, ἰδός, ἡ** (from γλαυκός, bluish-green, and ὤψ, the eye). *Having eyes of a bluish-green.*—An epithet of Minerva, from the fierce expression of her eyes, which resembled those of the lion, &c.  
**γλαυξ, κός, ἡ.** A screech-owl, an owl.  
**γλαφύρος, ἄ, ὄν** (adj. from γλάφω, to hollow out). *Hollowed* (as if by a chisel).—Hence, *polished, elegant, ornamental, fine, pretty.*  
**γλυκερός, ἄ, ὄν** (a poetic form of γλυκύς). *Sweet, agreeable, pleasant.*  
**γλυκῦθυμία, ας, ἡ** (from γλυκύς, and θυμός, spirit). *Sweetness of disposition, gentleness, tenderness.*  
**γλυκύς, εἶᾱ, ὅ** (adj.). *Sweet, agreeable, gentle, kind, pleasant.*  
**γλῶσσᾱ, ης, and Att. γλῶττᾱ, ης, ἡ** (from γλῶξ, same as γλωχίν, a point?). *The tongue.*  
**γνάθος, ου, ἡ** (from κνάω, to scrape). *The jaw, the cheek, the jaw-teeth.*  
**γνάφειον, ου, τό** (from γνάπτω, to card wool). *A fuller's shop.*  
**γνήσιος, ἄ, ου** (adj. contr. from γενέσιος, natal). *Sprung from the same origin, of the same race.*  
**Γνίφων, ωνος, ὁ.** Gniphon.  
**γνώμη, ης, ἡ** (from γιγνώσκω, to know). *The faculty of judgment, reason.—Good sense.—Opinion, knowledge, understanding, mind, counsel, deliberation.*  
**γνώμων, ου** (adj. from γιγνώσκω, to know). *Discerning, discovering.*—As a noun, **γνώμων, ονος, ὁ** and **ἡ**, a discoverer, an investigator, a judge, the index of a dial.  
**γνωρίζω, fut. γνωρίσω, perf. ἐγνώρικα.** *To know, to recognise.*  
**γνώριμος, ου** (adj. from γνωρίζω). *Known, recognised, well-known, famous, distinguished.*  
**γοᾶω, ὤ, fut. γοήσω, perf. γεγόηκα,** irreg. 1st aor. ἐγόηνα, 2d aor. ἐγοον. *To lament, to bewail, to deplore.*  
**, ονύς, έως, ὁ** (from γένω, obsolete,

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*to beget*). *A father*—In the plural, **οἱ γονεῖς, parents.**  
**γονή, ης, ἡ** (from the old verb γένω, to beget). *That which is produced offspring, a race, production, origin.*  
**γόνυ, γόνυτος, poet. gen. γούνατος, contr. γουνός, τό.** *The knee.*—Poet. plural, **γούνα, γούνων, &c.**  
**γόος, ου, ὁ, and γόη, ης, ἡ** (from γοάω, to lament). *Lamentation, wailing, mourning.*  
**Γοργίας, ου Doric ᾱ, ὁ.** Gorgias, a celebrated rhetorician who lived at Athens about 430 B.C. He was surnamed Leontinus, from Leontini in Sicily, his native town.  
**Γοργώ, ὄος, contr. οὖς, and Γοργών, ὄνος, ἡ.** *A Gorgon.*—**αἱ Γοργόνες, the Gorgons,** three sisters, daughters of Phorcys and Ceto, whose names were *Stheno, Euryale, and Medusa,* all immortal except Medusa.  
**Γοργώ, ὄος, contr. οὖς, ἡ.** *Gorgo, the daughter of Cleomènes.*  
**Γόρτυνᾱ, ης, ἡ.** Gortyna, a city of Crete, next to Cnossus in importance.  
**γούν** (adv. for γε, οὖν). *Then at least.—Therefore, certainly, then, for, at least, now, accordingly.*  
**γραῖα, ας, ἡ** (fem. of γραῖος, contr. for γεραιός, old, with γυνή, woman, understood). *An old woman, an aged female.*  
**γράμμα, ἄτος, τό** (from γράφω, to write). *Any written character or figure, a letter of the alphabet.*—In the plural, **τὰ γράμματα,** a number of letters put together.—Hence, *an epistle, literature, learning, the sciences, languages, letters, elementary studies.*  
**γραμματεὺς, έως, ὁ** (from γράφω, to write). *A writer, a secretary.*  
**γραῖς, αῖός, ἡ** (from γεραιός, old). *An old woman, an aged female attendant.*  
**γραφεῖον, ου, τό** (from γράφω, to write). *An instrument to write with, a stylus or style.* See note on page 49, line 24.  
**γραφή, ης, ἡ** (from γράφω). *A writing, a painting.—A charge, an*

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**indictment or legal accusation of a public delinquent.** The term employed for a charge in a private suit was *δίκη*.

*γράφω*, fut. *γράψω*, perf. *γέγραφα*.

*To scratch, to trace marks or lines.*

—Hence, *to paint, to represent, to delineate.*—*To write, to write down, to propose a law.*—In the middle voice, *to cause a person's name to be written down by the magistrate, to accuse, to prosecute.*

*Γρύλλος*, ου, ὁ. *Gryllus*, a son of Xenophon, who killed Epaminondas, and was himself slain at the battle of Mantinea, B.C. 368.

*γρύψ*, ὑπός, ὁ. *A griffon*, a fabulous animal, partaking of the nature of the lion and eagle.

*γυῖον*, ου, τό. *A limb, a member.*

*γυμνάζω*, fut. *-ᾶσω*, perf. *γεγύμνακα* (from *γυμνός*, *naked*). *To lay bare.*

—*To exercise naked.*—*To exercise, to practise.*

*γυμνασίον*, ου, τό (from *γυμνάζω*).

*A place where gymnastic exercises are taught, a school for exercise, a gymnasium.*—In the plural, *τὰ γυμνάσια*, *gymnastic exercises.*

*γυμνής*, ἥτος, ὁ (from *γυμνός*, *naked*).

*Naked, poorly clad, bare.*

*γυμνήτης*, ου, ὁ, and *γυμνήτης*, ἴδος, ἡ (from *γυμνός*, *naked*). *Naked, bare, destitute.*

*Γυμνησίαι*, ων, αἱ (*νῆσοι* understood).

*Gymnēsiæ*, the Greek name of the *Baleares*.

*γυμνικός*, ἡ, ὅν (adj. from *γυμνός*, *naked*). *Of or pertaining to gymnastic exercises, gymnastic.*

*γυμνόπους*, ουν, γεν. *-πόδος* (adj. from *γυμνός*, and *πούς*, *a foot*). *Barefooted.*

*γυμνός*, ἡ, ὅν (adj.). *Naked, bare, not clothed, thinly clad, without an outer garment.*—*Destitute, poor.*

*γυμνώω*, ᾶ, fut. *-ᾶσω*, perf. *γεγύμνωκα* (from *γυμνός*). *To make bare, to strip, to uncover, to expose to view.*

*γυναικεῖος*, ᾶ, ου (adj. from *γυνή*)

*Of or pertaining to women, womanish, feminine, female, effeminate.*

*γυνή*, *γυναικος*, ἡ. *A woman, a fe-*

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*male, a wife.*—Voc. sing. *γύναι* from the old nominative *γύναις*.

*γύψ*, ὑπός, ὁ. *The vulture.*

*Γωβρύας*, ου, ὁ. *Gobryas*, a Persian, one of the seven noblemen who conspired against the usurper Smerdis.

*γώνος*, ου, ὁ, and *γωνία*, ας, ἡ. *An angle, a corner, a retired place.*

## Δ.

*δαδούχος*, ου, ὁ (from *δάς*, contr. for *δαίς*, *a torch*, and *έχω*, *to hold*). *A torch-bearer.*

*δαιδάλεος*, ᾶ, ου (adj. from *δαιδάλλω*, *to work skilfully*). *Highly ornamented, skilfully wrought, variegated.*

*Δαίδαλος*, ου, ὁ. *Dædalus*, a famous Athenian artist, who built the Cretan labyrinth for King Minos. Having been confined in this along with his son, they made their escape by means of wings formed of feathers and wax.

*δαιμόνιος*, ᾶ, ου, and *ος*, ου (adj. from *δαίμων*). *Proceeding from the divinity, divine, godlike.*—*Strange, infatuated.* See note on page 156, line 39.

*δαίμων*, ονος, ὁ. *A divinity, a deity, a genius or guardian spirit.*—*Fortune, chance, fate.*

*δαίνυμι*, fut. *δαίσω*, perf. *δέδαικα* (from *δαίω*, *to divide*). *To divide, to distribute.*—Hence, *to give a feast, to entertain.*—In the middle voice, *δαίνυμαι*, &c., *to feast.*

*δαίρω*, same as *δέρω*.

*δαίς*, ἴδος, contr. *δάς*, *δαδός*, ἡ. *A torch.* See *δάς*.

*δαιτύς*, ὅς, ἡ (Ionic for *δαίς*, *a feast*, from *δαίω*, *to divide*). *A feast, an entertainment, a banquet.*

*δάκνω*, fut. mid. *δήξομαι*, perf. *δέδηχα*, 2d aor. *έδάκον* (most of the tenses are formed from the obsolete *δήκω*). *To bite, to sting* (said of a serpent, also of a bee), *to wound.*

*δάκρυ*, ὅς, τό (poet. for *δάκρυον*). *A tear.*—In the plural, *tears, lamentations, &c.*

*δακρυόεις*, ὅεσσα, ὅεν (adj. from *δάκρυον*). *Shedding tears, weeping.*



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—Sing. neut. used as an adverb, *δακρύνειν*, *tear-fully*, *amid tears*.  
*δακρῦον, ου, τό*. A tear.—Weeping, lamentation.—Applied also to the exuding juices of trees.  
*δακρῦχέων, έουσα, εον* (pres. part. from *δακρυχέω*, to shed tears, of which no other part is used by Homer).—Shedding tears, weeping, pouring forth tears.  
*δακρῦω*, fut. -ῦσω, perf. *δεδάκρυκα* (from *δάκρυον*). To weep, to shed tears, to lament.  
*δακτυλήθρα, ας, ή* (from *δάκτυλος*, a finger, with ending *τρα, θρα*, denoting the instrument). A fingertip, a covering for the fingers.  
*δακτύλιος, ου, ό* (from *δάκτυλος*). A ring for the finger, a ring.  
*δάκτυλος, ου, ό*. A finger.—*ό μέγας δάκτυλος*, the thumb.—*δάκτυλος ποδός*, a toe.  
*δάμαζω* and *δάμαω, ώ*, fut. *δάμασω*, perf. *δέδμηκα* (as from *δέμω*), 2d aor. *έδῆμον*. To tame, to subdue, to bring under the yoke, to break (said of horses).  
*δάμῃλις, εως, ή*. A heifer, a calf.  
*Δανῆη, ης, ή*. *Danāē*, daughter of Acrisius, king of Argos, and mother of Perseus by Jupiter.  
*Δανῆος, ου, ό*. *Danāus*, a son of Belus, who sailed from Egypt with his fifty daughters, on account of a dissension with his brother Ægyptus, and settled at Argos in Greece. From him the people of that city were called *Δαναοί*, *Danāi*, a name which was afterward applied to all the Greeks.  
*δανείζω*, fut. -είσω, and Att. -ειῶ, perf. *δεδύνεικα* (from *δάνος*, a loan). To loan out, to lend on interest, to lend.—In the middle voice, to cause to be lent unto one's self, to borrow.  
*δαός, εος, τό* (from *δαίω*, to burn). A torch.  
*δαπάνη, ης, ή* (from *δαπάνάω*, to expend). Expense, waste, prodigality, cost.  
*δαπάνημα, ατος, τό* (from the same). Expense, &c.  
*έῤπεδον, ου, τό* (from *δῦ*, Doric for *γη*, earth, and *πέδον*, a basis) A

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floor, a pavement, a foundation, a piece of ground.  
*Δαρδῦνεις, ὠν, οί*. *Dardanians*, inhabitants of Dardania, a region north of Macedonia, afterward called Dacia Mediterranea.  
*Δαρδῦνίδης, ου, ό* (patronymic from *Δάρδανος*, *Dardānus*). Son or descendant of Dardanus.  
*Δαρδῦνιος, α, ον* (adj.). Trojan.  
*Δαρείος, ου, ό*. *Darius*, the name of three kings of Persia.  
*δάς, δαδός, ή* (contr. from *δαίς*, from *δαίω*, to burn). A torch, a firebrand.  
*δασμολόγος, ου, ό* (from *δασμός*, tax, and *λέγω*, to collect). A tax-collector, an excise-officer.—An extortioner.  
*δασμός, ου, ό* (from *δαίω*, to divide, perf. pass. *δέδασμαι*). Division, allotment.—Tax, tribute.  
*δασύς, εια, ύ* (adj.). Thick, close set.—Covered with hair, bristly, shaggy.  
*δάφνη, ης, ή*. Laurel, or, more accurately, bay, a laurel-tree, a bay-tree.  
*Δάφνη, ης, ή* (as a proper name) *Daphnē*, daughter of the river Penēus. She was changed into a laurel-tree to avoid the pursuit of Apollo.  
*δαφνηφόρος, ου* (adj. from *δάφνη*, and *φέρω*, to bear). Bearing laurel, crowned with laurel.—As a substantive, *δαφνηφόρος, ό*, the laurel-bearer.  
*Δάφνις, ίδος, ό*. *Daphnis*, a shepherd of Sicily, son of Mercury by a Sicilian nymph.  
*δαΐτεια, ας, ή* (from *δαψιλής*). Profusion, abundance, prodigality.  
*δαψιλής, ές* (adj. from *δάπτω*, to consume). Abundant, profuse, rich, sumptuous, liberal.  
*δαψιλῶς* (adv. from *δαψιλής*). Abundantly, profusely, richly, &c.  
*δέ* (a particle). But, however, yet, therefore, moreover, while, now *δέ*, in the latter member of a proposition, stands opposed to *μέν* in the former. As an enclitic, *δε* is appended to nouns to denote motion to or towards. Compare *Ἀθήνας*.



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δεισῖς, εως, ἡ (from δέω, to want).

Want, need.—Also, prayer, supplication, entreaty.

δεῖ (an impersonal verb), fut. δέησει, 1st aor. ἐδέησε, perf. δεδέηκε, pres. inf. δεῖν, pres. part. δέον. *It is necessary, it is fitting, it must.*—δεῖ τινα, one should, one must.—δεῖ τινος, something is wanting.—μικροῦ δεῖν, to want but little, to be on the point of.—As an adverbial phrase, almost, nearly.

δείγμα, ἄτος, τό (from δεικνύμι, to show). *A specimen, a sample, example.*

δεῖδω, fut. δείσω, perf. δέδεικα, perf. mid. δέδοικα, δέδια and δεῖδια, imp. δεῖδῖθι. *To fear, to dread, to stand in awe of.—To be anxious.*

δεικνύμι and δεικνύω, fut. δείξω, perf. δέδειχα. *To show, to point out, to disclose, to make apparent, to represent.*

δείλη, ης, ἡ. *The evening, the decline of the day, the afternoon.*

δειλιάω, ὦ, fut. -ιῶσω, perf. δεδειλιάκα (from δειλός). *To be timid, to act in a cowardly manner.*

δειλός, ἡ, ὄν (adj. from δεῖδω, to fear). *Fearful, timorous, cowardly.—Wretched, unfortunate.—As a noun, ὁ δειλός, the coward.*

δειμαίνω, fut. -μᾶνῶ, perf. δεδείμαγκα (from δεῖμα, fear). *To fear, to stand in awe, to be terrified.*

δεινός, ἡ, ὄν (adj.). *Frightful, terrible, dreadful.—Strong, powerful.—Grievous, dire, bad, vexatious.—Wonderful.—As a noun, in the neut. plural, τὰ δεινά, evils, calamities.—In the neuter sing., as an adverb, δεινόν, sternly, &c.*

δεινότης, ητος, ἡ (from δεινός). *The quality causing terror or amazement.—Power, force, skill, cunning.—Difficulty, danger.*

δεινῶς (adv. from δεινός). *Terribly, dreadfully, strongly, greatly, &c.*

δειπνέω, ὦ, fut. -ήσω, perf. δεδειπνηκα, Attic 2d perf. δέδειπνα (from δειπνον). *To take supper, to dine.*

δειπνον, ου, τό. *A supper, a meal, a feast, an entertainment. The δειπνον was the principal meal*

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among the Greeks, and corresponded to the cena of the Romans, which was taken about 3 o'clock in the afternoon.

δειπνοποιέω, ὦ, fut. -ήσω, perf. δεδειπνοποίηκα (from δειπνον, and ποιέω, to make). *To prepare supper.*—In the middle voice, *to cause supper to be prepared for one's self, to sup, to take the evening meal.*

δείρω, a later form of δέρω. *To flay, &c. See δέρω.*

δέκα (numeral adj. indecl.). *Ten.* δεκάδαρχιῦ, ας, ἡ (from δεκαδάρχης, a commander of ten). *The command of a decade, the office of a decurio, a decadarchy.*

δεκάπηχυς, υ (adj. from δέκα, and πήχυς, a cubit). *Ten cubits long.*

δέκατος, η, ον (numeral adj. from δέκα). *The tenth.*—In the neut. sing., as an adverb, δέκατον, *in the tenth place, tenthly.*

δέλεαρ, ἄτος, τό. *A bait, a lure.*

δέλτα, τό (indecl.). *The fourth letter of the Greek alphabet.—Also, the Delta, a triangular island formed at the mouth of the Nile by the mud and sand deposited by the river; so called from its resemblance to the Greek delta.*

δελφίν and δελφίς, ινος, ὁ. *A dolphin.*

Δελφοί, ὦν, οἱ. *Delphi, a small but famous city of Phocis, in Greece, situated on the southern side of Mount Parnassus, and containing a celebrated oracle of Apollo.*

δέμνιον, ου, τό (from δέμω, to construct). *A bedstead, a couch.*

δενδρῆεις, ἀεσσα, αἶεν, Doric for δενδρήεις, ἡεσσα, ἦεν (adj. from δένδρον, a tree). *Abounding in trees, woody.*

δενδρίτης, ου, ὁ, and δενδρίτις, ἰδος, ἡ (from δένδρον). *Trained on trees.* See note on page 96, line 33.

δένδρον, ου, and δένδρος, εος, τό. *A tree.*

δεξιᾶ, ἤς, ἡ (fem. of δεξιός, with χεῖρ understood). *The right hand.—ἐν δεξιᾷ, on the right hand, to the right.*

δεξιόμαι, οῖμαι, fut. -ώσομαι, perf

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δεξιόμαι (from δεξιός). *To take by the right hand, to grasp the right hand.*  
 δεξιός, ὁ, ὄν (adj. from δέχομαι, to take). *The right, on the right.—Dexterous, skilful.—Auspicious, favourable.—In the neut. plural, τὰ δεξιὰ (μέρη understood), the right.*  
 δεξιτερός, ὁ, ὄν (adj., poetic for δεξιός). *On the right, &c.*  
 δέος, εὐς, τό (from δέιδω, to fear). *Fear, dread.*  
 δέρας, ἄτος, and δέρος, εὐς, τό (poetic for δέρμα). *A skin, a hide.*  
 δέρμα, ἄτος, τό (from δέρω). *A hide, a skin (of the crocodile).*  
 δέρω, fut. δερῶ, perf. δέδαρκα, 2d aor. ἐδάρον, perf. mid. δέδορα. *To skin, to flay, to bare.—To flay by stripes, to scourge.*  
 δέσμα, ἄτος, τό (from δέω, to bind). *A bond, a fastening.—In the plural, τὰ δέσματα, ornaments for the head.*  
 δεσμεύω, fut. -εύσω, perf. δεδέσμευκα (from δεσμός, a fetter). *To fetter, to bind.*  
 δεσμός, οὐ, ὁ (from δέω, to bind). *A fetter, a chain, a bond or tie.—In the plural, τὰ δεσμά.*  
 δεσμωτήριον, οὐ, τό (from δεσμός, to bind). *A prison.*  
 δεσπότης, οὐ, ὁ (from δεσπόζω, to rule absolutely). *A lord, a master, a despot.*  
 Δευκαλίων, υἱός, ὁ. *Deucalion, son of Prometheus, married Pyrrha, daughter of Pandora. When Jupiter destroyed mankind by a flood, Deucalion and Pyrrha alone were saved.*  
 δεῦρο (adv.). *Hither.* Used with verbs of motion. It is employed also in calling to any one, by way of encouragement or request; and if addressed to only one individual, then δεῦρο is used; but if to more than one, δεῦτε is employed.  
 δεῦτε (adv.). *Hither.* See δεῦρο.  
 δευτερός, α, ον (numeral adj.). *Second.—δεύτερον (neut. taken adverbially), secondly.*  
 δεύω, fut. δεύσω, perf. δεδεύηκα (poetic for δέω). *To want. It is*

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used more frequently in the middle voice, δέομαι, to be in want.  
 δέχομαι, fut. δέξομαι, perf. δέδεγμαι. *To receive, to take, to succeed to.—To receive an attack, to sustain an onset.—To lie in wait for.*  
 δέω, fut. δήσω, perf. δέδεκα, perf. pass. δέδεμαι. *To bind, to chain, to fetter.*  
 δέω, fut. δεήσω, perf. δεδέηκα. *To want, to need.—It is usually impersonal in the active.—In the middle, δέομαι, with the genitive, To want, to need, to require, to ask for, to request, to entreat, to pray for.*  
 δῆ (conj., a strengthened form of δέ) *Now, certainly, truly, indeed, assuredly.—Yet, but then, in fine, then.—Often used ironically, forsooth.—ἀλλ' ἄγε δῆ, but come then.—πῇ δῆ; where then?—καὶ δῆ, and even.—ἐνταῦθα δῆ, thereupon then.*  
 δῆγμα, ἄτος, τό (from δάκνω, to bite). *A bite, a wound with the teeth, a sting (of a serpent).*  
 δῆιος, α, ον (adj., Ionic for δάιος, from δαίς, a furious combat). *Hostile.*  
 δηιόω, ὦ, fut. -ώσω, perf. δεδηιωκα (from δῆιος). *To ravage, to lay waste.*  
 δηλονότι (adv. for δηλον ὅτι, it is evident that). *Evidently, without doubt, namely.*  
 Δῆλος, ον, ἡ. *Dēlos, one of the Cyclādes, which floated beneath the waves until Neptune fixed it firmly to receive Latona, and made it manifest to the view (δηλον). Hence its name. The modern appellation is Sdille.*  
 δῆλος, η, ον (adj.). *Manifest, evident, clear, apparent, visible, known.*  
 δηλόω, ὦ, fut. -ώσω, perf. δεδήλωκα (from δῆλος). *To make manifest, to make known, to show forth, to explain, to announce.*  
 δημαγωγέω, ὦ, fut. -ήσω, perf. δεδημαγωγήκα (from δημαγωγός). *To be a popular leader, to be a demagogue.*  
 δημαγωγία, ας, ἡ (from δημαγωγέω).

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*The act of influencing or leading the people.—The office or station of popular leader.*

δημᾶγωγός, οὔ, ὁ (from δῆμος, the people, and ἄγω, to lead). A popular leader, a demagogue.

Δημᾶδης, ου, ὁ. Demādes, an Athenian, who, from a sailor, became an orator. He was taken prisoner by Philip at Chæronea, and was afterward put to death by Cassander, B.C. 318.

Δημάρᾱτος, ου, ὁ. Demarātus, the son and successor of Ariston on the throne of Sparta, B.C. 526.

Δημήτηρ, τερος, contr. τρος, and Δημήτρα, ας, ἡ. Ceres, called by the Greeks Dēmēter, goddess of corn and harvests. The name is thought to come from δῆ for γῆ, the earth, and μήτηρ, mother, making Ceres identical with "mother earth," and the great principle of fertility that pervades its bosom.

Δημήτριος, ου, ὁ. Demetrius. 1. A son of Antigōnus and Stratonīcē. He was surnamed Poliorcētes, from his skill in besieging cities, employing for that purpose machines and engines of his own invention, and of stupendous size.—2 Surnamed Phalēreus (three syllables), from his native place, Phalērum in Attica. He was made governor of Athens by Cassander, B.C. 312, and became at first very popular; but, after having governed the city for the space of ten years, was driven out by Antigonus and Demetrius Poliorcētes. The fickle Athenians now heaped as many contumelies upon his name as they had previously bestowed honours upon him.—3. A Cynic philosopher, who flourished at Rome during the reign of Nero.

δημιουργέω, ὦ, fut. -ήσω, perf. δεδημουργηκα (from δῆμιος, public, and ἔργον, work, a trade). To exercise a trade.—To make, produce, to fabricate, to perform in general.

δημοκρατέομαι, οὔμαι, fut. -ήσομαι, perf. δεδημωκράτημαι (from δῆμος, the people, and κρατέω, to rule).

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*To have a democratical form of government, to possess a democracy (said of a people).*

δῆμος, ου, ὁ. The people, the populace.—A borough, a territory, a land.—A democracy, a democratical form of government.—οἱ δῆμοι, the boroughs into which Attica was divided, amounting in all to 174.

δημός, οὔ, ὁ. Pat.

Δημοσθένης, ους, ὁ. Demosthēnes, the most celebrated of the Grecian orators, a native of the borough of Pæania in Attica.

δημοσιεύω, fut. -εύσω, perf. δεδημοσιεύκα (from δημόσιος). To make public, to publish, to divulge.—Neuter, to be public, to be in common.

δημόσιος, α, ον (adj. from δῆμος, the people). Public.—δημοσία, at the public expense, supply δαπάνη.—πατερχόμενος εἰς τὸ δημόσιον, coming before the people or into public.—ὁ δημόσιος, the public executioner, supply δοῦλος.—τὰ δημόσια, public affairs.

δημότης, ου, ὁ (from δῆμος, a borough). One of the same borough.—One of the people.—A private individual.

δημοτικός, ἡ, ὄν (adj. from δημότης). Appertaining to the people, republican.—Well-disposed, popular, affable.

Δημόφιλος, ου, ὁ. Demophīlus.

δημώδης, ες (adj. from δῆμος, the populace, and εἶδος, appearance). Common, vulgar, public.—Commonly received, prevalent among the people, popular.

Δημώναξ, ακτος, ὁ. Demōnax, a celebrated philosopher of Crete.

δῆτα (particle from δῆ). Then, now, in a word, without doubt, surely, very likely, probably.—Often ironical, forsooth, &c.

διῷ (prep. governing the genitive and accusative). With the genitive it signifies through, by means of in, by, &c. Thus, δι' Ἑλλάδος, through Greece; διῷ βίου, through or during life; διῷ νυκτός, by night; δι' ἔτους, for a year, year-

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by; δι' ἐαυτοῦ, *by means of himself*; δι' ὀρκῶν, *by means of oaths*; δι' ὑποψίας, *in suspicion*; διὰ χειρός, *in one's hand, in hand, &c.*—With the accusative, *through, on account of, &c.*; αἰ, διὰ πόντον, *through the deep*; διὰ τοῦτο, *on this account, for this reason*; διὰ τῆς; *wherefore? on what account? why?*—In composition it has often the force of *dis-* in English, and of *dis, trans, tra,* in Latin, denoting passage, &c. It frequently, too, has the force of *thoroughly*.

διαβαίνω, fut. διαβήσομαι, &c. (from διά, *through or over*, and βαίνω, *to go*). *To go through or over, to cross, to pass over.*—διαβεβηκώς τοῖς πυσίν, see note, page 58, line 7-18.

διαβάλλω, fut. διαβῶ, &c. (from διά, *through*, and βάλλω, *to cast*). *To throw or cast through, to transpierce, to slander, to calumniate, to render suspicious, to denounce.*—*To pass over, to cross.*

διάβυσις, εως, ἡ (from διαβαίνω). *A crossing, a passing over, a passage across.*

διαβῆτος, ἡ, ὄν (adj. from διαβαίνω). *To be passed or crossed over, fordable, passable.*

διαδιβάζω, fut. διαδιβῶσω, perf. διαβεβιδῶκα (from διύ, *through*, and βιβάζω, *to cause to go*). *To cause to pass through or over, to transport, to carry through or over, to assist one in departing, to help off.*

διαβλέπω, fut. διαβλέψω, &c. (from διύ, *thoroughly*, earnestly, and βλέπω, *to look*). *To look earnestly, to see clearly, to see through.*

διαβοᾶω, ὦ, fut. διαβοήσω, &c. (from διύ, *thoroughly*, and βοᾶω, *to shout*). *To shout aloud, to cry aloud, to noise abroad, to render famous or infamous.*—In the passive, διαβοῶμαι, ὦμαι, *to be celebrated, to become famous.*

διαβοητός, ὄν (adj. from διαβοᾶω). *Cried aloud, noised abroad, celebrated, rendered famous.*—*Decried, notorious, infamous.*

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διαβολή, ἡς, ἡ (from διαβάλλω, *to slander*). *Slander, calumny, a slanderous accusation, a reproach.* διαγιγνομαι, fut. διαγενήσομαι, &c. (from διύ, *through*, and γίγνομαι, *to exist, &c.*). *To hold out, to subsist, to continue to live on.*—*To intervene, to elapse.*

διαγιγνώσκω, fut. διαγνώσομαι, &c. (from διύ, *thoroughly*, and γινώσκω, *to know*). *To know thoroughly or accurately, to distinguish, to discriminate (i. e., to know between), to ascertain clearly, to decide.*

διαγράφω, fut. διαγράψω, &c. (from διύ, *throughout*, and γράφω, *to write, to delineate, &c.*). *To delineate, to sketch, to describe.*—*To draw up a list.*—*To distribute, to assign, &c.*

διαῶω, fut. διαῶω, &c. (from διά, *through*, and ἄγω, *to lead*). *To transport, to lead or convey beyond, or to the other side.*—*To pass, to pass one's time, to continue.*

διαγωνίζομαι, fut. διαγωνίσομαι, &c. (from διύ, *thoroughly*, and ἄγωνίζομαι, *to contend*). *To contend strenuously, to fight vigorously, to strive resolutely.*

διάδημα, ὅρος, τό (from διαδέω, *to bind around*). *A diadem, a band or fillet around the brow.*

διαδίδωμι, fut. διαδώσω, &c. (from διύ, *through*, and δίδωμι, *to give*). *To transmit, to pass from one to another, to propagate, to spread, to circulate.*—*To partition, to distribute.*

διαζώννυμι, fut. διαζώσω, perf. διέζωκα (from διύ, *thoroughly*, and ζώννυμι, *to encircle*). *To encircle as with a girdle.*

διάθεσις, εως, ἡ (from διατίθημι, *to arrange*). *Condition.*—*Delivery, action, gesture.*

διαθήκη, ἡς, ἡ (from διατίθημι, *to dispose, to arrange*). *A will, a testament.*

διαίνω, fut. διαῖνῶ, perf. δεδίαγκα. *To moisten, to wet.*

διαίρῶ, ὦ, fut. διαιρήσω, &c. (from διύ, *through*, and αἰρέω, *to take*). *To divide, to cut through, to sep*

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*erate.*—*To distinguish, to determine.*

*διαίρω*, fut. *διῶρῶ*, &c. (from *διά*, through intervening space, and *αἶρω*, to raise). *To lift up, to elevate, to raise, to encourage.*

*δίαίτᾱ*, ης, ἡ. *A mode of life, a plan of life, means of support, subsistence, diet, regimen.*—*An abode, a dwelling, an apartment, a chamber.*

*διαίτᾱω*, ῶ, fut. *διαιτήσω*, perf. *δεδιήτηκα* (from *δίαίτα*). *To feed, to maintain, to prescribe a certain mode of life or regimen.*—*To act as umpire, to accommodate differences.*

*διαιτητής*, οὔ, ὁ (from *διαίτᾱω*). *A judge, an umpire, an arbitrator.*

*διακαθαίρω*, fut. *διακαθῶρῶ*, &c. (from *διά*, thoroughly, and *καθαίρω*, to cleanse or purify). *To cleanse thoroughly, to purify completely, to cleanse, to purify.*

*διακαίω*, fut. *διακαύσω*, &c. (from *διά*, through, and *καίω*, to burn). *To burn through, to burn up, to set completely on fire, to blaze out upon.*—*To inflame, to arouse, to excite, to kindle up.*

*διακαλύπτω*, fut. *διακαλύψω*, &c. (from *διά*, denoting division or separation, and *καλύπτω*, to cover). *To uncover.*

*διάκειμαι*, future *διακείσομαι*, &c. (from *διά*, completely, throughout, and *κείμεναι*, to lie). *To be established, to be ordained.*—*To be disposed or affected, to be in a particular state of body or mind.*—*εὖ διακεῖσθαι, to be well.*—*κακῶς διακεῖσθαι, to be ill.*—*εἰρηνικῶς διακεῖσθαι, to be peaceably disposed.*

*διακείρω*, fut. *διακερῶ*, &c. (from *διά*, thoroughly, and *κείρω*, to shear). *To shear off, to cut off, to cut in pieces.*—*To render null and void, to rescind, to despoil.*

*διακελεύομαι*, future *διακελεύσομαι*, perf. *διακεκέλενσμαι* (from *διά*, thoroughly, and *κελεύω*, to order, &c.). *To order earnestly, to command.*—*To exhort, to encourage, to advise, to warn, to persuade, &c.*

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*διακλήρῶ*, ῶ, fut. *διακλήρῶμαι*, &c. (from *διά*, throughout, and *κλήρῶ*, to cast lots). *To distribute by lot, to transfer or dispose by lot, to choose by lot.*—*In the middle, διακλήρομαι, to obtain by lot, to draw lots.*

*διακομίζω*, fut. *διακομίσω*, &c. (from *διῶ*, through, over, and *κομίζω*, to carry). *To convey through, to carry over, to transport, to introduce.*—*In the middle, to pass from one place to another, to pass over.*

*διακονέω*, ῶ, fut. *διῶκονήσω*, perf. *δεδιῶκόνηκα*, and *διῶκονέομαι*, ἔομαι (from *διῶκονος*). *To wait upon, to serve, to attend upon.*—*To administer, to manage.*—*To perform any function for another.*

*διακονίω*, fut. *διακονίσω*, &c. (from *διά*, thoroughly, and *κονίω*, to cover with dust). *To cover with dust.*—*In the middle, διακονίσομαι, to cover one's self with dust, as the athletes were accustomed to do before commencing their exercises, to prepare for combat.*—*To raise a cloud of dust around one.*

*διάκονος*, ου, ὁ and ἡ (from an obsolete verb, *διώκω* or *διήκω*, akin to *διώκω*). *An attendant, a servant, a waiter.*—*One who acts for another.*

*διακόσιοι*, αι, α (numeral adj.). *Two hundred.*

*διακόσμησις*, εως, ἡ (from *διακοσμέω*, to regulate). *Arrangement, regulation, disposition, administration.*

*διακρίνω*, fut. *διακρίνῶ*, &c. (from *διά*, denoting separation, &c., and *κρίνω*, to judge). *To separate, to distinguish, to discern, to determine, to decide between, &c.*

*διακυμαίνω*, fut. *διακυμᾶνῶ*, perf. *διακεκύμαγκα* (from *διά*, thoroughly, violently, and *κυμαίνω*, to raise in waves). *To raise up in waves, to render stormy, to make turbulent, &c.*

*διακωλύω*, fut. *διακωλύσω*, &c. (from *διά*, thoroughly, and *κωλύω*, to restrain). *To impede, to hinder, to restrain, to keep from.*

*διαλαμβάνω*, fut. *διαλήψομαι*, &c. (from *διά*, denoting separation or

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division, and λαμβάνω, to take). To take a share or portion, to participate in.—To separate, to divide, to distinguish between.—To occupy, to take up, to cover, to fill, &c.

διαλέγω, fut. διαλέξω, &c. (from διά, denoting separation, and λέγω, to choose, &c.). To choose between, to select, to set apart.—In the middle voice, to discourse, to converse, to confer, to utter, &c.

διαλείπω, fut. διαλείψω, (from διά, denoting separation, and λείπω, to leave). To leave an intermediate space, to let an interval of time elapse, to intermit, to omit, to forbear, &c.

διάλεκτος, ου, ἡ (from διαλέγω). A dialect, a language, discourse, language.

διάλεξις, εως, ἡ (from διαλέγομαι). A conference, a conversation.

διάλιθος, ου (adj. from διά, through-out, and λίθος, a precious stone).

Ornamented with precious stones.

διαλλάγη, ἥς, ἡ (from διαλλάσσω). A reconciliation.

διαλλάσσω, fut. διαλλάξω, &c. (from διά, thoroughly, and ἁλλάσσω, to change). To change, to alter, to substitute.—To reconcile, to terminate a difference as umpire.—To depart from, to be distant from, to distinguish.—In the passive, to be reconciled, &c.—In the middle, to become reconciled, to exchange with one another, &c.

διάλυσις, εως, ἡ (from διαλύω, to separate). A reconciliation, a pacification.—In the plural, the terms of a treaty, the conditions of a reconciliation.

διαλύω, fut. διαλύσω, &c. (from διά, thoroughly, and λύω, to separate). To dissolve, to separate, to loosen, to discharge, to abolish, to destroy, to arrange differences, to reconcile.—In the middle, to become reconciled, to enter into a treaty with.

διαμάχομαι, fut. διαμαχέσομαι, and Attic διαμαχοῦμαι, &c. (from διά, thoroughly, and μάχομαι, to fight). To fight resolutely, to fight to the

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end, to contend manfully.—To give battle, to engage.

διαμείβω, fut. διαμείψω, &c. (from διύ, thoroughly, and ἀμείβω, to change). To exchange, to change.—In the middle, to exchange, to change, to traffic, &c.

διαμένω, fut. διαμενῶ, &c. (from διά, thoroughly, and μένω, to remain). To remain, to continue, to last, to persevere.

διαμετρέω, ῶ, fut. διαμετρήσω, &c. (from διύ, through, and μετρέω, to measure). To measure through, to measure thoroughly, to measure off, to proportion, to distribute.

διάμετρος, ου, ἡ (properly an adj. with γραμμή, a line, understood, from διαμετρέω). A diameter, a line drawn through a central point, &c.

διάμμος, ου (adj. from διά, thoroughly, and ἄμμος, sand). Sandy throughout, entirely sandy.

διαμονή, ἥς, ἡ (from διαμένω). Continuation, perseverance, duration, &c.

διανέμω, fut. διανεμῶ, &c. (from διά, denoting separation, and νέμω, to assign). To divide, to distribute, to allot, to assign, &c.

διανίστημι, fut. διαναστήσω, &c. (from διά, thoroughly, and ἀνίστημι, to place up). To arouse, to make to stand up, to erect, to rear.—To stand upright.

διανοέομαι, οὔμαι, fut. διανοήσομαι, perf. διανενόημαι (from δια, thoroughly, and νοέομαι, to reflect). To reflect carefully, to reflect, to conceive in mind, to consider of, to design, to intend, &c.

διανομή, ἥς, ἡ (from διανέμω). A distribution, an allotment, a division.

διαπαντός (adv. from διά, through, and παντός, gen. sing. of πᾶς, with χρόνον understood). Always, continually.—Everywhere, thoroughly, wholly. When it has these latter meanings, some other noun, and not χρόνον, must be supposed to be understood.

διαπεράω, ῶ, fut. διαπεράσω, and Ionic διαπερήσω, &c. (from διά, through, and περάω, to pass). To pass through or over, to cross.

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διαπέτομαι, fut. διαπετήσομαι, and contr. διαπτήσομαι, &c. (from διά, through, and πέτομαι, to fly). To fly through, to fly.

διαπίπτω, fut. διαπεσοῖμαι, &c. (from διά, through, and πίπτω, to fall). To fall through, to fall in pieces or apart, to decay, to fall away.

διαπλέκω, fut. διαπλέξω, &c. (from διά, through, and πλέκω, to weave, &c.). To interweave, to intertwine, to weave, to braid.

διαπλέω, fut. διαπλεύσομαι, &c. (from διά, through, and πλέω, to sail). To sail through, to sail over, to sail to.

διαπνέω, fut. διαπνεύσω, &c. (from διά, through, and πνέω, to breathe, to blow). To breathe through, to blow through.—To recover breath, to revive.—In the passive, διαπνέομαι, to be ventilated.

διαπόμπιμος, ον (adj. from διαπέμπω, to send away). Sent away, despatched, transported.

διαπονέω, ὦ, fut. διαπονήσω, &c. (from διά, thoroughly, and πονέω, to labour). To bestow careful labour upon, to elaborate, to perfect, to toil, to procure by toil, &c.

διαπορέω, ὦ, fut. διαπορήσω, &c. (from διά, thoroughly, and ἄπορέω, to be at a loss). To be in great want, to be embarrassed, to be quite at a loss.

διαπορθέω, ὦ, fut. διαπορθήσω, &c. (from διά, thoroughly, and πορθέω, to ravage). To ravage, to destroy, to lay waste, &c.

διαπρύσσω, fut. διαπράξω, &c. (from διά, thoroughly, and πρύσσω, to do). To finish, to complete, to effect, to bring to pass.—To put an end to, to destroy.

διαπρεπής, ἐς (adj. from διά, thoroughly, and πρέπω, to become). Very becoming, distinguished, conspicuous, remarkable, splendid, illustrious, excellent.

διατηνθάνομαι, future διαπενύσομαι, &c. (from διά, thoroughly, and τινθάνομαι, to inquire, &c.): To make strict or diligent inquiry, to examine thoroughly, to inquire, &c.

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διάπυρος, ον (adj. from διά, thoroughly, and πυρ, fire). Glowing, red hot fiery, &c.

διαρκής, ἐς (adj. from διαρκέω, to suffice). Sufficient.—Equal to, capable of holding out.—Lasting, durable, constant.—Supplied with means of subsistence.

διαρπύζω, fut. διαρπύσω and διαρπύξω, &c. (from διά, thoroughly, and ἄρπάζω, to seize). To plunder, to seize, to carry off, to tear in pieces.

διαρρέω, future διαρρέισω, &c. (from διά, through, and ῥέω, to flow). To flow through, to flow away, to escape, to pass away rapidly, to perish.

διαρρήγνυμι, future διαρρήξω, &c. (from διά, thoroughly, and ῥήγνυμι, to break). To break in pieces, to tear, to burst, to break through.

διάρρυθτος, ον (adj. from διαρρέω, to flow through). Well watered, irrigated.

διασεύομαι, fut. διασεύσομαι, 1st aor. διεστυνάμην, perf. pass. διέστειμαι, 2d aor. mid. διεσσύμεν (from διά, through, and σεύομαι, to stir one's self, to move rapidly). To pass through rapidly, to rush through, to hasten through.

διασκάπτω, fut. διασκάψω, &c. (from διά, through, and σκάπτω, to dig). To dig through, to dig into, to undermine.

διασκεδάννυμι, fut. διασκεδῶσω, perf. διεσκεδάκα (from διά, thoroughly, and σκέδαννυμι, to scatter). To dissipate, to disperse, to scatter, to spread abroad.

διασπᾶω, ὦ, fut. διασπᾶσω, &c. (from διά, denoting separation, and σπᾶω, to draw, to drag). To draw apart, to drag apart, to tear asunder, to tear in pieces.—To distract, harass.—In the passive, to be distracted, to be harassed, with care, business, &c.

διασπείρω, fut. διασπερῶ, &c. (from διά, thoroughly, and σπείρω, to sow, to scatter). To disseminate widely, to scatter up and down, to disperse.

διάσπυρος, σως, ἡ (from διά, apart



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and *ιστάμαι*, to stand). Distance, intermediate space.—An interval, a cleft.—Disagreement, dissension, discord.

*διάστημα*, ὅτος, τό (from *διά*, apart, and *ιστάμαι*, to stand). Intermediate space, distance, an interval, &c.

*διαστρώννυμι*, fut. *διαστρώσω*, perf. *διέστρωκα* (from *διύ*, thoroughly, and *στρώννυμι*, to spread). To spread out carpets, couch-coverings, &c., to smooth down couch-coverings, &c., to lay out, to prepare a place for an entertainment, to get ready a place for a public meeting.

*διασχίζω*, fut. *διασχίσω*, &c. (from *διύ*, through, and *σχίζω*, to split). To split, to cut open, to sever, to divide.

*διασώζω*, fut. *διασώσω*, &c. (from *διύ*, thoroughly, and *σώζω*, to save). To save from any danger, to carry through safely.

*διαταράσσω*, fut. *διαταράξω*, &c. (from *διύ*, thoroughly, and *ταράσσω*, to disturb). To trouble, to agitate, to alarm, to disturb, to throw into embarrassment.

*διατείνω*, fut. *διατενῶ*, &c. (from *διά*, through, and *τείνω*, to extend). To stretch out, to extend, to aim at, to tend to, to appertain to, to concern, &c.

*διατειχίζω*, fut. *διατειχίσω*, &c. (from *διύ*, through, and *τειχίζω*, to draw a wall, to fortify). To draw a wall across, to obstruct with a wall.

*διατελέω*, ὦ, fut. *διατελέσω*, &c. (from *διύ*, thoroughly, and *τελέω*, to complete). To finish, to accomplish.—To continue, to persevere, to remain. Connected with a participle, it expresses the continuation of a state or condition; as, *διατελῶ ποιῶν*, I continue doing. *διατελεῖ ἔχων*, he continues having.

*διατέμνω*, fut. *διατεμῶ*, &c. (from *διύ*, through, and *τέμνω*, to cut). To cut through, to split, to divide, to sever.

*διατηρέω*, ὦ, fut. *διατηρήσω*, &c. (from *διά*, thoroughly, and *τηρέω*,

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to keep). To observe, to preserve, to keep.

*διατίθημι*, fut. *διαθήσω*, &c. (from *διά*, thoroughly, and *τίθημι*, to place). To dispose, to arrange, to set in order, &c.

*διατρέφω*, fut. *διαθρέψω*, &c. (from *διύ*, thoroughly, and *τρέφω*, to nourish). To nourish, to support, to bring up, to provide for.

*διατρίβη*, ἥς, ἡ (from *διατρίβην*, 2d aor. pass. of *διατρίβω*). Delay, time spent in, a mode of life, abode, sojourn, occupation, zealous application.—A place of amusement, sport, conversation.—*τὴν διατρίβην ποιεῖσθαι*, to abide.

*διατρίβω*, fut. *διατρίψω*, &c. (from *διά*, thoroughly, and *τρίβω*, to spend, &c.). To abide, to tarry, to pass time, to live, to spend time.

*διατροφή*, ἥς, ἡ (from *διατρέφω*). Support, nourishment.

*διατυπώω*, ὦ, fut. *διατυπώσω*, perf. *διατετύπωκα* (from *διύ*, thoroughly, and *τυπώω*, to make an impression). To form, to fashion, to figure, to represent.

*διανγής*, ἐς (adj. from *διύ*, thoroughly, and *ἀνγῆ*, splendour). Brilliant, splendid, bright.

*διαφῶγω* (obsolete form, from which comes *διέφῶγον*, as a 2d aor. to *διεσθίω*). To eat through, to bite through, to bite severely.

*διαφῶνής*, ἐς (adj. from *διύ*, thoroughly, and *φαίνομαι*, to appear). Transparent, clear, bright, manifest.

*διαφερόντως* (adv. from *διαφέρω*, to excel). Conspicuously, especially, in an especial degree, remarkably.

*διαφέρω*, fut. *διοίσω*, &c. (from *διύ*, through, and *φέρω*, to bring, &c.). To bring or carry through, to carry.—To differ from another.—To surpass, to excel, to be eminent, to be different.

*διαφεύγω*, fut. mid. *διαφεύξομαι*, &c. (from *διύ*, through, and *φεύγω*, to flee). To flee through, to flee across, to escape.

*διαφθείρω*, fut. *διαφθερῶ*, &c. (from *διά*, thoroughly, and *φθείρω*, to



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destroy). To ruin totally, to destroy, to corrupt.

διαφλέγω, fut. διαφλέξω, perf. διαπέφλεχα (from διῶ, thoroughly, and φλέγω, to burn). To burn completely, to consume, to burn through.

διαφορά, ὤς, ἡ (from διαφέρω, to differ). A difference, an alteration, a change.—A controversy, a feud.

διάφορος, ον (adj. from διαφέρω, to differ). Different, distinguished, remarkable, eminent, excelling.

διαφύη, ἡς, ἡ (from διαφύω, to grow between). An interval.—A vein, a seam, in mining.

διαφυλάσσω, fut. διαφυλάξω, &c. (from διῶ, thoroughly, and φυλάσσω, to guard). To preserve, to watch over carefully, to guard effectually, to watch, to observe narrowly.

διαχαίνω, fut. διαχάνω, &c. (from διῶ, thoroughly, and χαίνω, to gape). To open the mouth widely, to gape widely, to gape.

διάχρῦσος, ον (adj. from διῶ, thoroughly, and χρῦσός, gold). Gilded over.

διδασκαλεῖον, ον, τό (from διδάσκω). A school, a place of instruction.

διδασκάλλον, ον, τό (from διδάσκω). The fee of a teacher, pay for instruction.

διδύσκω, fut. διδάξω, perf. δεδίδυχα. A teacher.

διδύσκω, fut. διδάξω, perf. δεδίδυχα. To teach, to instruct.—In the middle, to cause to be instructed.

διδυματοκος, ον (adj. from δίδυμος, twin, and τίκτω, to bring forth). Bringing forth twins, the mother of twins.

Διδύμοι, ων, οί. 1. The Twins, the constellation Gemini.—2. A place in the vicinity of Miletus, in Asia Minor, where Apollo (hence surnamed Didymæus) had a celebrated temple and oracle. The priests who served here were called Branchidæ.

ἰδῶμος, ον (adj. from δίς, twice). Double, twin.—As a noun, δίδυμος, ὁ and ἡ, a twin child.

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Διδώ, ἑως, contr. οἷς, ἡ Dido, daughter of Belus king of Tyre, and wife of Sichæus. After the murder of her husband by Pygmalion, she fled with a few followers and founded Carthage in Africa.

δίδωμι, fut. δώσω, perf. δέδωκα, 2d aor. ἔδων, perf. pass. δέδομαι, 1st aor. pass. ἐδόθην. To give, to bestow, to permit, to grant, to assign, to deliver.

διείργω, fut. -είρξω, &c. (from διά, between, and εἶργω, to separate). To separate between, to divide, to keep apart.

διέξιμι, fut. -είσομαι, &c. (from διῶ, completely, and ἔξιμι, to go forth). To go altogether out of.—Hence, to pass through, to traverse, to go over.—To read over, to narrate.

διεξέρχομαι, fut. -ελεύσομαι, &c. (from διῶ, completely, and ἐξέρχομαι, to go out of). To go completely out of.—To go through, to pass over, to come forth.

διέξοδος, ον, ἡ (from διῶ, completely, ἔξ, out, and ὁδός, a way). A passage out of a way through, an issue, an exit.

διεργάζομαι, fut. -ᾶσομαι, &c. (from διῶ, completely, and ἐργάζομαι, to achieve). To perfect, to accomplish.—To destroy.

διέρχομαι, fut. -ελεύσομαι, &c. (from διῶ, through, and ἐρχομαι, to go). To go through, to cross over.—To go over in mind, to consider.—To narrate, to treat.

διευκρίνέω, ὦ, fut. -ῖνῃσω, perf. διευκρίνηκα (from διῶ, thoroughly, and εὐκρίνέω, to arrange in order). To arrange accurately, to examine into for the purpose of arranging to discuss.

διέχω, fut. -έξω, &c. (from διῶ, asunder, and ἔχω, to have or hold). To divide, to open, to cleave.—As a neuter, to stand asunder, to be distant, to be apart, to extend.

διηγέομαι, οὔμαι, fut. -ηγήσομαι, &c. (from διῶ, through, and ἡγέομαι, to lead). To lead through.—Hence, to relate at length, to recount, to declare.

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διήγημα, ἄρος, τό (from διηγέομαι).

A narration, a recital.

δέκω, fut. -ήξω, &c. (from διά, through, and ἔκω, to come). To come through, to traverse, to reach through, to extend to.

δενεκής, ἐς (adj. from διά, through, and ἡνεκής, extended). Extended throughout, continuous, uninterrupted, perpetual.—Persevering.

διστήμι, fut. διαστήσω, &c. (from διῷ, asunder, and ἵστημι, to place). To separate, to put asunder, to cause dissension.—As a neuter, to be distant, to be at variance.—διστηκός, distant.

δικάζω, fut. -ᾶσω, perf. δέδικκα (from δίκη, justice). To render justice, to judge, to pronounce sentence, to decide.—In the middle voice, to cause justice to be rendered to one's self, to go to law.

δικαιολογία, ας, ἡ (from δικαιολογέω, to plead a cause). A pleading of one's cause, pleading in self-defence, justification.

δικαιοπράγέω, ᾧ, fut. -ήσω, perf. δεδικαιοπρήγῃκα (from δίκαιος, just, and πράσσω, to do or act). To do what is just, to act justly.

δίκαιος, ᾱ, ον (adj. from δίκη, justice). Just, upright.—ὁ δίκαιος, the Just, an epithet of Aristides.—παρὰ τὸ δίκαιον, contrary to justice.

δικαιοσύνη, ης, ἡ (from δίκαιος). Justice.

δικαίως (adv. from δίκαιος). Justly, with reason.

δικαστήριον, ον, τό (from δικάζω, to pronounce sentence, with ending τήριον, denoting place). A place where sentence is pronounced, a judgment-seat, a tribunal.

δικαστής, οὔ, ὁ (from δικάζω, to pronounce sentence). A judge.

δίκελλα, ης, ἡ. A mattock, a pickaxe, a spade.

δίκη, ης, ἡ. Justice, right, a suit or action at law, penalty, punishment, atonement.—Adverbially, κατὰ δίκην, or δίκην (κατά understood), after the manner of, like, answering to the Latin *iuxta*.

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Δίκη, ης, ἡ. *Dictē*, one of the three Hours, goddess of justice.

Δικταῖος, α, ον (adj.). *Dictæus*, of *Dictē*, an epithet of Jupiter, from Δίκη, *Dictē*, a mountain in Crete where he was concealed from his father Saturn.

διμηνος, ον (adj. from δὶς, twice, and μῆν, a month). Of two months, two months old.

διμορφος, ον (adj. from δὶς, twice, and μορφή, a form). Having a double form, of a double form, of the mixed nature of two.—Of a mixed nature.

διό (conj. for δι' ὅ, from διά, on account of, and ὅ, which). On which account, wherefore.—Therefore, on this account.

Διογένης, εος, contr. ους, ὁ. *Diogenes*, a celebrated Cynic philosopher of Sinōpē.

Διόθεν (adv. from Διός, gen. of Ζεύς, Jupiter, with ending *θεν*, denoting motion from). From Jupiter.

διοικέω, ᾧ, fut. -ήσω, &c. (from διά, thoroughly, and οἰκέω, to manage). To regulate, to administer, to dispose, to direct, to govern.

διοικητής, οὔ, ὁ (from διοικέω). An administrator, a director, an overseer.

Διομήδης, εος, ὁ. *Diomedes*. 1. Son of Tydeus and Deïphyle, was king of Ætolia, and one of the bravest of the Grecian chiefs in the Trojan war.—2. A king of Thrace, who fed his horses with human flesh.

Διονύσιος, ον, ὁ. *Dionysius*, a celebrated tyrant of Syracuse, raised to that rank from the station of a private citizen.

Διόνυσος, ον, ὁ. *Bacchus*.

διόπερ (conj. for δι' ἧπερ, on account of which). Wherefore, on which account, whence.—Therefore.

δι:αρθῶ, ᾧ, fut. -ώσω, perf. διώρθωκα (from διῷ, thoroughly, and ὀρθῶ, to straighten). To make straight, to rectify, to restore, to re-establish, to repair, to remedy.

διορίζω, fut. -ίσω, &c. (from διά, be-

between, and *ὀρίζω*, to limit). To set limits between, to bound, to separate, to divide.

*διορύσσω*, fut. -*ύξω*, &c. (from *διά*, through, and *ρύσσω*, to dig). To dig through.

*δίος*, α, ον (adj. contr. from *δίλος*, from *Διός*, gen. of *Ζεύς*, Jupiter). Properly, of or from Jupiter.—More commonly, divine, godlike.—*Illustrious, distinguished*.

*Διόσκουροι*, ων, οἱ (from *Διός*, gen. of *Ζεύς*, Jupiter, and *κούροι*, Ion. for *κόροι*, sons). *Dioscūrī*, or sons of Jupiter, an epithet of Castor and Pollux.

*διότι* (for *διὰ ὅτι*, on which account). *Wherefore*.—On this account, because, therefore, that.—As an interrogative, *wherefore? why?*

*διοτρεφής*, ἐς (adj. from *Διός*, gen. of *Ζεύς*, Jupiter, and *τρέφω*, to bring up). *Brought up by Jupiter, Jove-nurtured*.

*Διοφῶν*, ὠντος, ὁ. *Diophon*.

*δίπλαξ*, ἄκος, ἡ (from *δῖς*, twice, and *πλάξ*, a fold). A double robe. See note on page 161, line 66.

*διπλάσιάζω*, fut. -*ᾶσω*, perf. *δεδιπλάσιῦκα* (from *διπλάσιος*). To double, to redouble.

*διπλάσιος*, ᾱ, ον (adj. from *δῖς*, twice, and *πλήσιος*, equal). Twice as much, double.

*διπλόος*, ὄη, ὄον, contr. *οῖς*, ἡ, οῖν (adj. from *δῖς*, twice, and *πλέω*, an old form of *πλέκω*, to fold). *Twofold, double*.—Hence, ample, spacious.

*δίπους*, ονν, gen. -*ποδος* (adj. from *δῖς*, and *πούς*, a foot). *Two-footed, biped*.

*δῖς* (numeral adv.). *Twice, double, in two parts*.—*Separately*.

*δίσκος*, ον, ὁ (from *δίκεῖν*, to fling). A discus, a quoit, a disk.

*δισσός*, ἡ, ὀί, and Att. *διττός*, ἡ, ὄν (adj. from *δῖς*, twice). *Double*.—*Two*, in the plural.

*δισχίλιοι*, αἱ, α (num. adj. from *δῖς*, twice, and *χίλιοι*, a thousand). *Two thousand*.

*δίφορος*, ον, ὁ (contr. from *διφόρος*, from *δῖς*, double, and *φέρω*, to bear).

Primitively, a chariot seat holding two persons.—A double seat, a seat, a throne.

*διφύης*, ἐς (adj. from *δῖς*, double, and *φύη*, nature). Of a double nature, of a twofold nature.

*δίχηλος*, ον (adj. from *δῖς*, in two parts, and *χηλή*, a cloven foot). *Cloven-footed, with cloven hoofs, two-toed*.

*δίψα*, ης, ἡ. *Thirst*.—*Longing*.

*διψᾶω*, ὦ, fut. -*ήσω*, perf. *δεδιψᾶς* (from *δίψα*). To thirst, to be thirsty.—To long for.

*δίω*, imperf. *έδιον*, perf. mid., with signification of the present, *δέδω* (an old epic form for *δεῖδω*). To fear, to be afraid, to flee. A peculiarity of this verb is, that the active voice is always employed by Homer to express the intransitive signification, while the transitive one is expressed by the passive form, *δίομαι*, inf. *δέεσθαι*, subj. *διώμαι*, to cause to flee, to frighten away, &c.

*δίωγμός*, οὔ, ὁ (from *διώκω*). *Pursuit, prosecution, persecution*.

*διώκω*, fut. -*ώξω*, perf. *δεδιώχα*. To put in motion, to pursue, to prosecute, to expel.

*διώξις*, εως, ἡ (from *διώκω*). *Pursuit, prosecution*.

*διώρυξ*, ὕχος, ἡ (from *διά*, through, and *ρύσσω*, to dig). A canal, a trench.

*δμωή*, ης, ἡ (fem. of *δμῶς*, from *δᾶμᾶν*, to subject). One reduced to subjection a female slave.—A maid-servant, a female attendant.

*δοιῶ*, dual indecl., and *δοιοί*, *δοιαί*, *δοιά* plural (an Epic form of *δοῖο*). *Two, both*.

*δοκέω*, ὦ, fut. -*ήσω*, and *δόξω*, perf. *δέδοχα*, perf. pass. *δέδογμαι*. To think, to be of opinion, to appear, to seem, to suppose, to pretend.—Impersonal, *δοκεῖ*, 1st aor. *έδοξε*, &c., it seems good, it pleases, it appears, it seems fitting (with the dative).

*δοκός*, οὔ, ἡ. A beam.

*δόλιος*, α, ον (adj. from *δόλος*, a stratagem). *Cunning, crafty, artful, deceitful*.

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**ἔδος, ου, ὅ** (from *δέμω*, to construct).  
*A building, an edifice, a house, a mansion.*  
**δῶναξ, ἄκος, ὅ** (from *δονέω*, as it is easily shaken by the wind). *A reed.*  
*δονέω, ὤ, fut. -ήσω, perf. δεδόνηκα.*  
*To bend, to agitate, to shake, to disturb.*  
**δόξα, ης, ἡ** (from *δοκέω*, to think).  
*Opinion, notion, supposition, belief, fame, notoriety, glory, esteem.*  
**δορά, ὤς, ἡ** (from *δέρω*, to flay). *A skin, a hide.*  
**δορκάς, ἄδος, ἡ** (from *δέδορκα*, perf. mid. of *δέρκω*, to see; from its quick sight). *An antelope.*  
**δόρπον, ου, τό.** *Supper, the evening meal.*  
**δόνν, δόρᾱτος, Ion. δούρᾱτος, contr. δουρός.** *A spear.*—Poetic plural, *δοῦρα*, gen. *δούρων*, &c.  
**δορῶφόρος, ου, ὅ** (from *δόνν*, and *φέρω*, to carry). *A spearman, a soldier of the body-guard.*  
**δόσις, εως, ἡ** (from *δίδωμι*, to give).  
*A gift, a present.*  
**δουλεύω, fut. εύσω, perf. δεδούλευκα** (from *δοῦλος*, a slave). *To be a slave, to serve.*  
**δούλη, ης, ἡ** (from *δοῦλος*). *A female slave.*  
**δούλος, ον** (adj. from *δοῦλος*). *Of slavery, servile.*—*δούλιον ἡμαρ*, the day of slavery.  
**δοῦλος, ου, ὅ** (from *δέω*, to bind). *A slave.*  
**δουλόω, ὤ, fut. -ώσω, perf. δεδούλωκα** (from *δοῦλος*). *To enslave, to subjugate.*  
**δοῦπος, ου, ὅ** (akin to *κτύπος*, from *τύπτω*, to strike). *A heavy sound, clash, clangour, noise.*  
**Δοῦρις, ἴδος, ὅ.** *Duris*, an historical writer, a native of Samos.  
**δράκων, οντος, ὅ** (from *δράκων*, 2d aor. part. of *δέρκω*, to see; from the piercing sight assigned by the ancients to their fabled dragon). *A dragon, a serpent.*  
**Δράκων, οντος, ὅ.** *Draco*, an Athenian lawgiver, who lived B.C. 623; he was noted for the extreme severity of his laws.  
**δρῆμα, ἄτος, τό** (from *δρᾶω*, to act),

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*An action, a representation of an action, a play, a drama.*  
**δρᾷπέτης, ου, ὅ** (from *διδράσκω*, *δρύω*, to run away). *A runaway slave, a fugitive.*  
**δρᾷπετίδας, ου, Doric for δρᾷπετίδης, ου, ὅ** (from the same). *A runaway slave, a runaway.*  
**δρασμός, οῦ, ὅ** (from *διδράσκω*, to run away). *Flight, escape.*  
**δραχμή, ἥς, ἡ** (from *δρύσσω*, to grasp with the hand). Primitive meaning, *a handful* (i. e., of *ὀβολί*, the term *obolus* being here used in its primitive meaning of a spike).—Hence, *a drachma*, an Athenian coin worth seventeen cents, five mills.  
**δρᾶω, fut. ἄσω, perf. δέδρᾶκα.** *To do, to be active.*—*To perform, to deal with.*  
**δρέπῡνον, ου, τό** (from *δρέπω*, to break off). *A sickle, a scythe, a curved sword, a goad.*  
**δριμύλος, ον** (adj. from *δριμύς*, sharp). *Somewhat sharp, painful, pungent.*  
**δρομαῖος, α, ον, and ος, ον** (adj. from *δρόμος*). *Of or for running, running, on a run.*  
**δρομύς, ὤδος, (adj. from δρόμος).** *Used for running, swift of foot, fleet.*  
**δρόμος, ου, ὅ** (from *δέδρομα*, perf. mid. of obsolete *δρέμω*, assigned to *τρέχω*, to run). *Running, the course, a race-course, a chase.*—*ἵππου δρόμος*, a day's journey on horseback.  
**δρέσος, ου, ἡ.** *Deio.*  
**Δρύας, αντος, ὅ.** *Dryas*, the name of the father and of the son of Lycurgus, king of Thrace.  
**δρυμός, οῦ, ὅ** (from *δρυς*). *A forest, a wood.*—Poet. plural, *τὰ δρυμά.*  
**δρυς, ὤος, ἡ.** *An oak tree, a tree (of any kind).*  
**δύνᾱμαι, fut. -ήσομαι, perf. δεδύνῃμαι.** *To be able, to have power, I can, to avail, to be worth, to mean.*  
**δύνᾱμις, εως, ἡ** (from *δύνᾱμαι*). *Power, ability, influence, force, efficacy, worth.*—In the plural, *αἱ δυνάμεις*, forces, troops.

δυναστεία, ας, ἡ (from δυναστεύω). *Authority, government, rule.*

δυναστεύω, fut. -εύσω, perf. δεδυνάστευκα (from δυνάστης). *To exercise sovereign power, to govern, to rule over.*

δυνάστης, ον, ὁ (from δύναιμαι, to be powerful). *One who possesses sovereign power, a sovereign, a lord, a despot, a ruler.*

δυνάτης, ἡ, ὄν (adj. from δύναιμαι, to be able). *Having ability, able, capable, powerful, influential.—ὡς δυνατόν, as far as possible, as much as possible.*

δύο and δύω, num. and accus. dual; gen. and dat. δυοῖν, Attic δυεῖν; plural, δύω, δυῶν, δυσί, δύω. *Two.*

δυσάμμορος, ον (adj. from δύς, a negative particle, here used intensively, and ἄμμορος, unhappy). *Very unfortunate, ill-fated.*

δυσείδεια, ας, ἡ (from δυσειδής). *Deformity, unsightly appearance, ugliness.*

δυσειδής, ἐς (adj. from δύς, a negative particle, and εἶδος, appearance). *Of an unbecoming appearance, ill-favoured, deformed, ugly.*

δυσείσβολος, ον (adj. from δύς, denoting difficulty, and εἰσβολή, an irruption). *Difficult to enter, difficult of access, impregnable.*

δυσέλικτος, ον (adj. from δύς, denoting difficulty, and ἐλίσσω, to roll). *Difficult to unravel, much involved, complicated.*

δυσέξοδος, ον (adj. from δύς, denoting difficulty, and ἐξοδος, a departure). *From which a departure is difficult, inextricable.*

δυσέργος, ον (adj. from δύς, a negative particle, and ἔργον, labour). *Slow in working, inactive, sluggish.—Laborious, toilsome.*

δυσημερία, ας, ἡ (from δυσημερέω, to have ill success). *Ill success, misfortune.*

δυσθυμία, ας, ἡ (from δύσθυμος, dejected). *Dejection, despondency, despair.*

δύσις, εως, ἡ (from δύνω, to go down). *The setting (of the sun), sunset.—The west.—A descent.*

δυσκαρτέρητος, ον (adj. from δύς,

with difficulty, and καρτερέω, to endure). *Difficult to endure, insupportable.*

δυσκατανόητος, ον (adj. from δύς, with difficulty, and κατανοέω, to comprehend). *Difficult of comprehension, unintelligible.*

δυσκατάπολέμητος, ον (adj. from δύς, with difficulty, and καταπολέμω, to conquer in war). *Hard to subdue, unconquerable.*

δυσμάθης, ἐς (adj. from δύς, with difficulty, and μάθειν, 2d aor. inf. of μανθάνω, to learn). *Slow to learn, learning with difficulty.*

δυσμάχος, ον (adj. from δύς, with difficulty, and μάχομαι, to contend). *Hard to contend with.*

δυσμενής, ἐς (adj. from δύς, denoting aversion, and μένος, mind). *Ill-disposed, hostile.*

δυσμή, ἥς, ἡ (poet. for δύσις, from δύνω, to go down). *Sunset, the west.—Descent.*

δύσμορος, ον (adj. from δύς, a negative particle, and μόρος, fate). *Ill-fated, unfortunate, wretched.*

δυσξύβολος, ον (adj. from δύς, with difficulty, and ξυμβάλλω, Att. for συμβάλλω, to hold intercourse). *Difficult to have dealings with.—Difficult to confer with.*

δυσοίκητος, ον (adj. from δύς, with difficulty, and οἰκέω, to inhabit). *Difficult to be inhabited, uninhabitable.*

δυσπαθέω, ῶ, fut. -ήσω, perf. δεδυσπάθηκα (from δυσπαθής, suffering severely). *To suffer severely.—To be impatient.*

Δύσπαρις, ἴδος, ὁ (from δύς, a privative particle, and Πάρις, Paris). *Ill-fated Paris.*

δυσπειθής (adv. from δυσπειθής, stubborn). *Stubbornly, reluctantly.*

δυσπερίληπτος, ον (adj. from δύς, a negative particle, and περιλαμβάνω, to enclose). *Difficult to encompass.—Hard to understand.*

δυσπίστως (adv. from δύσπιστος, incredulous). *Incredibly, mistrustfully.*

δυσπορος, ον (adj. from δύς, with dif

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*faculty, and πόρος, a passage).  
Difficult to pass.—Difficult.*

δύσποτος, ον (adj. from δύς, a negative particle, and πότος, fate).  
*Ill-fated, unhappy.*

δύστηνος, ον (adj. from δύς, a negative particle used intensively, and στένω, to groan). *Wretched, miserable, unfortunate.*

δυστυχέω, ὦ, fut. -ήσω, perf. δεδυσ-  
τύχηκα (from δυστυχής, unlucky).  
*To be unhappy, to be unlucky.*

δυσφορέω, ὦ, fut. -ήσω, perf. δεδυσ-  
φόρηκα (from δύσφορος, insupportable). *To be heavily afflicted, to bear impatiently, to grieve.*

δυσχείμερος, ον (adj. from δύς, used intensively, and χεῖμα, winter).  
*Extremely cold, very inclement.*

δυσχεραίνω, fut. -ράνω, perf. δεδυσ-  
χέραγκα (from δυσχερής). *To be unable to endure, to abhor, to be averse to.*

δυσχερής, ἐς (adj. from δύς, with difficulty, and χεῖρ, a hand). *Awkward in doing a thing, clumsy.—Offensive, vexatious.—Opposing, contradictory, morose, disagreeable, &c.*

δύω, δύνω, &c., poet. for δύο (num. adj.). *Two.*

δύνω and δύνω, fut. δύσω, perf. δέδω-  
κα, 2d aor. ἔδυν, and middle, with the same signification, δύομαι, &c.  
*To go into or under, to enter, to go beneath, to set, to go down.*

δωδέκατος, η, ον (num. adj.), poet. for δωδέκατος. *The twelfth.*

δώδεκα (indecl. num. adj., contr. from δύο, two, and δέκα, ten).  
*Twelve.*

δωδέκατος, η, ον (num. adj. from δώδεκα). *The twelfth.*—Neuter singular as an adverb, δωδέκατον, *twelfthly.*

Δωδωνίς, ἴδος (adj.). *Dodonæan, of Dodona, a town of Epirus, where were a grove and oracle of Jupiter.*

δῶμα, ἄρος, τό (from δέμω, to build).  
*An edifice, a house, an abode.*

δωρεά, ἄς, ἡ (from δῶρον, a gift).  
*A gift, a present.*

δωρεῖν (adv., properly acc. sing. of δωρεά). *As a gift, gratis.*

δωρέωμαι, οἶμαι, fut. ἡσομαι, perf.

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δεδώρημαι (from δῶρον, a gift).  
*To bestow upon as a gift, to give.*

Δωριεύς, ἑως, ὁ. *A Dorian.*

Δωρίς, ἴδος (adj. used only in the feminine). *Dorian.*—As a noun, with γυνή understood, *a Dorian female.*—With γῆ understood, *Doris, a small district of Greece, situate to the south of Thessaly.*—Also, *Doris, a goddess of the sea, daughter of Oceanus and Tethys.*  
δῶρον, ον, τό (from δόω, root of δίδωμι, to give). *A gift, a present.*

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εἴν, Att. ἐν (conj. contr. from εἰ and ἄν), mostly with the subjunctive mood. *If, in case, whether.*—εἰν μή, *unless, if not, except.*

ἐαρ, ἄρος, τό, contr. ἡρ, ἡρος, τό.  
*The spring.*

ἐαυτοῦ, ἡς, οὔ (reflex. pron., nominative wanting). *His own, her own, its own, of himself, of herself, &c.* Used often by the Attics also for the first and second persons.

εἴω, ὦ, imp. εἴων, fut. εἴσω, perf. εἴκα. *To permit, to allow, to suffer, to leave, to give up, to let go, to forbear.*

εἴων : see note on page 165, line 55.

ἑβδομήκοντα (num. adj. from ἑβδομος, with numeral suffix). *Seventy.*

ἑβδομος, η, ον (num. adj. from ἑπτά, seven). *The seventh.*—Neuter sing. as an adverb, ἑβδομον, *seventhly.*

ἐβενος, ον, ἡ. *Ebony.*

ἐγγίγνομαι, fut. ἐγγενήσομαι, &c. (from ἐν, in, and γίγνομαι, to be born). *To be born in.*—Perf. mid. ἐγγέγυα.

ἐγγίζω, fut. ἴσω, perf. ἤγγικα (from ἐγγύς, near). *To draw near, to approach.*

ἐγγονος, ον, ὁ. *A grandson.—A descendant.*

ἐγγράφω, fut. -γράψω, &c (from ἐν, in, and γράφω, to write). *To enrol, to inscribe, to register.*

ἐγγυάω, ὦ, fut. -ήσω, 1st aor. ἐνέγγυσα, perf. ἐγγεγύνηκα (from ἐγγύη, surety). *To give as security, to pledge one's self, to promise, to deliver.—To betroth.*

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ἐγγύθεν (adv. from ἐγγύς, with termination *θεν*, denoting motion from). From near, close by, near.

ἐγγύς, (adv.). Near, at hand.—Soon.—Comparative ἐγγυτέρω and ἐγγιον, nearer.—Superlative ἐγγυτάτω and ἐγγιστα, nearest, next. ἐγείρω, fut. -ερῶ, perf. ἤγερκα, with Att. redupl. ἐγήγερκα, perf. mid. ἐγρήγορα, with the signification of the present. To awaken, to excite, to arouse, to animate.

ἐγκυθεύδω, fut. -ευθήσω, &c. (from ἐν, in, and καθεύδω, to sleep). To sleep in, to lie down upon.

ἐγκυλέω, ὦ, fut. -καλέσω, &c. (from ἐν, upon, and καλέω, to call). To call upon.—To summon, to prosecute, to accuse, to reproach, to inculcate.

ἐγκάλυπτω, fut. -ύψω, &c. (from ἐν, in, and καλύπτω, to hide). To hide in, to envelop.—In the middle voice, to hide one's self in anything, to conceal one's self.—To envelop one's self.

ἐγκαρτερέω, ὦ, fut. -ήσω, &c. (from ἐν, in, and καρτερέω, to be firm). To persist firmly in, to endure, to hold out, to persevere.

ἐγκαταλείπω, fut. -λείψω, &c. (from ἐν, in, and καταλείπω, to abandon). To leave behind in, to abandon in, to leave, to desert.

ἐγκανμα, ἄτος, τό (from ἐγκαίω, to imprint by burning). The print of a burn, a brand, a burn.

ἐγκειμαι, fut. -είσομαι, perf. wanting (from ἐν, in, and κεῖμαι, to lie). To lie in.—To be intent upon, to press upon, to insist, to urge.

ἐγκελεύω, fut. -εύσω, &c. (from ἐν, on, and κελεύω, to urge). To call on in order to excite, to encourage.

ἐγκέφαλος, ου, ό (from ἐν, in, and κεφαλή the head). The brain.

ἐγκλημα, ἴτος, τό (from ἐγκαλέω, to accuse). An accusation, a charge, a reproach.

ἐγκλίνω, fut. -κλινῶ, &c. (from ἐν, on, and κλίνω, to bend). To lean upon, to bend down, to incline, to give a slant to.

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ἐγκλίσις, εως, ἡ (from ἐκκλίνω). An inclination, a bend, oblique direction.

ἐγκονέω, ὦ, fut. -ήσω, perf. ἐγκεκόνηκα (from ἐν, in, and κόνις, dust). To be covered with dust from speed.—Hence, to make haste ἐγκράτεια, ας, ἡ (from ἐγκρατής). Self-control, moderation, abstinence.

ἐγκρατής, ἐς (adj. from ἐν, in, and κράτος, power, control). Having power over, possessed of, continent, temperate, moderate.

ἐγκρύπτω, fut. -ύψω, perf. ἐγκέκρυψα (from ἐν, in, and κρύπτω, to conceal). To conceal in, to cover.

ἐγκωμιάζω, fut. -ῶσω, perf. ἐγκεκωμιάκα (from ἐγκώμιος). To praise ἐγκώμιος, ου (adj. from ἐν, in, and κῶμος, a festive assembly). Pertaining to festivities at which the praises of heroes were sung.—Hence, celebrating in song or with music, &c., panegyrical.—In the neuter, ἐγκώμιον, ου, τό (with ἐπος understood). A song in praise of any one, encomium, praise, a eulogy.

ἐγχειρίδιον, ου, τό (from ἐν, in, and χεῖρ, the hand) A handle, a dagger.—Primitive meaning, anything taken in the hand.

ἐγχειρίζω, fut. -ίσω, perf. ἐγκεχειρίκα (from ἐν, in, and χεῖρ, the hand). To place in the hands.—To deliver, to consign, to intrust.

ἐγχευς, υος, Att εως, ἡ. An cel ἐγχέω, fut ἐγχεύσω, &c. (from ἐν, into, and χέω, to pour). To pour into one vessel from another.—To pour into, to pour out, to fill up.—1st aor. ἐνέχεα.

ἐγχώριος, ου (adj. from ἐν, in, and χώρα, a country). Born in a country, native, indigenous.—οἱ ἐγχώριοι (ἄνθρωποι understood), the inhabitants of a country.

ἐγώ, gen. ἐμοῦ and μοῦ (pera. pron.) I.—In Attic, with enclitic γε for emphasis, ἐγωγε, I at least, I for my part.

ἐγών, poet. for ἐγώ, used before a vowel.

ἐδάφος, εος, τό (from ἔδος, a basis)



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*That on which anything rests, a foundation.—The ground.*

ἔδεσμα, ἄρος, τό (from ἔδω, to eat).

*Food, victuals.*

ἐδητύς, ὕος, ἡ (from ἔδω, to eat).

*Food.—Feasting.*

ἔδνον, ον, τό (used only in the plural). Plural ἔδνα, Ionic ἐδνα, τὰ, *bridal presents.*

ἔδος, εος, τό (from ἔζομαι, to sit down). *A seat, a dwelling, an abode.*

ἔζω, fut. ἐδέσω and ἔδομαι, perf. ἐδήδοκα, aor. act. in use is ἐφάγον, from the obsolete φάγω, perf. pass. ἐδήδεσμαι, 1st aor. pass. ἠδέσθην.

*To eat, to devour, to consume.*

ἐδωδή, ἡς, ἡ (from ἔδω). *Food, victuals, feasting.*

ἐδωδίμος, ον (adj. from ἐδωδή). *Edible, good for food.*

εἰπεῖν, poet. for εἰπεῖν.

ἐργω, poet. for εἰργω.

ἔζομαι, fut. ἐδοῦμαι, perf. wanting, 1st aor. ἐξέσθην. *To seat one's self, to sit down, to sit.*

ἐθέλω, fut. ἐθελήσω, perf. ἠθέληκα. *To will, to wish, to feel inclined.*

ἐθίζω, fut. ἐθίσω, perf. ἐθίκα (from ἔθος, custom). *To accustom, to habituate.—As a neuter, to be wont, to be accustomed.—Perf. pass., with the signification of the present, ἐθισμαι. I am wont.*

ἔθνος, εος, τό. *A nation, a people.*

ἔθος, εος, τό (from ἔθω). *Habit, custom, usage.*

ἔθω, the pres. used only in the part. ἔθων. *To be wont.—Perf. mid., with the signification of the present, ἐώθα, I am wont.—κατὰ τὸ εἰωθός, according to custom —ὡς περ εἰώθε, as is customary.*

εἰ (conditional particle). *If, whether, joined with the indicative and optative in Attic writers, but in the epic writers with the subjunctive also.—With the indicative it signifies since, and when followed by γάρ, ok that! would that!—εἰ καὶ, although.—εἰ μὴ, unless.—εἴτις, if any one, also used for ὅστις.*

εἶαρ, ἄρος, τό, poet. for ἔαρ. *Spring.*

εἶδος, εος contr. ους, τό (from εἶδω,

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*to see). The look, aspect, exterior, form, figure, appearance.*

εἶδω. *To see*—An old verb, from which εἶδον, ἴδε, ἴδοιμι, &c., remain in use as aorist to ὁράω.—In the middle, εἶδομαι, 1st aor. εἰσάμην. *To be seen, to appear, to seem.* εἶδω (present always used in the signification *to see*). Tenses from it with the signification *to know*, &c., fut. εἰδήσω, more commonly εἰσομαι, perf. (from γινώσκω) ἔγνωκα.—Perf. inid. οἶδα, *I have comprehended, and, consequently, I know*, thus acquiring the force of a present, while the pluperfect ἤδειν takes the signification of the imperfect, *I knew*.—Perf. imp. ἴσθι, opt. εἰδείην, subj. εἰδῶ, inf. εἰδέναι, part. εἰδώς, νῖα, ὅς.

εἰδωλον, ον, τό (diin. from εἶδος, a form). *An image, a statue, a representation.*

εἴθε (from εἰ, a particle of wishing). *Oh that! would that!* joined with the optative mood, and with the aorist indicative.

εἰκάζω, fut. -ῶσω, perf. εἰκάκα, Att. ἤκῃκα, perf. pass. εἰκασμαι, Att. ἤκασμαι (from εἰκός). *To make like, to liken.—To compare, to conjecture, to represent.—In the middle, to liken one's self, to assume a form.*

εἰκελος, ον (adj. from εἰκός). *Like, resembling.*

εἰκός, ὅτος, τό (neut. of εἰκώς, part. of εἰσκα, perf. mid. of the obsolete εἰκω). *That which is like, that which is probable, what is right, the natural, the reasonable.—ὡς εἰκός, as is natural, as is the custom.*

εἰκοσι (num. adj.). *Twenty.*

εἰκοσιτέσσαρες, α (num. adj. from εἰκοσι, and τέσσαρες, four). *Twenty-four.*

εἰκοστός, ἡ, ὄν (num. adj. from εἰκοσι). *The twentieth.*

εἰκότως (adv. from εἰκότος, gen. of εἰκός). *Justly, rightly, properly.*

εἰλω, fut. εἰλω, perf. εἰχα. *To yield, to give way.*

εἰκω, obsolete in the present, fut. εἰλω, perf. mid., with a present



signification, *εοικα*, pluperf., with the signification of the imperfect, *ἐίκειν*. *To be like, to resemble, to appear, to seem*.—*εοικε* (used as an impersonal), *it seems, it is fit*.—Perf. part *εοικώς*, Att. *εϊκώς*, *resembling, like*.

*εἰκών*, ὄνος, ἡ (from *εἰκω*). *A likeness, an image, a delineation, a statue*.

*Εἰλειθυιά*, ας, ἡ. *Pithyia*, called also *Lucina*, the goddess who presided over childbirth.

*εἰλίπους*, ουν (adj. from *εἰλω*, to roll, and *πούς*, the foot). *Bent-footed*, i. e., rolling the feet in walking; an epithet of oxen, from their peculiar manner of walking, owing to their joints being more loosely set than those of other animals.

*εἰλω*, more commonly *εἰλέω*, fut. *εἰλήσω* and *ἐλσω*, 1st aor. *ἐλσα*, perf. pass. *ἐελμαι*, aor. pass. *ἐάλην*, inf. *ἀλῆναι*, part. *ἀλείς*. *To roll up, to press together, to confine, to shut up*.

*Εἰλιώτης*, ου, ὁ. *A Helot*. The Helots were so called from Helos, a town of Laconia, which was taken by the Spartans, who reduced the inhabitants to slavery.

*εἶμα*, ἄτος, τό (from *εἶμαι*, perf. pass. of *ἐννύμι*, to clothe). *Clothing, a garment*.

*εἰμαρμένον*, ου, τό (neut. of *εἰμαρμένος*, Att. for. *μεμαρμένος*, perf. pass. part. of *μείρομαι*, to obtain by lot). *A decree of destiny, destiny, fate*.

*εἶμι*, fut. *ἔσομαι*, imperf. mid. *ἤμην*. *To be, to exist, to live*.—*οὐκ ἔστι*, *it is not possible*.—*ἐσθ' ὅτε*, sometimes, at times.

*εἶμι*, imperf. *ῥεῖν*, fut. mid. *εἰσομαι*, 2d aor. act. *ἶον* and poet. *ῥιον*. *To go, to go on a journey, to travel*.—*εἰς χεῖρας ἵεναι*, *to come to an engagement, to join battle*.

*εἶν*, poet. for *ἐν*. *In, &c.*

*ἐννᾶτέρες*, ων, αἱ. *A husband's brothers' wives*.

*ἐννᾶτος*, ποτ. for *ἐννᾶτος*. *The ninth*.

*εἵνεκα*, poet. for *ἐνεκα*. *On account of, &c.*

*εἶπον*, inf. *εἶπειν*, part. *εἰπών* (2d aor. of the old verb *εἶπω*, not in use), assigned as aorist to *φημί*. *To say, to speak, to utter*.

*εἴπερ* (conj. from *εἰ* and *πέρ*). *If however, although, even though*.

*εἴποθι* (adv. from *εἰ*, if, and *πόθι*, anywhere). *If anywhere*.

*εἰργω*, fut. *εἰρῶ*, perf. *εἶρχα*. *To shut in, to enclose*.—But *εἰργω*, with *ἰνις*, *to shut out, to keep off from, to forbid, to prevent, to restrain*.

*εἰρεστιά*, ας, ἡ (from *εἶρεσσω*, to row). *Rowing*.

*εἰρήνη*, ης, ἡ. *Peace*.—As a proper name, *Irēnē*, one of the three hours, goddess of peace.

*εἰρηνικῶς* (adv. from *εἰρηνικός*, peaceable). *Peaceably, in peace, quietly*.

*εἰρακτῆ*, ῆς, ἡ (from *εἰργω*, to confine). *A place of confinement, a prison*.

*εἰς* (prep., governs the accusative only). *To, into, relating to, with respect to, on, on account of, for, against*.—In the relations of time *εἰς* signifies *towards, for, during, at*.—With numerals it signifies *about, as many as, to the number of*.—Frequently *εἰς* is joined with the genitive, where some noun is understood; as, *εἰς Ἀΐδου*, supply *δῶμα*; *εἰς τὰ ὀπίσω*, *backward*; *εἰς τοῦτο* (with the genitive), *to such a degree of*.

*εἰς*, μιά, ἐν (num. adj.). *Once*.

*εἰσάγω*, fut. *-άξω*, &c. (from *εἰς*, to, and *ἄγω*, to bring). *To lead into, to introduce, to bring forward*.

*εἰσβαίνω*, fut. *-θήσομαι*, &c. (from *εἰς*, into, and *βαίνω*, to go). *To go into, to enter, to go on board*.

*εἰσβάλλω*, fut. *-βάλλω*, &c. (from *εἰς*, into, and *βάλλω*, to throw). *To throw into, to rush upon, to make an irruption, to invade*.—*To discharge itself, to empty*.

*εἰσδύω* and *εἰσδύνω*, fut. *εἰσδύσω*, &c. (from *εἰς*, into, and *δύνω*, to go down). *To go down into, to creep into, to descend into*.—Middle voice, *εἰσδύομαι*, &c., with the same signification.

*εἰσεῖδον*, inf. *εἰσείδειν*, &c. (from *εἰς*, into, and *εἶδω*, to look), assigned as

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**Id acc. to εἰσορεύω.** To look into, to gaze at, to behold.

**εἰσεμι, &c.** (from εἰς, into, and εἰμι, to go). To go into, to enter, to come into.

**εἰσέρχομαι, fut. εἰσελεύσομαι, &c.** (from εἰς, into, and ἔρχομαι, to come). To come into, to enter, to go into, to pay a visit.

**εἰσέτι (adv. from εἰς, into, and ἔτι, still).** Unto a still longer time, still farther, yet longer, still, besides.

**εἰσηγέομαι, οὔμαι, fut. -ηγέσομαι, &c.** (from εἰς, into, and ἡγέομαι, to lead). To lead forth into, to bring forward, to introduce, to propose, to induce.

**εἰσηγητής, οὐ, ὁ (from εἰσηγέομαι).** One who brings forward, a proposer, an introducer, an inventor.

**εἰσόδος, ου, ἡ (from εἰς, into, and ὁδός, a path or way)** A way into, an entrance.

**εἰσόκε, Doric for εἰσόκα (poetic for εἰς ὁ κε).** Till, until, as or so long as.

**εἰσοράω, ὦ, fut. in use εἰσόφομαι, &c.** (from εἰς, into, and ὁράω, to look). To look into, to see into, to behold, to gaze upon.

**εἰσορμίζω, fut. -ορμίσω, perf. εἰσώρμικα (from εἰς, into, and ὁρμίζω, to bring to a harbour).** To bring a ship into port.

**εἰσφέρω, fut. εἰσολίσω, &c. (from εἰς, into, and φέρω, to bring).** To bring into, to bring in.—To introduce, to propose.

**εἰσφορέω, ὦ, fut. -ήσω, &c. (from εἰς, into, and φορέω, a form of φέρω, to bring).** To bring into, to store up, to collect.

**εἰσχύω, fut. εἰσχεύσω, &c. (from εἰς, into, and χέω, to pour).** To pour into, to pour out, i. e., into another vessel.—In the middle, to pour itself into, to empty into, to flow into.

**εἰσω (adv. from εἰς, into), and ἔσω.** Within, into, to.

**εἰτᾶ (adv.).** So then, thereupon, thus then, therefore, next.

**εἴτε (conj. from εἰ and τε).** Whether.—εἴτε . . . . εἴτε, whether . . . or, as . . . as, either . . or.

## EKB

**εἴτις, neuter εἴτι (from εἰ, if, and τίς, any one).** If any one.

**ἐκ, before a vowel ἐξ (prep., governs the genitive only).** Out, out of, from, away from, beyond. It is employed in the relations of time, place, and cause or origin: 1st. As to the place, out of, from the interior of, which supposes that one has been inside of, whereas ἀπό means from near, from the vicinity of. 2d. As to time, ἐξ οὗ, from the time that, since, after which; ἐκ πολλοῦ, long since, for a long time. 3d. The cause, &c. Through, by means of, by. In composition it denotes out, away, forth, utterly, completely, &c.

**Ἑκὰβη, ης, ἡ.** Hecuba, daughter of Dymas, according to Homer, but, according to others, of Cisseus; and wife of Priam, king of Troy.

**ἐκαστος, η, ον (adj.).** Each, every, every one.

**ἐκάστοτε (adv. from ἐκαστος).** Each time, every time, continually.

**ἐκάτερος, ᾱ, ον (adj. from ἐκός, separate).** Either of two taken separately, each one, one or other, both.

**ἐκατέρωθεν (adv. from ἐκάτερος).** From either side, on both sides.

**ἐκάτι, Doric for ἐκητι.** By the favour of, by the pleasure of, on account of.

**ἐκατόμβη, ης, ἡ (from ἐκάτον, a hundred, and βούς, an ox).** A hecatomb, properly, a sacrifice of a hundred oxen or victims; a solemn sacrifice.

**ἐκατόμπυλος, ον (adj. from ἐκάτον, a hundred, and πύλη, a gate).** Hundred-gated, having a hundred gates.

**ἐκάτὸν (num. adj. indecl.).** A hundred.

**ἐκατοστός, ῆ, ὄν (num. adj. from ἐκάτον).** The hundredth.

**ἐκβαίνω, fut. -θήσομαι, &c. (from ἐκ, out, and βαίνω, to go).** To go forth from, to disembark, to descend from.

**ἐκβάλλω, fut. -βύλω, &c. (from ἐκ, out of, and βύλλω, to cast).** To cast out of, to discharge from.—

## EKE

To drive forth, to eject, to expel, to banish.

ἐκβιβρώσκω, fut. ἐκβρώσω, &c. (from ἐκ, completely, and βιβρώσκω, to eat up). To devour completely, to consume utterly, to eat up.

ἐκβοῶ, ὦ, fut. -βοήσω, &c. (from ἐκ, out, aloud, and βοῶ, to cry) To cry out aloud, to proclaim, to call aloud for, to make loud proclamation for.

ἐκβολή, ἥς, ἡ (from ἐκβάλλω). A discharge, the mouth of a river.

ἐκγελᾶω, ὦ, fut. -γελῶσω, &c. (from ἐκ, out, aloud, and γελᾶω, to laugh). To laugh aloud, to laugh out.

ἐκγονος, ου, ὅ (from ἐκγίγνηται, to be born of). Offspring, a descendant.

ἐκδέρω, fut. -δερῶ, &c. (from ἐκ, completely, and δέρω, to flay). To flay completely, to strip the hide completely off.

ἐκδέχομαι, fut. -δέξομαι (from ἐκ, from, and δέχομαι, to receive). To receive from, to succeed to, to expect.—To stretch away, to extend.

ἐκδέω, fut. -δήσω, &c. (from ἐκ, from, and δέω, to fasten). To fasten from, to bind to.

ἐκδιδύσκω, fut. -διδάξω, &c. (from ἐκ, thoroughly, and διδύσκω, to teach). To teach thoroughly, to instruct carefully, to inform fully.

ἐκδίδωμι, fut. ἐκδώσω, &c. (from ἐκ, away, and δίδωμι, to give). To give away, to yield up, to publish.

ἐκδιώκω, fut. -διώξω, &c. (from ἐκ, out, and διώκω, to drive). To drive out, to put to flight, to pursue.

ἐκδύω and ἐκδύνω, fut. δύσω, &c. (from ἐκ, out, and δύω, to come). To come forth out of, to appear, to step out.—To put off, as armour, to undress, i. e., to come out of one's armour or clothes.

ἐκεῖ (adv.). There, in that place.

ἐκεῖθεν (adv. from ἐκεῖ, with ending θεν denoting motion from). From that place, thence, thenceforward, from the following circumstance

ἐκεῖνος, η, ο (pron.). He, she, it.—This, that.—Primitive meaning,

## EKA

that person or thing there, the root being ἐκεῖ.

ἐκθερίζω, fut. -ίσω, perf. ἐκτεθήριον (from ἐκ, completely, and θερίζω, to mow). To mow down, to reap.—Also, to gather in the crop.

ἐκθνήσκω, fut. -θνήσκειν, &c. (from ἐκ, completely, and θνήσκω, to die). To be quite dead, to perish.—Also, to lie as dead.

ἐκθορεῶ, ὦ, fut. -ήσω, perf. ἐκτεθήρηκα, 2d aor. ἐξέθορον (from ἐκ, from, and θορέω, a later form for θρώσκω, to leap). To leap from, to spring up from.

ἐκκαθαίρω, fut. -καθάρῶ, &c. (from ἐκ, thoroughly, and καθαίρω, to cleanse). To cleanse out thoroughly, to eviscerate.—To purify: with τὸν βίον, to purify life, i. e., to free it from everything lawless and violent.

ἐκκαίδεκα, (num. adj. indecl. from ἐξ, six, καί, and, and δέκα, ten). Sixteen.

ἐκαλέω, ὦ, fut. -έσω, &c. (from ἐκ, out, and καλέω, to call). To call out, to summon forth, to convoke.

ἐκαλύπτω, fut. -ύψω, &c. (from ἐκ, off, from, and καλύπτω, to cover). To uncover, to unveil, to expose, to disclose, to reveal.

ἐκκίμνω, fut. -κίμνω, &c. (from ἐκ, out of, through, and κίμνω, to toil). To toil through, to be wearied out.

ἐκκειμαι, fut. -κείσομαι, &c. (from ἐκ, out, and κείμαι, to lie). To lie exposed, to lie open, to be public.

ἐκκλησία, ας, ἡ (from ἐκκαλέω, to convoke). An assembly of the people convoked by heralds, a public assembly.

ἐκκλίνω, fut. -κλινῶ, &c. (from ἐκ, from, and κλίνω, to bend). To bend from a straightforward course, to turn to one side, to go out of the way, to give way, to incline.

ἐκκομίζω, fut. -ίσω, &c. (from ἐκ, out, and κόμίζω, to carry). To carry out for interment.

ἐκκλύμπω, fut. -λύμψω, &c. (from ἐκ, out, and λύμπω, to shine). To shine out brightly, to shine brilliantly

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**ἐκλανθάνω**, fut. -λήσω, &c. (from ἐκ, totally, and λανθάνω, to cause to forget). To cause total oblivion. — In the middle, to forget completely.

**ἐκλείπω**, fut. -λείψω, &c. (from ἐκ, out, and λείπω, to leave). To leave out, to omit. — To leave behind, to forsake. — As a neuter, to disappear, to die. — In the middle, to be inferior to, to cease.

**ἐκλύω**, fut. -λύσω, &c. (from ἐκ, from, and λύω, to loose). To loose from, to release, to soften, to dissolve. — To wear out, to exhaust.

**ἐκνήφω**, fut. -νήψω, &c. (from ἐκ, from, and νήφω, to be sober). To become sober, i. e., from having been intoxicated.

**ἐκούσιος**, ᾱ, ον and ος, ον (adj. from ἐκύν, willing). Voluntary, of one's own accord, spontaneous.

**ἐκουσίως** (adv. from ἐκούσιος). Voluntarily, willingly, spontaneously.

**ἐκπέμπω**, fut. -πέμψω, &c. (from ἐκ, out, and πέμπω, to send). To send out, to send away, to send forth to battle, to dismiss.

**ἐκπέρθω**, fut. -πέρσω, &c. (from ἐκ, totally, and πέρθω, to destroy). To destroy totally, to sack.

**ἐκπετάννυμι**, fut. -πετύσω, perf. ἐκπεπέτακα, syncopated into ἐκπέπτῦκα, perf. pass. ἐκπέπτῦμαι. 1st aor. pass. ἐξεπετάσθην (from ἐκ, out, and πετάννυμι, to spread). To spread out, to unfold, to expand. — To open, to untwine and cast away. See note, page 175, verse 43.

**ἐκπέττω** and **ἐκπέσσω**, fut. -πέψω (from a form πέπτω), &c. (from ἐκ, thoroughly, and πέττω, to cook). To cook thoroughly, to hatch.

**ἐκπήγνυμι**, fut. -πήξω, &c. (from ἐκ, firmly, and πήγνυμι, to fasten). To join or fasten firmly, to congeal, to freeze, to benumb.

**ἐκπηδῶ**, ῶ, fut. -ήσω, &c. (from ἐκ, forth, and πηδῶ, to spring). To sally forth, to spring forth from, to rush out of.

**ἐκπίπτω**, fut. -πεσοῦμαι, &c. (from ἐκ, out of, and πίπτω, to fall). To fall out of, to be banished from,

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to escape from, to rush forth, to proceed from, to spread abroad, to be imparted to.

**ἐκπλέω**, fut. -πλεύσομαι, &c. (from ἐκ, out of, and πλέω, to sail). To sail out of, to sail away.

**ἐκπληξίς**, εως, ἡ (from ἐκπλήσσω).

Sudden terror, consternation, awe.

**ἐκπλήσσω**, fut. -πλήξω, &c. (from ἐκ, completely, suddenly, and πλῆσσω, to strike). To strike with sudden alarm, to terrify, to throw into consternation, to stun.

**ἐκπνέω**, fut. -πνεύσω, &c. (from ἐκ, forth, and πνέω, to breathe). To breathe forth, to expire, to die, i. e., to breathe forth life.

**ἐκποδῶν** (adv. from ἐκ, from, and ποδῶν, gen. pl. of πούς, the foot). From before the feet. — Hence, out of the way, apart, away. — **ἐκποδῶν ποιεῖσθαι**, to put out of the way, to despatch, to remove.

**ἐκπολεμῶ**, ῶ, fut. -ώσω, perf. ἐκπεπολέμωκα (from ἐκ, completely, and πολεμῶ, to make war). To involve in war, to arouse to open war, to exasperate, to embroil.

**ἐκπονέω**, ῶ, fut. -πονήσω, &c. (from ἐκ, out, and πονέω, to work). To work out, to produce by labour. — Hence, to adorn, to beautify.

**ἐκπρεπής**, ἐς (adj. from ἐκπρέπω, to excel). Excelling, illustrious.

**ἐκπύρῶ**, ῶ, fut. -ώσω, perf. ἐκπεπύρωκα (from ἐκ, completely, and πυρῶ, to set on fire). To set all on fire, to wrap in flames, to destroy by fire.

**ἐκρέτω**, fut. ἐκρεύσομαι, Attic 2d aor. ἐξεβρύην, &c. (from ἐκ, out, and βρέω, to flow). To flow out of, to flow away. — To slip out of, to escape.

**ἐκρίπιζω**, fut. -ίσω, &c. (from ἐκ, completely, and ρίπιζω, to fan or blow). To fan or blow into a flame, to rekindle. — To revive.

**ἐκρίπτω**, fut. -ρίψω, &c. (from ἐκ, off, and ρίπτω, to cast). To cast off, to sling away.

**ἐκσοδέω**, ῶ, fut. -σοδήσω, perf. ἐκσεσόδηκα (from ἐκ, away, and σοδέω, to drive). To drive away, to frighten away.

## EKT

**ἐκτορίς**, *ewc*, ἡ (from **ἐξίστημι**, to displace). A displacing, disorder.  
—Mental distraction, alienation, insanity.

**ἐκτείνω**, fut. -τενῶ, &c. (from **ἐκ**, out, and **τείνω**, to stretch). To stretch out, to extend.

**ἐκτῆκω**, fut. -τήξω, &c. (from **ἐκ**, away, and **τήκω**, to melt). To melt away, to dissolve.—To consume.

**ἐκτίθημι**, fut. **ἐκθήσω**, &c. (from **ἐκ**, out, and **τίθημι**, to place). To put forth, to expose.

**ἐκτίνω**, fut. -τιῶ, &c. (from **ἐκ**, off, and **τίνω**, to pay). To pay off, to repay, to atone for, to pay.

**ἐκτοθι** (adv. from **ἐκτός**, outside, with ending **θι**, denoting place where). On the outside, out of, without.

**ἐκτοπίζω**, fut. -τοπίσω, perf. **ἐκτετόπικα** (from **ἐκ**, away from, and **τόπος**, a place). To remove from one's usual abode, to retire, to depart.

**Ἐκτόρεος**, *η* Ion. for *α*, *ον* (adj. from **Ἐκτωρ**, Hector). Of or belonging to Hector.

**Ἐκτορίδης**, *ου*, *ό* (patronymic from **Ἐκτωρ**, Hector). Son of Hector, epithet of Astyanax.

**ἐκτός** (adv. from **ἐκ**, out). Outside, without, away from.—ἡ **ἐκτός θύλασσα**, the outer sea, i. e., the Atlantic Ocean.

**ἕκτος**, *η*, *ον* (num. adj. from **ἕξ**, six). The sixth.—Neut. sing. as an adverb, **ἕκτον**, sixthly.

**ἐκτοτε** (adv. from **ἐκ**, from, and **τότε**, then). From that time, since then, thence.

**ἐκτρέπω**, fut. -τρέψω, &c. (from **ἐκ**, from, and **τρέπω**, to turn). To turn away from, to avert.—In the middle, to turn one's self aside, to deviate.—To change one's form, to transform one's self.

**ἐκτρέφω**, fut. -θρέψω, &c. (from **ἐκ**, completely, and **τρέφω**, to bring up). To bring up from infancy, to nurture, to support.

**ἠκτρέχω**, fut. -θρέξομαι, more commonly -δράμωμαι, &c. (from **ἐκ**, from, and **τρέχω**, to run). To run

## EAA

from, to rush forth, to spring forth.

**ἐκτροφέω**, *ω*, fut. -ήσω, &c. (from **ἐκ**, completely, and **τροφέω**, to be given to pleasure). To be wholly given to pleasure, to be sunk in luxury, to indulge in luxury.

**ἐκτυφλώω**, *ω*, fut. -ύσω, &c. (from **ἐκ**, completely, and **τυφλώω**, to blind). To make completely blind, to deprive wholly of sight.

**Ἐκτωρ**, *ορος*, *ό*. Hector, son of Priam and Hecuba, the most valiant of all the Trojan chieftains. He was slain by Achilles in the tenth year of the war.

**ἐκτρά**, *ας*, Ionio **ἐκτρά**, *ης*, *ή*. A mother-in-law.

**ἐκφραυλίζω**, fut. -ίω, &c. (from **ἐκ**, completely, and **φραυλίζω**, to despise). To hold in utter contempt to despise.

**ἐκφέρω**, fut. **ἐξοίσω**, &c. (from **ἐκ**, forth, and **φέρω**, to carry). To carry forth or out, to bring forward, to produce.—To publish, to make known, to discover.—In the passive, -ομαι, 1st aor. **ἐξηνέχθην**, to be carried forth, to be driven from the right course.

**ἐκφεύγω**, fut. -εύξω, &c. (from **ἐκ**, from, and **φεύγω**, to flee). To flee from, to avoid, to escape.

**ἐκφυλάσσω**, and Att. -φύλαττω, fut. -ύξω, &c. (from **ἐκ**, carefully, and **φυλάσσω**, to watch). To watch carefully, to wait for.

**ἐκχέω**, fut. -χεύσω, &c. (from **ἐκ**, out, and **χέω**, to pour). To pour out, to spill, to empty.—To waste.

**ἐκών**, *οὔσα*, *όν* (adj). Voluntarily, willing, of one's own accord.

**ἐλαία**, *ας*, ἡ. An olive-tree, an olive.  
**ἐλαιον**, *ου*, *τό* (from **ἐλαία**). Olive oil, oil.

**ἐλασσώω**, *ω*, fut. -ύσω, perf. **ἐλάσσωκα** (from **ἐλάσσω**, less). To render less, to diminish, to reduce, to depress.—In the middle, to render one's self less than, to be inferior to.

**Ἐλατεῖα**, *ας*, ἡ. Elatēa, the most important city of Phocis next to Delphi, situated near the Cephissus. It is now called *Elephina*.

# ΕΑΕ

- ἑλκή, ης, ἡ.** *The pine-tree, the fir-tree.*
- ἐλάττωμα, ἄτος, τό** (from ἐλαττώω, *to reduce*). *Reduction, diminution, loss.*
- ἐλάττων, ον, Att. for ἐλάσσων, ον** (adj. from poet. ἐλαχύς, and assigned as the irregular comparative to μικρός). *Smaller, less, worse, inferior, &c.*
- ἐλαύνω, fut. ἐλάσω, Att. ἐλῶ, perf. ἤλακα, and with Att. redup. ἐλήλακα** (from the old verb ἐλάω, *to urge onward*). *To drive, to press hard on, to put to flight.—To advance, to ride, to proceed.—To beat out, to work (of metals).—ἐλάνειν κώπην, to pull an oar, to row.*
- Ελαῖφος, ου, ὁ.** *A stag.*
- ἐλαφρός, ὁ, ὄν (adj.).** *Light, easy to be borne.*
- ἐλαφρῶς (adv. from ἐλαφρός).** *Lightly, nimbly, gently, &c.*
- ἐλαχιστος, η, ον (adj., superl. of ἐλαχύς, an old form; it is assigned as the irregular superlative to μικρός).** *Smallest, least, &c.*
- ἐλαχύς, εἰς, ὅ (adj., an old poetic form for μικρός).** *Small, little, short, worthless.—From it are formed ἐλάσσων and ἐλάχιστος, assigned as the irregular comparative and superlative to μικρός.*
- ἐλάω, an old verb rarely used in the present. From it the tenses of ἐλαύνω are formed.**
- ἐλεαίρω, fut. ἐλεᾶρῶ, perf. ἤλεαρκα** (from ἔλεος, *pity*). *To pity, to take pity on.*
- ἐλεγεία, ας, ἡ, and ἐλεγείον, ου, τό** (from ἔλεγος, *an elegy*). *A poem in elegiac measure, an elegy, a poem. See note, page 119, line 10.*
- Ελεγχος, ου, ὁ (from ἐλέγχω).** *A proof, conviction.*
- ἐλέγχω, fut. ἐλέγξω, perf. ἤλεγχα.** *To refute, to convict, to convince.*
- ἐλεινός, ἡ, ὄν (adj. from ἔλεος, pity).** *Pitiable, exciting pity, affecting, sad, meriting compassion.*
- ἐλέω, ὦ, fut. ἐλεήσω, perf. ἤλέηκα** (from ἔλεος, *pity*). *To pity, to commiserate.*
- ἐλεημοσύνη, ης, ἡ (from ἐλεήμων,**

# ΕΑΚ

- compassionate).* *Compassion.—Alms, bounty.*
- ἐλειος, ον (adj. from ἔλος, a marsh).** *Marshy, swampy.*
- ἐλελίζω, fut. ἐλελίξω, perf. εἰλέλιχα** (poet. for ἐλίσσω). *To brandish, to cause to thrill, to quiver, &c.*
- Ἑλένη, ης, ἡ.** *Helēna, daughter of Leda by Jupiter, and wife of Menelaus, king of Sparta. She was the most beautiful woman of her age, and her abduction by Paris was the cause of the Trojan war.*
- ἔλεος, ου, ὁ.** *Pity, compassion, mercy.—Fem., the goddess of Mercy.*
- ἐλευθερία, ας, ἡ (from ἐλεύθερος).** *Freedom, liberty.*
- ἐλεύθερος, ᾱ, ον (adj. from ἐλεύθω, an old form for ἔρχομαι, to come and go).** *Free, i. e., having the right to come and go where one pleases.*
- ἐλευθερώω, ῶ, fut. -ώσω, perf. ἤλευθέρωκα** (from ἐλεύθερος). *To free, to emancipate, to release, to liberate, to deliver.*
- Ἑλευσῖνιος, α, ον (adj.).** *Eleusinian.*
- Ἑλευσῖνίθεν (adv. from Ἑλευσίς, with endingθεν denoting motion from).** *From Eleusis.*
- Ἑλευσίς, ἱνος, ἡ.** *Eleusis, a city of Attica, equidistant from Megara and the Piræus, and famed for the celebration of the mysteries of Ceres, called, from the place, Eleusinian.*
- ἐλεφαντιστής, οῦ, ὁ (from ἐλέφας)** *An elephant hunter.*
- ἐλέφας, αντος, ὁ and ἡ.** *The elephant.— Ivory.*
- Ἑλικών, ὠνος, ὁ.** *Helicon, a famous mountain in Boeotia, near the Gulf of Corinth, sacred to Apollo and the Muses.*
- ἐλεσίπεπλος, ον (adj. from ἔλκω, to trail, and πέπλος, a robe).** *Long-robed, whose garments sweep the ground.*
- ἐλκηθμός, εῦ, ὁ (from ἔλκω, to drag).** *A dragging away into captivity.*
- ἔλκος, εος, τό.** *A wound.*
- ἐλκύω, fut. -ῶσω, perf. εἰλκῶκα** (a later form for ἔλκω) *To drag, &c.*
- ἔλκω, fut. ἐλῶ, perf. εἶλχα.** *To*

## ΕΛΠΙ

*draw, to drag, to pull along, to trail on the ground.—To drink.*

**Ελλάς, ἄδος, ἡ.** *Hellas.* The term was first applied to a city and region of Thessaly, where Hellen reigned, but afterward extended to all Thessaly, and finally to the whole of Greece, Thessaly itself excluded. Whence, in later writers, *Ἑλλάς* is to be translated *Greece*.

**Ἑλλη, ης, ἡ.** *Hellē*, daughter of Athamas and Nephelē, sister to Phrixus. She fled from her father's house with her brother, being carried through the air on a golden ram; but in her passage she became giddy, and fell into that part of the sea afterward called from her Hellespont.

**Ἑλλην, ηνος, ὁ.** 1. *Hellen*, son of Deucalion and Pyrrha, king of Phthiōtis, in Thessaly.—2. *A Greek*.—οἱ *Ἕλληνες*, *the Greeks*, so called as tracing their descent from the mythic Hellen.

**Ἑλληνικός, ἡ, ὄν** (adj. from *Ἑλλην*, *a Greek*). *Grecian, Greek*.

**Ἑλληνίς, ἰδος, ἡ** (fem. adj.). *Grecian*.

**Ἑλλήσποντος, ου, ὁ** (from *Ἑλλης*, of *Hellē*, and *πόντος*, *the sea*). *The Hellespont*, a narrow strait between Europe and Asia, near the *Ægean Sea*. It is now called *the Dardanelles*.

**ἑλπίης, ἐς** (adj. from *ἐλλείπω*, *to leave behind*). *Defective, imperfect, wanting*.

**ἐλλοχῶ, ὦ, fut. -ήσω, &c.** (from *ἐν*, *in*, and *λοχῶ*, *to lie in wait*). *To lie in wait for in any place.—To lay snares for.*

**ἐλλω**, the theme of *ἐλσαι*, *ἐλμαι*, &c., assigned to *εἶλω*. See *εἶλω*.

**ἐλος, εος, τό.** *A marsh, a wet meadow*.

**ἐλπίζω, fut. -ίσω, perf. ἤλπικα** (from *ἐλπίς*). *To hope, to expect*.

**ἐλπίς, ἰδος, ἡ.** *Hope, expectation*.

**ἐλπω, fut. ἐλψω.** *To excite expectation.—In the middle, ἐλπομαι, fut. ἐλπομαι, perf., with the signification of the present, ἐόλπα, 1st imperf., with the signification of the imperf.,*

## ΕΜΜ

**ἐώλπετο.** *To have hopes raised on one's self, to hope.*

**ἐλῦμος, ου, ὁ.** *Millet*, a species of grain.

**ἐλῶ, fut. ἐλῶσω, perf. εἰλῶκα, perf. pass. εἰλῶμαι, 1st aor. pass. part.**

**ἐλυσθεῖς.** *To roll up, to wrap up.*  
**ἐλώδης, ἐς** (adj. from *ἐλος*, *a marsh*, and *εἶδος*, *appearance*). *Marshy, swampy*.

**ἐμαυτοῦ, ἧς** (reflex. pron., nom. wanting, from *ἐμοῦ*, gen. of *ἐγώ*, *I*, and *αὐτός*, *self*). *Of me myself, my own, mine*.

**ἐμβαίνω, fut. -θήσομαι, &c.** (from *ἐν*, *in*, and *βαίνω*, *to go*). *To go into, to enter, to ascend.—To embark, to go on board, to advance*.

**ἐμβάλλω, fut. -βύλω, &c.** (from *ἐν*, *in*, and *βάλλω*, *to throw*). *To throw in, to lay upon, to inflict on.—To suggest, to excite in.—To discharge itself, to empty.—To make an irruption into*.

**ἐμβιβάζω, fut. -ᾶσω, perf. ἐμβεβίβασκα** (from *ἐν*, *into*, and *βιβάζω*, *to cause to go*). *To make enter, to cause to go on board, to put on board, to lead into*.

**ἐμβιώω, ὦ, fut. -ιώσω, &c.** (from *ἐν*, *in*, and *βιώω*, *to live*). *To live in*.  
**ἐμβολή, ἧς, ἡ** (from *ἐμβάλλω*, *to rush into*). *An irruption, an invasion, an attack*.

**ἐμβρόντητος, ου** (adj. from *ἐμβροντία*, *to strike with thunder*). *Thunder-stricken*. See note on page 78 line 19–28.

**ἐμβροχίζω, fut. -ίσω, perf. ἐμβροχίσκα** (from *ἐν*, *in*, and *βρόχος*, *a hunter's net*). *To catch in a net, to ensnare*.

**ἐμβυθίζω, fut. -ίσω, perf. ἐμβεβυθίσκα** (from *ἐν*, *in*, and *βυθίζω*, *to plunge*). *To plunge in the deep, to submerge, to engulf.—Perf. pass. part. ἐμβεβυθισμένος*.

**ἐμμανής, ἐς** (adj. from *ἐν*, *deeply*, and *μαίνομαι*, *to rave*). *Raving, frantic, furious*.

**ἐμμελής, ἐς** (from *ἐν*, *in*, and *μελος*, *tune*). *In tune, melodious, modulated.—Tasteful, elegant, suitable*.

**ἐμμελῶς** (adv. from *ἐμμελής*). *Harmoniously.—Neatly, wittily, properly, in a becoming manner*.



## EMΠ

εμμένω, fut. -μενῶ, &c. (from ἐν, in, and μένω, to remain). To remain in, to persevere in, to continue in.

μέτρος, ον (adj. from ἐν, in, and μέτρον, measure). In measure, measured.—In metre, poetical.

ἐμμί, Doric for εἰμί.

ἐμός, ἡ, ὄν (pronominal adj. from ἐμοῦ, gen. of ἐγώ, I). My, mine.

ἐμπαθής, ἐς (adj. from ἐν, in, and πάθος, strong feeling). With excited feelings, deeply moved or affected, impassioned.

ἐμπαθῶς (adv. from ἐμπαθής). Under strong excitement, ardently, zealously, deeply.—Comparative, ἐμπαθέστερον.

ἐμπάλιν (adv. from ἐν, intens., and πάλιν, back again). Backward, back again.—Αντί.—Contrary.

ἐμπάσσω, fut. -πᾶσω, &c. (from ἐν, on, and πᾶσσω, to scatter). To scatter upon, to sprinkle over.

Ἐμπεδοκλῆς, εἰς, ὁ. Empedocles, a philosopher, poet, and historian of Agrigentum in Sicily, who flourished B.C. 444.

ἐμπης, Ionic for ἐμπας (adv. from ἐν, on, and πῶς, the whole). On the whole, however.

ἐμπιμπλημι, fut. -πλήσω, perf. ἐμπέπληκα (from ἐν, in, and πιμπλημι, to fill). To fill up, to fill.

ἐμπίπρημι, fut. ἐμπρήσω, perf. ἐμπέπρηκα (from ἐν, in, and πίπρημι, to burn). To kindle in a flame, to set fire to.

ἐμπίπτω, fut. -πεσοῦμαι, (from ἐν, in, and πίπτω, to fall). To fall in or upon, to meet with, to fall into the hands of, to plunge into.

ἐμπλέω, fut. -πλευσομαι, &c. (from ἐν, in, and πλέω, to sail). To sail in.

ἐμπλήθω, fut. -πλήσω, &c. (from ἐν, in, and πλήθω, to fill). To fill up in, to fill.

ἐμποδίζω, fut. -δίσω, perf. ἐμπεπόδισκα (from ἐν, on, and πούς, a foot). Literally, to fasten on the feet.—To shackle, to entangle, to impede.

ἐμποδών (adv. from ἐν, among, and πούς, a foot). Literally, among the feet.—Before the feet, in the way.

## ΕΝ

εμποιέω, ᾶ, fut. -ήσω, &c. (from ἐν, in, and ποιέω, to work). To work in, to insert, to infuse, to produce in, to transmit.

ἐμπορεύομαι, fut. -εύσομαι, &c. (from ἐν, about, in, and πορεύομαι, to travel). To travel about in a country for trade, to travel as a trader, to traffic.

ἐμπορίᾱ, ας, ἡ (from ἐμπορος). Commerce, trade, traffic.

ἐμπορίον, ον, τό (from ἐμπορος). A market-place for goods, an emporium, a mart.—A storehouse.

ἐμπορος, ον, ὁ (from ἐν, upon, and πόρος, passage to and fro). One who trades from place to place, a merchant.

ἐμπρήθω, fut. -ήσω, perf. ἐμπέπρηκα (from ἐν, on, and πρήθω, to burn). To place fire on anything to burn.—To set on fire, to burn.

ἐμπροσθεν (adv. from ἐν, in, and πρόσθεν, before). In the fore part, before, in front, in the presence of.

ἐμπρόσθιος, ον (adj. from ἐμπροσθεν). Anterior, fore.—ἐμπρόσθιοι πόδες, the fore feet.

ἐμπτύω, fut. ἐμπτύσω, perf. ἐμπέπτωκα (from ἐν, in, on, and πτύω, to spit). To spit upon, to spit into, to spit into the bosom of.

ἐμπυκάζω, fut. -πυκάσω, &c. (from ἐν, in, and πυκάζω, to cover over). To cover over in, to cover closely, to conceal carefully.

ἐμφράσσω and Attic ἐμφράττω, fut. -φράξω, &c. (from ἐν, in, and φράσσω, to shut up). To shut up in, to enclose.—To stop up, to block up, to obstruct.

ἐμφρων, ον (adj. from ἐν, in, and φρήν, mind). In his right mind, rational, intelligent.

ἐμφύτος, ον (adj. from ἐμφύω). That is implanted, innate, natural, native.—Ingrrafted.

ἐμφύω, fut. -φύσω, &c. (from ἐν, in, and φύω, to produce). To produce in, to infuse into.—The perf. and 2d aor. as neuter, to grow upon, to cling to. See note, p. 156, v. 38.—Middle voice, to fasten one's self to, &c., same as the neuter.

ἐν (prep.), governs the dative only.



## ENA

*In, on, upon, at, among.*—*ἐν ᾧδον*, *in haides* (*δόμῳ* being understood).—*ἐν λόγοις εἶναι*, *to be in high repute*, &c.—In composition, with verbs, it retains its usual meaning, *in*, &c., such verbs governing the dative. With adjectives it denotes *in*, *furnished with*, *having*, *containing*, and may also be rendered by *somewhat* or the ending *-ish*.  
*ἐνᾶγωνίος*, *ον* (adj. from *ἐν*, *in*, and *ἀγών*, *a combat*). *Engaged in combat, warlike, vigorous, energetic*.  
*ἐναλίγκιος*, *ον* (adj. from *ἐν*, *intens.*, and *ἀλίγκιος*, *like*). *Like in all respects, like*.  
*ἐναῖλος*, *ᾱ*, *ον*, and *ος*, *ον* (adj. from *ἐν*, *in* or *on*, and *ἄλς*, *the sea*). *Maritime, naval, marine*.  
*ἐναλλάσσω* and Attic *-αλλάττω*, fut. *-αλλάξω*, perf. *ἐνῆλλᾱχα* (from *ἐν*, *intens.*, and *ἀλλάσσω*, *to change*). *To exchange, to trade, to barter, to alter*.  
*ἐνάλλομαι*, fut. *-ἄλλομαι*, &c. (from *ἐν*, *on*, and *ἄλλομαι*, *to leap*). *To leap upon, to leap in*.  
*ἐνάντιος*, *ᾱ*, *ον* (adj. from *ἐν*, *on*, and *ἄντιος*, *in front of*). *On the part in front of, opposite, over against, in front.*—*Hostile*.—As a noun, *ἐνάντιος*, *ον*, *ὁ*, *an enemy, an opponent*.  
*ἐναντίως* (adv. from *ἐνάντιος*). *In an opposite direction, adversely, on the other side.*—*ἐναντίως ἔχειν*, *to be opposed to*.  
*ἐναπολείπω*, fut. *-λείψω*, &c. (from *ἐν*, *in*, and *ἀπολείπω*, *to leave behind*). *To leave behind in, to abandon in, to leave on the spot*.  
*ἐνάπτω*, fut. *-άψω*, &c. (from *ἐν*, *on*, and *ἄπτω*, *to fasten*). *To fasten on, to fit to, to attach to*.  
*ἐναρα*, *ων*, *τά* (from *ἐναίρω*, *to kill*), used only in the plural. *Spoils taken from the slain, spoils*.  
*ἐναρμόζω*, fut. *-αρμόσω*, &c. (from *ἐν*, *in*, and *ἀρμόζω*, *to fit*). *To fit in, to join into, to adjust, to arrange, to suit*.  
*ἐνάτος*, *η*, *ον* (num. adj. from *ἐννέα*, *nine*), a better form than *ἐννάτος*. *The ninth*.

## ENA

*ἐναίω*, fut. *-άσω*, &c. (from *ἐν*, *on*, and *αἶω*, *to kindle*). *To kindle into a blaze, to set fire to, to set on fire.*—*To excite*.  
*ἐνδεής*, *ές* (adj. from *ἐν*, *intens.*, and *δέω*, *to want*). *In great need, needy, destitute, wanting, deficient in, insufficient*.  
*ἐνδεῖα*, *ας*, *ῆ* (from *ἐνδεής*). *Want, indigence, deficiency*.  
*ἐνδείκνυμι*, fut. *-δείξω*, &c. (from *ἐν*, *intens.*, and *δείκνυμι*, *to show*). *To show clearly, to point out, to set forth, to prove*.  
*ἐνδέκατος*, *η*, *ον* (num. adj. from *ἐνδεκα*, *eleven*). *The eleventh*.—As an adverb, in the neuter, *ἐνδέκατον*, *eleventhly*.  
*ἐνδελεχής*, *ές* (adj.). *Holding out, permanent, constant*.  
*ἐνδέχομαι*, fut. *-δέξομαι*, &c. (from *ἐν*, *in*, and *δέχομαι*, *to take*). *To take or hold in, to receive, to accept, to admit.*—Impersonally, *ἐνδέχεται*, &c., *it is practicable, it is laudful, it is usual*.  
*ἐνδέω*, fut. *-δεήσω*, &c. (from *ἐν*, *in*, and *δέω*, *to want*). *To be wanting in, to be in need of.*—In the middle, *ἐνδέομαι*, fut. *ἐνδεήσομαι*, &c., *to be in want, to suffer want*.  
*ἐνδέω*, fut. *-δήσω*, &c. (from *ἐν*, *on*, and *δέω*, *to bind*). *To bind on, to fasten to, to fix upon, to enclose, to fetter*.  
*ἐνδεῶς* (adv. from *ἐνδεής*, *needy*). *In want, insufficiently, defectively.*—*ἐνδεῶς ἔχειν*, *to stand in need of*.  
*ἐνδιατρίβω*, fut. *-τρίψω*, &c. (from *ἐν*, *in*, *διά*, *throughout*, and *τρίβω*, *to pass*). *To pass one's whole life or time in, to continue, to dwell in, to stay*.  
*ἐνδίδωμι*, fut. *-δώσω*, &c. (from *ἐν*, *into*, and *δίδωμι*, *to give*). *To give up to, to yield, to permit, to submit.*—*To play or strike up* (in music).  
*ἐνδοθι* (adv. from *ἐνδον*). *Within*.  
*ἐνδον* (adv. from *ἐν*, *in*). *Within*.  
*ἐνδοξος*, *ον* (adj. from *ἐν*, *in*, and *δόξα*, *renown*). *Renowned, glorious, illustrious*.  
*ἐνδοσις*, *εως*, *ῆ* (from *ἐνδίδωμι*, *to*

## ENO

yield). *A yielding up, a surrender, delivery.*

**ἐνδύμα, ἄτος, τό** (from ἐνδύω). *Anything put on, clothing, a garment, armour.*

**ἐνδύω** and **-δύνω**, fut. **-δύσω**, &c. (from ἐν, into, and δύνω, to enter). *To enter into, to go into, to put on.—In the middle, to dress one's self, to clothe one's self, i. e., to enter into one's clothes.*

**ἐντόπῃ, ας, ἡ** (from ἐν, in, and τόπος, a sitting). *A sitting or lying in wait, an ambuscade, a reserve.*

**ἐνεμῖ**, fut. **-έσομαι**, &c. (from ἐν, in, and ἐμῖ, to be). *To be in.—Impersonally, ἐνεσσι and ἐνι, &c., it is permitted, it is possible.*

**ἐνεκα** (adv.), governs the genitive. *On account of, for the sake of, because of.*

**ἐνέργειᾳ, ας, ἡ** (from ἐν, in, and ἔργον, work). *Activity, operation, energy, striving.*

**ἐνεργέω, ᾶ, fut. ἐνεργήσω**, perf. **ἐνῆργηκα** (from ἐν, in, and ἔργον, work). *To labour in, to toil in, to perform.—To be active.*

**ἐνερθε** (adv.). *From below, beneath, under, below.*

**Ενετοί, ὧν, οἱ**. *The Venēti, a people of Italy, in Cisalpine Gaul, near the mouths of the Po. They were fabled to have migrated thither from Asia Minor, under the guidance of Antenor, after the Trojan war.*

**ἐνέχω**, fut. **ἐνέξω** or **ἐνοχήσω**, &c. (from ἐν, on, and ἔχω, to hold). *To hold or keep on, to hold fast to, to retain by, to detain upon.*

**ἐνθα** (adv.). *Here, there, where, whither, of place.—Then, when, of time.*

**ἐνθάδε** (adv. from ἐνθα, with ending δε, denoting motion to). *To this place, hither.—Thither, there.*

**ἐνθεάζω**, fut. **ἐνθεᾶσω**, perf. **ἐντεθέακα** (from ἐν, in, and θεάζω, to inspire). *To inspire with a divine spirit.—In the middle, to be filled with a divine spirit, to be enthusiastic, to be frantic.*

**ἐνθεν** (adv.). *Hence, thence, here-upon, whence.*

## ENN

**ἐνθουσιάζω** and **ἐνθουσιᾶω**, ᾶ, fu<sup>o</sup> **ἐνθουσιᾶσω**, perf. **ἐντεθουσιᾶσε** (from ἐνθους, divinely inspired). *To be divinely inspired, to be enthusiastic, to be filled with martial fury.*

**ἐνθουσιαστικός, ἡ, ὄν** (adj. from ἐνθουσιάζω). *Filled with enthusiasm, frantic.—Active, animating, inspiring.*

**ἐνθυμέομαι, οὔμαι**, fut. **-ήσομαι**, perf. **ἐντεθύμηναι** (from ἐν, in, and θυμός, the mind). *To turn over in one's own mind, to revolve, to ponder on, to consider, to reflect upon.*

—The active voice is seldom used **ἐνθύμημα, ἄτος, τό** (from ἐνθυμέομαι). *Consideration, reflection, argument.*

**ἐνθύμιος, ον** (adj. from ἐν, in, and θυμός, the mind). *Taken into the mind, reflected on, considered, pondered on.*

**ἐνι** for **ἐνεσσι**, 3d sing. pres. indic. of **ἐνεμῖ**. *It is lawful, it is possible, &c.*

**ἐνι**, poetical for **ἐν**. *In, &c.*

**ἐνιαυτός, ον** (adj. from ἐνιαυτός). *Recurring yearly, annual, for a year.*

**ἐνιαυτός, οὔ, ὁ**. *A year.—ἐπ' ἐνιαυτόν and κατ' ἐνιαυτόν, every year, yearly.*

**ἐνίημι**, fut. **ἐνήσω**, &c. (from ἐν, into, and ἵημι, to cast). *To cast into, to fling upon.—πῦρ ἐνείναι, to set fire to.*

**ἐνίοι, αἱ, α** (adj. from ἐνι οἱ, there are those who). *Some, certain.*

**ἐνίστε** (adv. from ἐνι, for ἐνεσσι, there is, and ὅτε, when). *There is a time when.—Sometimes, at times, occasionally.*

**ἐνίσκον**, imp. **ἐνίσπε**, subj. **ἐνίσκω**, inf. **ἐνίσπειν**, &c., assigned as 2d aor. to **ἐνέπω**. See **ἐνέπω**.

**ἐνίσσω** and **ἐνίσκω** (a defective verb, used only in the present and aorist). The aorist has two forms, **ἐνέειπον** and **ἐνίπαιον** (used only in 3d pers. sing.). *To chide, to upbraid, to revile, to rebuke, to reproach.*

**Ἐννᾶ, ης, ἡ**. *Enna, a city of Sicily, famed for the worship of Ceres. In the plains of Enna, Proserpina*

## ENT

was sporting when Pluto carried her away.

ἐννάτος, η, ον (num. adj. from ἐννέα, nine). *The ninth.*

ἐννέα (num. adj. indecl.) *Nine.*

ἐννεήκοντα (num. adj. indecl.) *Ninety.*

ἐννέπω and ἐνέπω, fut. ἐνέψω, more seldom ἐνισπῆσω (from the obsolete ἐνίσπω), 2d aor. without augment, ἐνισπον, subj. ἐνίσπω, inf. ἐνισπεῖν. *To say, to speak, to utter, to tell, to declare.*

ἐννῆμαρ (adv. from ἐννέα, nine, and ἡμαρ, a day). *During nine days, for the space of nine days.*

ἐννοῖα, ας, ἡ (from ἐν, in, and νοῶς, the mind). *Thought, reflection, consideration, a conjecture.*

ἐννύμι, fut. ἔσω and ἔσσω, 1st aor. ἔσσα, 1st aor. mid. ἔσσωμαι and ἔσσωμαι, perf. pass. εἶμαι (the simple verb occurs only in poetry). *To put on, to clothe one's self in, to cover one's self with.*

ἐνοικέω, ὦ, fut. -οικήσω, &c. (from ἐν, in, and οἰκέω, to dwell). *To dwell in, to inhabit.*

ἐνοπλος, ον (adj. from ἐν, in, and ὄπλον, a weapon). *In arms, armed, equipped.*

ἐνοραῶ, ὦ, fut. ἐνόσομαι, &c. (from ἐν, in, and ὁράω, to see). *To see in or on, to remark in, to perceive.*

ἐνόρνυμι, fut. ἐνόρσω, perf. ἐνώρκα (from ἐν, in, and ὀρνύμι, to excite). *To excite in, to arouse in.*

ἐνοχλέω, ὦ, fut. -οχλήσω, perf. ἐνώχληκα (from ἐν, on, and ὄχλος, burden). *To be a burden to or upon, to incommode, to disturb, to vex.*

ἐνσειώ, fut. -σεῖω, perf. ἐνσέσεικα (from ἐν, on, and σειώ, to shake). *To shake upon, to thrust against, to push against.*

ἐνταῦθα (adv.). *Here, hither, there, thither, then, thereupon.*

ἐντεα, ων, τὰ (from ἐννύμι, to put on), used only in the plural. *Armour, arms, weapons.*

ἐντείνω, fut. ἐντενῶ, &c. (from ἐν, in, and τείνω, to stretch). *To stretch out in, to stretch across, to extend.—ἐντείνειν πληγύς, to inflict blows upon.*

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ἐντέλλω, fut. -τελῶ, 1st aor. ἐντέτελα, perf. ἐντεταῖκα, perf. mid. ἐντέτολα (from ἐν, on, and τέλλω, to enjoin). *To enjoin upon, to give a commission to, to command, to instruct.* The middle voice has the same signification as the active.

ἐντεῦθεν (adv. from ἐνθα, there, with endingθεν, denoting motion from). *From that place, thence, hence, therefore.*

ἐντευκτικός, ῆ, ὄν (adj. from ἐντευχάω, to address). *Easily addressed, affable, sociable.*

ἐντί, Doric for ἐστί and εἰστί, 3d sing. and 3d pl. of εἶμι, to be.

ἐντίθημι, fut. ἐνθήσω, &c. (from ἐν, in, and τίθημι, to place). *To place in, to introduce into, to deposit, to impart to, to communicate.*

ἐντίμος, ον (adj. from ἐν, in, and τίμη, honour). *Held in honour, prized, esteemed, honoured.—Ἐλυστρίους, precious.*

ἐντολή, ῆς, ἡ (from ἐντέλλω, to enjoin upon). *An order, a command, a charge.*

ἐντονος, ον (adj. from ἐντείνω, to extend). *Extended, stretched out, strained.—Strong, powerful, vigorous, firm.*

ἐντός (adv. from ἐν, in). *Within.—ἡ ἐντὸς θάλασσα, the inner sea, i. e., the Mediterranean.*

ἐντρέχω, fut. ἐνδρέξομαι, more commonly ἐνδραμούμαι, &c. (from ἐν, in, and τρέχω, to run). *To run in, to rush into.*

ἐντρίβω, fut. ἐντρίψω, &c. (from ἐν, in, and τρίβω, to rub). *To rub in or upon, to anoint with.—ἐντρίβειν χρώματα, to paint.—πληγῆς, to inflict a blow.*

ἐντροπάζομαι (a frequentative of ἐντρέπομαι), used only in the present. *To turn round often, to look back from time to time.*

ἐντυγχάνω, fut. ἐντεύξομαι, &c. (from ἐν, upon, and τυγχάνω, to meet). *To light upon by chance, to meet, to fall in with, to accost.*

ἐνύπνιον, ον, τό (from ἐν, on, and ὑπνός, sleep). *A dream.*

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νος, sleep). A vision seen in sleep, a dream.

ἕξ (num. adj. indecl.). Six.

ἐξ (prep.), used before a vowel for ἐκ.

ἐξαγγέλλω, fut. ἐξαγγεῖλω, &c. (from ἐξ for ἐκ, abroad, and ἀγγέλλω, to announce). To announce abroad, to proclaim, to make known, to reveal.

ἐξαγορεύω, fut. ἐξαγορεύσω, &c. (from ἐξ for ἐκ, abroad, and ἀγορεύω, to publish). To publish abroad, to make known, to proclaim aloud, to announce.

ἐξαγριόω, ὦ, fut. ἐξαγριώσω, perf. ἐξηγρίωκα (from ἐξ, completely, and ἀγριόω, to render wild). To render completely wild or savage, to exasperate.—In the middle voice, to be wild, to be ferocious.

ἐξάγω, fut. ἐξάξω, &c. (from ἐξ, out of, and ἄγω, to lead). To lead out of, to bring forth from, to fetch out.

ἐξαιρέω, ὦ, fut. ἐξαιρήσω, &c. (from ἐξ, out, and αἰρέω, to take). To take out, to take away, to deprive of, to destroy.—To take out of danger, to save, to rescue.

ἐξάιρω, fut. ἐξάρῳ, &c. (from ἐξ, out of, and αἶρω, to raise). To raise up out of, to lift up, to raise on high.—As a neuter, to raise one's self from the ground, to rise into the air.

ἐξαισιος, ον (adj. from ἐξ for ἐκ, out of, and αἰσα, fate). Exceeding the allotment of fate, immense, inordinate, vast, very great.

ἐξαιτέω, ὦ, fut. ἐξαιτήσω, &c. (from ἐξ for ἐκ, from, and αἰτέω, to ask). To ask from, to demand, to request, to claim.

ἐξαίφνης (adv. from ἐξ, altogether, and αἰφνης, suddenly). All on a sudden, suddenly, rapidly, quickly.

ἐξάκισμύριοι, αι, α (num. adj. from ἐξάκις, six times, and μύριοι, ten thousand). Sixty thousand.

ἐξάκισχίλιοι, αι, α (num. adj. from ἐξάκις, six times, and χίλιοι, a thousand). Six thousand.

ἐξάκόσιοι, αι, α (num. adj.) Six hundred.

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ἐξάκούω, fut. ἐξακούσω, &c. (from ἐξ, from, and ἀκούω, to hear). To hear from or of, to learn from hearsay, to hear.

ἐξαλλάσσω and ἐξαλλάττω, fut. -άξω, &c. (from ἐξ, completely, and ἀλλάσσω, to change). To change completely, to alter.—To depart from, to differ from.—Perf. pass. part. ἐξηλλαγμένος, η, ον, strange.

ἐξᾠμαρτάνω, fut. ἐξᾠμαρτήσομαι, &c. (from ἐξ, completely, and ᾠμαρτάνω, to miss). To miss completely, to fail of.—To commit an offence, to fall into error, to injure.

ἐξανθέω, ὦ, fut. ἐξανθήσω, &c. (from ἐξ, forth, and ἀνθέω, to bloom). To swell forth like an opening flower, to bloom forth.

ἐξανίστημι, fut. ἐξαναστήσω, &c. (from ἐξ for ἐκ, completely, ἀνά, up, and ἵστημι, to place). To set up erect, to cause to arise, to arouse.—ἐξανέστηκα, perfect, I arise.—ἐξανέστην, 2d aorist, I arose.—In the middle voice, to arise and go forth from, to depart from.

ἐξᾠπατάω, ὦ, fut. ἐξᾠπατήσω, perf. ἐξηπάτηκα (from ἐξ, completely, and ἀπατάω, to deceive). To deceive completely, to betray.

ἐξᾠπιναίως (adv. from ἐξαπιναιός, sudden). Suddenly, unawares.

ἐξᾠπίνας, Doric for ἐξαπίνης, which is Ionic for ἐξαίφνης. Suddenly, &c.

ἐξᾠπους, ουν, gen. -ποδος (adj. from ἐξ, six, and πούς, a foot). Six footed.

ἐξᾠπτω, fut. ἐξᾠψω, &c. (from ἐξ, from, and ἄπτω, to fasten). To fasten from, to hang from, to attach to, to fit.—To set on fire, to kindle.—In the middle, to attach one's self to, to lay hold of.

ἐξαρτάω, ὦ, fut. ἐξαρτήσω, &c. (from ἐξ, out of or from, and ἀρτάω, to suspend). To suspend from, to hang from, to append.—In the middle, to cause to depend on one's self, to attach to one's self.

ἐξαρχῆς (adv. for ἐξ ἀρχῆς, from the beginning). From the first, anew.

ἐξάρχω, fut. ἐξάρξω, &c. (from ἐξ, from, and ἀρχω, to begin). To

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begin from the origin, to begin anew, to commence, to originate.  
**ἐξεγείρω**, fut. **ἐξεγερῶ**, &c. (from **ἐξ**, out of, and **ἐγείρω**, to rouse). To rouse out of sleep, to wake up, to awake.  
**ἐξείμι**, &c. (from **ἐξ**, out, and **εἰμι**, to go). To go out of, to go forth, to depart out of.  
**ἐξεῖπον**, imp. **ἐξεῖπέ**, inf. **ἐξεῖπειν**, &c. (from **ἐξ**, out, and **εἰπεῖν**, to say), assigned as 2d aor. to **ἐξαγορεύω**. To declare openly, to reveal, to relate, &c.  
**ἐξελαύνω**, fut. **ἐξελαῶ**, &c. (from **ἐξ**, out, and **ελαύνω**, to drive). To drive out, to expel.—To lead forth an army, to advance.  
**ἐξεμέω**, ὦ, fut. **ἐξεμέσω** and **ἐξεμήσω**, perf. **ἐξήμεκα** (from **ἐξ**, out, and **ἐμέω**, to throw up). To vomit, to disgorge, to throw up.  
**ἐξεναντίας** (adv. for **ἐξ ἐναντίας**, with **χώρας** understood). From an opposite quarter, opposite.  
**ἐξενᾶρίζω**, fut. **ἐξενᾶρίξω**, perf. **ἐξενήριχα** (from **ἐξ**, completely, and **ἐναρίζω**, to despoil). To despoil completely.—To strip one of his armour.  
**ἐξεπίτηδες** (adv. from **ἐξ**, from, and **ἐπίτηδες**, purposely). From set purpose, intentionally.  
**ἐξεργάζομαι**, fut. **ἐξεργᾶσομαι**, &c. (from **ἐξ**, out, and **ἐργάζομαι**, to work). To work out, to effect by labour, to elaborate, to accomplish, to study out.  
**ἐξερεύγομαι**, fut. **ἐξερεύξομαι**, perf. **ἐξήρευγμαι**, 2d aor. act. **ἐξήρῳγον** (from **ἐξ**, forth, and **ἐρεύγομαι**, to belch). To belch forth, to pour out.—To discharge itself, to flow out (said of a river).  
**ἐξερῶ**, contr. **ἐξερῶ**, fut. from an obsolete verb **ἐξείρω** (from **ἐξ**, out, and **ἐρέω**, ἐρῶ, I will say). I will declare openly, I will assert, I will mention. See **ἐρέω**, ἐρῶ.  
**ἐξέρχομαι**, fut. **ἐξελεύσομαι**, &c. (from **ἐξ**, out of, and **έρχομαι**, to come or go). To come or go out of, to go forth, to depart from.  
**ἐξέστι** (impers. verb from **ἐξείμι**, not

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in use). It is lawful, it is permitted, it is possible.  
**ἐξετάζω**, fut. **ἐξετάσω**, Attic **ἐξετά**, perf. **ἐξήτακα** (from **ἐξ**, completely, and **ετάζω**, to examine into). To examine thoroughly into, to put to the proof, to test, to try.—In the middle, to give proof of one's self, to display one's self among, to appear.  
**ἐξετάσις**, εως, ἡ (from **ἐξετάζω**). An examination, proof, a review of an army.  
**ἐξευρίσκω**, fut. **ἐξευρήσω**, &c. (from **ἐξ**, out, and **εύρίσκω**, to find). To find out, to invent, to discover, to contrive.  
**ἐξηγέομαι**, οὔμαι, fut. **ἤσομαι**, perf. **ἐξήγημαι** (from **ἐξ**, out, and **ηγέομαι**, to lead). To lead out of, to lead the way, to relate, to explain  
**ἐξήκοντα** (num. adj. indecl.). Sixty.  
**ἐξημερώ**, ὦ, fut. **-ώσω**, &c. (from **ἐξ**, completely, and **ημερώ**, to tame). To tame completely, to civilize.—To improve by culture, to cultivate (of land).  
**ἐξῆς** (adv. from **ἐξω**, fut. of **έχω**). Next in order, in order, successively, in a row.—ἡ ἐξῆς ἡμέρα, the following day.  
**ἐξίημι**, fut. **ἐξήσω**, &c. (from **ἐξ**, out of, and **ίημι**, to send). To send out of, to eject, to dismiss, to expel.—To take away, to allay.—**ἐξ ἔπον έντο**, see note, p. 168, line 154.  
**ἐξικνέομαι**, οὔμαι, fut. **ἐξίσσομαι**, &c. (from **ἐξ**, from, and **ικνέομαι**, to arrive at). To arrive at from, to come to from.—To attain.  
**ἐξίπτᾶμαι**, fut. **ἐκπτήσομαι**, &c. (from **ἐξ**, away, and **ίπτᾶμαι**, to fly). To fly away.  
**ἐξισόω**, ὦ, fut. **ἐξισώσω**, perf. **ἐξίσωκα** (from **ἐξ**, completely, and **ισόω**, to render equal). To make exactly equal, to equalize.—In the middle, to be equal.  
**ἐξίτοξ**, ἡ, ὅν (adj. from **ἐξείμι**, to go out). Admitting of a passage out, from which one can depart.  
**ἐξοίχομαι**, fut. **-οιχήσομαι**, &c. (from **ἐξ**, out, and **οίχομαι**, to go). To go out, to depart, to set off.  
**ἐξοκέλλω**, fut. **-οκείλῶ**, perf. **ἐξόκεκα**

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as (from ἐξ, out of, and ἀέλλω, a form of κέλλω, to move). To move out of, to remove, to drive out.—

As a neuter, to run upon shoals, to fall into, to decay.

ἐξομιλέω, ὦ, fut. -ήσω, &c. (from ἐξ, out of, and ομιλέω, to associate with). To go out of one's usual society to associate with, to be intimate with.—To confer with.

ἐξομοιῶ, ὦ, fut. -ομοιώσω, perf. ἐξομοιώκα (from ἐξ, completely, and ομοιῶ, to make like). To make exactly like, to assimilate.—In the middle, to resemble exactly.

ἐξονειδίζω, fut. -ίσω, &c. (from ἐξ, intens., and ονειδίζω, to reproach). To reproach exceedingly, to revile, to abuse.

ἐξονομῶ, fut. -ᾶσω, &c. (from ἐξ, out, and ονομῶ, to name). To name out aloud, to call out by name, to pronounce.

ἐξονομακλήσῃν (adv. from ἐξ, by, ὄνομα, name, and καλέω, to call). Calling by name, according to name, namely, singly.

ἐξοπῖσω (adv. from ἐξ, and ὀπίσω, backward). Backward.—Henceforth.

ἐξορθῶ, ὦ, fut. -ώσω, perf. ἐξώρθωκα (from ἐξ, completely, and ὀρθῶ, to make erect). To render perfectly erect, to set up, to place erect, to restore, to preserve, to save.

ἐξορίζω, fut. -ορίσω, &c. (from ἐξ, beyond, and ὀρίζω, to bound). To send beyond the boundaries of a state, to exile, to banish.

ἐξορκίζω, fut. -ίσω, perf. ἐξώρκισκα (from ἐξ, intens., and ὀρκίζω, to cause to swear). To bind by an oath, to swear any one.

ἐξορμῶ, ὦ, fut. -ήσω, &c. (from ἐξ, out, and ὀρμῶ, to urge forward). To urge on, to send forth, to encourage, to instigate.

ἐξορύσσω and -ορύττω, fut. -ύξω, perf. ἐξώρυχα (from ἐξ, out, and ὀρύσσω, to dig). To dig out, to excavate.

ἐξορχέομαι, οὔμαι, fut. -ήσομαι, &c. (from ἐξ, out of, and ὀρχέομαι, to dance). To dance out of (the ranks).

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ἐξοστράκίζω, fut. -ίσω, &c. (from ἐξ, out of, and ὀστράκίζω, to banish by ostracism). To banish by ostracism, to ostracise, to banish.

ἐξοστράκισμός, οὖ, ὁ (from ἐξοστράκίζω). Ostracism, banishment. For an explanation of the term, consult note, p. 121, line 36.

ἐξουσία, ας, ἡ (from ἐξουσι, it is possible). Power, right, privilege, authority.

ἐξυβρίζω, fut. -ίσω, &c. (from ἐξ, completely, and ὑβρίζω, to be insolent). To become extremely insolent, to act in an insolent manner, to grow insolent, to outrage.

ἐξυμνέω, ὦ, fut. -ήσω, &c. (from ἐξ, out aloud, and ὑμνέω, to hymn). To hymn aloud, to celebrate in song, to praise highly, to extol.

ἐξω (adv. from ἐξ, out of). Without, outside, away from, externally.—ἐξω βέλους, "without the reach of a missile."

ἐξωθεν (adv. from ἐξω). From without, outside, from abroad, is relevant.

εἶκει (3rd sing. perf. mid. of εἶκω, impers.). It is like, it resembles, it seems, it is right, &c.

εἶσα, Doric for εἴσα, which is Ionic for οὔσα, nom. sing. fem. of pres. part. of εἶμι, to be.

ἐεργάζω, fut. -ᾶσω, perf. ἐεργάσκα (from ἐεργή). To celebrate a festival, to keep as a festival, to feast ἐεργή, ἡς, ἡ. A feast, a festival.

ἐός, ἐή, ἐόν (pronominal adj.). His, her, its; answering to the Latin suus, sua, suum.

ἐπαγγέλλω, fut. -αγγελῶ, &c. (from ἐπί, to, and ἀγγέλλω, to announce). To announce to, to proclaim, to declare, to enjoin.—In the middle, to give one's self out for, to promise.

ἐπαγγελμα, ἄτος, τό (from ἐπαγγέλλω). A promise, a profession.

ἐπάγω, fut. -άξω, &c. (from ἐπί, towards, and ἄγω, to lead). To lead towards, to bring on, to introduce, to superinduce, to add to.

ἐπαγωνίζομαι, fut. -ίσομαι, &c. (from ἐπί, in addition to, and ἀγωνίζομαι, to contend). To contend in addition to, to strive earnestly for.

ἐπαιίδω, contr. ἐπῶδω, fut. ἐπαιείσω, contr. ἐπῶσω, &c. (from ἐπί, to, and αἰίδω, to sing). To sing to, to sing for, to sing in the presence of. See note, p. 175, line 46.

ἐπαθλον, ου, τό (from ἐπί, for, and ἄθλον, a combat). A prize for a victory at the games, a prize.

ἐπαιῶζω, fut. -αιῶξω, &c. (from ἐπί, for, and αἰάζω, to weep). To weep for, to mourn over, to bewail.

ἐπαινέω, ὦ, fut. ἐπαινέσω and -ήσω, perf. ἐπῆνεκα and ἐπῆνηκα (from ἐπαινος). To praise, to admire, to approve of, to commend, to laud.

ἐπαινος, ου, ὁ. Approbation, praise, a panegyric, a eulogy.

ἐπαίρω, fut. ἐπᾶρῶ, &c. (from ἐπί, upon, and αἶρω, to raise). To raise on high, to elevate, to lift up, to make elated.—Also, to raise against.

ἐπακολουθέω, ὦ, fut. -ήσω, &c. (from ἐπί, after, and ἀκολουθέω, to follow). To follow after, to pursue, to follow.

ἐπακτός, ὄν (adj. from ἐπαγω, to introduce). Introduced from abroad, foreign.

ἐπαλείφω, fut. -είψω, &c. (from ἐπί, over, and ἀλείφω, to anoint). To besmear, to anoint.

ἐπάλληλος, ου (adj. from ἐπί, upon, and ἀλλήλοις, each other). One upon the other, crowded, frequent.

ἐπαλξίς, εως, ἡ (from ἐπαλέξω, to ward off). A breastwork, a battlement.—Protection, defence.

ἐπαμάομαι, ὦμαι, fut. -ήσομαι, perf. ἐπῆμηναι (from ἐπί, upon, and ἀμάομαι, to heap up). To heap up upon, to cover over with.

Ἐπαμινώνδας, ου, ὁ. Epaminondas, a celebrated Theban commander, who delivered his country from the dominion of Sparta. He was slain in the battle of Mantinea; according to the common account by Gryllus, the son of Xenophon.

ἐπᾶν (conj. from ἐπεὶ and ἄν), Ionic ἐπῆν. After, when, as soon as.

ἐπαναβαίνω, fut. -θήσομαι, &c. (from ἐπί, upon, and ἀναβαίνω, to ascend). To ascend upon, to mount.

ἐπάνεμι, &c. (from ἐπί, denoting repetition, and ἄνεμι, to return). To return again, to go back upon, to come back, to resume.

ἐπανέρχομαι, fut. -ελεύσομαι, &c. (from ἐπί, denoting repetition, and ἀνέρχομαι, to come back). To come back again, to return.

ἐπανήκω, fut. -ήξω, &c. (from ἐπί, denoting repetition, and ἀνήκω, to come back). To come back again.

ἐπανθέω, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and ἀνθέω, to bloom). To bloom upon, to bloom forth on.

ἐπαράομαι, ὦμαι, fut. -ήσομαι and -ᾶσομαι, perf. ἐπῆραμαι and ἐπῆρᾶμαι (from ἐπί, upon, and ἀράομαι, to curse). To imprecate curses on, to curse, to execrate.

ἐπάρδω and -αρδέω, fut. -άρσω and -αρδέω, &c. (from ἐπί, upon, and ἄρδω or ἀρδέω, to water). To pour water upon, to irrigate.

ἐπαρκέω, ὦ, fut. -έσω, &c. from ἐπί, intensive, and ἀρκέω, to ward off). To ward off from, to lend aid to, to assist, to relieve.

ἐπάρχω, fut. -άρξω, &c. (from ἐπί, over, and ἄρχω, to rule). To rule over, to be governor of.

ἐπαφίημι, fut. -αφήσω, &c. (from ἐπί, upon, and ἀφίημι, to let loose). To let loose upon, to send or let into, to direct against.

ἐπεὶ (conj. and adv.). Since, when, after that, after, because, inasmuch as.

ἐπείγω, fut. ἐπείξω, perf. ἐπειγα. To push, to urge on, to accelerate.—In the middle, to urge one's self on, to hasten.

ἐπειδάν (conj. from ἐπειδὴ and ἄν). When, since, as, because.

ἐπειδὴ (conj. from ἐπεὶ and δὴ). Since, when, as, as soon as.

ἐπειμι, &c. (from ἐπί, to, and εἶμι, to go). To go to or towards, to approach, to arrive at, to advance against, to attack.—To occur to, to come into the mind.

ἐπείσέρχομαι, fut. -ελεύσομαι, &c. (from ἐπί, upon, and εἰσέρχομαι, to rush in). To rush in upon, to enter suddenly, to attack unawares.



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ἐπεὶ (adv. from ἐπί and εἶτα).

Thereupon, then, next, afterward.

ἐπεμβαίνω, fut. -θήσομαι, &c. (from ἐπί, upon, and ἐμβαίνω, to mount).

To mount upon, to ascend.—To make an attack on, to assail.

ἐπενδύω and -δύνω, fut. -δύσω, &c. (from ἐπί, over, and ἐνδύω, to put on). To put on over, to put on in addition to.

ἐπέοικε (impers. verb from ἐπί, intensive, and οἶκε, it is fitting). It is becoming, it is proper, it is right, it is fitting.

ἐπέραστος, οὐ (adj. from ἐπί, intensive, and ἑραστός, lovely). Very lovely, very desirable, amiable.

ἐπηρείδω, fut. -ερείσω, &c. (from ἐπί, upon, and ἐρείδω, to support). To support upon, to stay or prop upon.

ἐπέρχομαι, fut. -ελεύσομαι, &c. (from ἐπί, to, and ἔρχομαι, to come). To come to, to approach, to advance towards, to arrive at.

ἐπευθύνω, fut. -υνῶ, perf. ἐπηύθυγα (from ἐπί, intensive, and εὐθύνω, to direct). To direct, to guide, to steer.

ἐπεύχομαι, fut. -εύξομαι, &c. (from ἐπί, to, and εὐχομαι, to pray). To pray to, to invoke.—To boast, to profess.

ἐπέχω, fut. ἐφέξω and ἐπισχήσω, &c. (from ἐπί, to, and ἔχω, to hold). To hold to, to apply to.—As a neuter, to stop, to restrain one's self, to await.

ἐπὶν, Ion. for ἐπάν.

ἐπί (prep.), governs the genitive, dative, and accusative. The primitive meaning is on or upon.—Hence, 1st, with the genitive, on, near, before, upon, in the presence of, of, during, under; as, ἐπὶ Ἀττος, in the reign of Atys: at or in, in the relation of place; as, ἐπὶ ξένης, i. e., γῆς, in a foreign land.—2d, with the dative, under, beneath, among, for, over, upon, on account of, in addition to; ἐπ' ἐμοί ἐστι, it depends upon me.—3d, with the accusative, upon, against, to, towards, after, for, in quest of, at.—With numerals it

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signifies about.—ἐπὶ πόλῳ, for the most part, especially.—ἐπὶ τί, wherefore?—In composition it expresses addition, increase, augmentation, reciprocal action, repetition, mutual assistance, renewal, &c.

ἐπιβαίνω, fut. -θήσομαι, &c. (from ἐπί, upon, and βαίνω, to mount). To mount upon, to ascend.—To go on shore, to disembark, to land upon.

ἐπιβάλλω, fut. -βάλλω, &c. (from ἐπί, upon, and βάλλω, to cast). To cast upon.

ἐπιβάτης, οὐ, ὁ (from ἐπιβαίνω). A passenger on board a vessel.

ἐπιβοᾷω, ῶ, fut. -βοήσω, &c. (from ἐπί, upon, and βοᾷω, to call). To call upon for aid, to call aloud upon.

ἐπιβόσκω, fut. -βοσκήσω, perf. ἐπιβόσκηκα (from ἐπί, upon, and βόσκω, to pasture). To pasture upon, to put out to graze upon.—In the middle, to feed or graze upon, to devour, to reel in.

ἐπιβουλεύω, fut. -εύσω, &c. (from ἐπί, against, and βουλεύω, to plan). To plan against, to plot against, to lie in wait for, to deceive.

ἐπιβουλή, ῆς, ἡ (from ἐπί, against, and βουλή, a plot). A plot formed against any one, an artifice, an ambuscade, a stratagem.

ἐπίβουλος, ον (adj. from ἐπιβουλή). Plotting, insidious, treacherous, deceitful.

ἐπιγελᾷω, ῶ, fut. -ᾶσω, &c. (from ἐπί, at, and γελᾷω, to laugh). To laugh at, to deride, to mock.

ἐπιγιγνώσκω, fut. -γνώσομαι, &c. (from ἐπί, denoting addition, and γινώσκω, to know). To recognise, to know again, to observe.

ἐπιγραφή, ῆς, ἡ (from ἐπιγράφω). An inscription, a valuation, a contribution.

ἐπιγράφω, fut. -γράφω, &c. (from ἐπί, upon, and γράφω, to scratch or mark). To make a mark on.—Hence, to write upon, to inscribe, to describe, to value.

ἐπιδακρύω, fut. -ύσω, &c. (from ἐπί, for, and δακρύω, to weep). To



with playfully. See note, page 168, line 175.

ἐπικηρύκεια, ας, ἡ (from ἐπικηρυκεύομαι). A negotiation.

ἐπικηρυκεύομαι, fut. -εύσομαι, perf. -εῖμαι (from ἐπί, thereupon, and κηρυκεύω, to send as a herald). To make propositions by a herald, to send a herald to negotiate for a truce, &c.

ἐπικίνδυνος, ον (adj. from ἐπί, intensive, and κίνδυνος, danger). Dangerous in addition to previous danger, perilous, hazardous.

ἐπικλᾶω, ᾶ, fut. -ᾶσω, perf. ἐπικέκλᾰκα (from ἐπί, towards, and κλᾶω, to bend). To bend or move towards.—To excite to compassion, to move to tears, to touch, to affect.

ἐπικλήσις, εως, ἡ (from ἐπικαλέω, to give a surname). An appellation, a surname.

ἐπικλύζω, fut. -ῶσω, perf. ἐπικέκλῡκα (from ἐπί, upon, and κλύζω, to flow). To flow upon, to overflow, to inundate, to submerge.

ἐπικλύστος, ον (adj. from ἐπικλύζω). Inundated, submerged.—Washed.

ἐπικλώθω, fut. -ώσω, perf. ἐπικέκλωκα (from ἐπί, intens., and κλώθω, to spin). To spin out, to spin the thread of human life (as by the Fates), to destine, to allot, to decree.

ἐπικοσμέω, ᾶ, fut. -ήσω, &c. (from ἐπί, intens., and κοσμέω, to adorn). To adorn with additional ornaments, to embellish.

Ἐπικούρος, ου, ὁ. Epicūrus, 1. A celebrated Grecian philosopher, born at Gargettus in Attica. His doctrine was, that the happiness of man consisted in mental enjoyments and the sweets of virtue.—2. One of the accusers of Phocion, put to death by the son of the latter.

ἐπικροτέω, ᾶ, fut. -ήσω, &c. (from ἐπί, intens., and κροτέω, to make a noise). To make additional noise, to redouble acclamation, to applaud loudly, to clap loudly or repeatedly.

ἐπικύρω, ᾶ, fut. -ώσω, &c. (from ἐπί, intens., and κυρώ, to confirm).

To give additional confirmation to, to satisfy, to settle.

ἐπιλαμβάνω, fut. -λήψομαι, &c. (from ἐπί, in addition, and λαμβάνω, to take). To take in addition to.—To lay hold upon, either, to seize upon, or, to hold by.

ἐπιλάμπω, fut. -λήψω, &c. (from ἐπί, intens., and λάμπω, to shine). To shine brightly, to beam forth.

ἐπιλανθάνω, fut. -λήσω, &c. (from ἐπί, intens., and λανθάνω, to cause to forget). To cause utter oblivion of.—In the middle, to forget completely.

ἐπιλέγω, fut. -λέξω, &c. (from ἐπί, in addition, and λέγω, to speak). To add to what has been already said.—In the middle, to read over.

ἐπιλείπω, fut. -λείψω, &c. (from ἐπί, for, and λείπω, to leave). To leave one place for another, to desert.—To fail, to be wanting.

ἐπιμέλειᾶ, ας, ἡ (from ἐπιμελής). Care, an object of care, a tending, attention, purpose.

ἐπιμελέσθαι, οὔμαι, fut. -ήσομαι, perf. ἐπιμεμέλημαι (from ἐπί, on account of, and μέλομαι, to be careful). To be concerned about or for, to take care of, to tend.

ἐπιμελής, ἐς (adj. from same). Concerned about, solicitous, careful.

ἐπιμελητής, οὔ, ὁ (from ἐπιμελέομαι). One who attends to the interests of another, an executor, a guardian, an overseer.

ἐπιμελῶς (adverb from ἐπιμελής). Carefully.

ἐπιμέμφομαι, fut. -μέμφομαι, &c. (from ἐπί, for, and μέμφομαι, to reprove). To reprove with, to reproach with.

Ἐπιμηθεύς, εως, ὁ. Epimētheus, brother of Prometheus, and son of Iapetus. He married Pandōra, by whom he had Pyrrha.

ἐπιμηχανάομαι, ᾶμαι, fut. -ήσομαι, perf. ἐπιμεμηχάνημαι (from ἐπί, against, and μηχανάω, to lay plots). To lay plots against, to contrive against.

ἐπιμῖξις, ας, ἡ (from ἐπιμίγνυμι, to intermingle). Mixture, intercourse, communication.

ἐπινέμω, fut. -νεμῶ, &c. (from ἐπί, among, and νέμω, to share). To share among, to divide, to distribute.

ἐπινεύω, fut. -νεύσω, &c. (from ἐπί, towards, and νεύω, to bow). To bow towards, to nod to, to incline, to grant.

ἐπινίκιος, ον (adj. from ἐπί, upon, and νίκη, a victory). Following close upon or after a victory, triumphal.—In the neuter, as a noun, τὸ ἐπινίκιον, a song of triumph.

ἐπινόεω, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and νοέω, to reflect). To reflect upon, to think over, to invent by continued reflection on, to devise, to undertake.

ἐπιορκος, ον (adj. from ἐπί, over, and ὄρκος, an oath). Going beyond or over one's oath, perjured.

ἐπιπάσσω, and Attic -πάττω, fut. -πάσω, &c. (from ἐπί, upon, and πύσσω, to strew). To strew upon, to scatter upon.

ἐπίπεδος, ον (adj. from ἐπί, upon, and πέδον, the ground). On the ground.—Level, even, flat.

ἐπιπέμπω, fut. -πέμψω, &c. (from ἐπί, intens., and πέμπω, to send). To send in addition to, to send against, to send forth.

ἐπιπηδάω, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and πηδάω, to spring). To spring upon, to leap upon.

ἐπιπλέον (adv. from ἐπί, in addition, and πλεόν for πλείον, neuter of πλείων, more). Still more, in a still greater degree, yet farther, in a more extensive degree.

ἐπιπλέω, fut. -πλεύσομαι, &c. (from ἐπί, to, and πλέω, to sail). To sail to, to sail away for.

ἐπιπλήσσω, fut. -πλήξω, &c. (from ἐπί, intens., and πλήσσω, to strike). To strike repeatedly, to punish severely.—To reprimand sharply, to rebuke, to reprove.

ἐπιπνέω, fut. -πνεύσω, &c. (from ἐπί, upon, and πνέω, to breathe). To breathe upon, to blow upon.

ἐπίπονος, ον (adj. from ἐπί, intens., and πόνος, toil). Enduring additional toil, laborious, painful, weary.

ἐπιπόνως (adv. from ἐπίπονος). Laboriously, difficultly, wearisomely.

ἐπιπορπάω, ὦ, fut. -ήσω, perf. ἐπιπορπήκα (from ἐπί, upon, and πόρπη, a clasp). To fasten on with a clasp, to clasp, to buckle.

ἐπιπρέω, fut. -πρέσομαι, &c. (from ἐπί, upon, and πρέω, to flow). To flow upon or over, to overflow.—To flow into, to flow towards.

ἐπιπρίπτω, fut. -πρίψω, &c. (from ἐπί, upon, and πρίπτω, to throw). To throw upon, to cast on.

ἐπιπρόια, ας, ἡ (from ἐπιπρέω). Overflow, afflux, the flow.—A supply.

ἐπισείω, fut. -σειώω, perf. ἐπισείσαμαι (from ἐπί, over, and σειώω, to shake). To shake or brandish over, to hold up as an object of terror, to terrify.

ἐπίσημος, ον (adj. from ἐπί, upon, and σῆμα, a mark). Distinguished by a mark, marked, conspicuous, illustrious.—In the neuter, as a noun, τὸ ἐπίσημον, the standard.

ἐπίσης (adv. from ἐπί, upon, and ἴσος, equal, for ἐπ' ἴσος, with μείρεος understood). In equal shares, upon an equality, equally, alike, just as if.

ἐπισκέπτομαι, fut. -σκέψομαι, perf. ἐπέσκεμμαι (from ἐπί, intens., and σκέπτομαι, to consider). To consider attentively, to contemplate, to inquire into.

ἐπισκιάζω, fut. -ᾶσω, perf. ἐπισκιάσας (from ἐπί, upon, and σκιάζω, to shade). To cast a shadow upon, to overshadow, to darken, to obscure.

ἐπισκοπέω, ὦ, fut. -ήσω, &c. (from ἐπί, intens., and σκοπέω, to consider). To consider attentively, to inspect narrowly, to examine.

ἐπισκοτῶ, ὦ, fut. -ήσω, perf. ἐπεσκότηκα (from ἐπί, upon, and σκοτέω, to darken). To spread darkness over, to cast a gloom upon, to darken.

ἐπισκώπτω, fut. -σκώψω, perf. ἐπέσκωψα (from ἐπί, intensive, and σκώπτω, to deride). To deride.

ἐπίσω, ἤ, 2d aor. subj. act. of ἐφέτω.

ἐπίσταμαι, fut. -στήσομαι, 1st aor. pass. ἐπιστάμεθα. To know, to be

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skilled in, to understand, to know how.

ἐπιστᾶμένως (adv. from ἐπιστᾶμενος, pres. part. of ἐπίσταμαι). *Intelligently, skilfully.*

ἐπίστασις, εὖς, ἡ (from ἐπίστημα, to detain at a place). *Detention, a halt, a standing still, a stoppage.*

ἐπιστάτέω, ὦ, fut. -ήσω, perf. ἐπεσ-  
-άτηκα (from ἐπιστάτης). *To have the superintendence of, to be set in charge over, to oversee, to direct.*

ἐπιστάτης, ου, ὁ (from ἐπίσταμαι, to be placed over). *An overseer, a superintendent.*

ἐπιστέλλω, fut. -στελλῶ, &c. (from ἐπί, to, and στέλλω, to send). *To send to, to send a letter or message, to convey an order, to commission.*

ἐπιστενᾶχω, fut. -άξω, &c. (from ἐπί, intens., and στενᾶχω for στενάζω, to groan), more commonly as a dep. mid. -ομαι. *To groan aloud, to increase one's lamentations, to lament more deeply.—To join in lamenting.*

ἐπιστήμη, ης, ἡ (from ἐπίσταμαι). *Knowledge, acquaintance with.*

ἐπιστολή, ης, ἡ (from ἐπιστέλλω). *A letter, a message, a mandate.*

ἐπιστομίζω, fut. -ίσω, perf. ἐπεστόμικα (from ἐπί, upon, and στόμα, the mouth). *To place over the mouth, to stop up the mouth (used either of a cave or of animals).—Hence, to check with a bit, to tame, to muzzle, to obstruct.*

ἐπιστρέφω, fut. -έψω, &c. (from ἐπί, to, and στρέφω, to turn). *To turn round to or towards.—In the middle, to turn one's self towards, to turn back, to return.*

ἐπισφίζω and -σφάττω, fut. -άξω, &c. (from ἐπί, upon, and σφίζω, to slay). *To slay upon, to immolate on.—To kill.*

ἐπισφίγγω, fut. -ίγξω, &c. (from ἐπί, intensive, and σφίγγω, to press together). *To press together more closely, to tighten.*

ἐπισφραγίζω, fut. -ίσω, perf. ἐπεσφραγίκα (from ἐπί, upon, and σφραγίζω, to seal). *To stamp a*

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seal upon, to seal, to confirm, to ratify.

ἐπίσχω, same as ἐπέχω (from ἐπί and ἴσχω). *To refrain, &c.*

ἐπιτάρασσω, fut. -άξω, &c. (from ἐπί, intens., and ταρασσω, to disturb). *To disturb greatly, to cause confusion, to annoy.*

ἐπιτάσσω, and Attic -τέττω, fut. -άξω, &c. (from ἐπί, upon, and τάσσω, to enjoin). *To enjoin upon, to give orders to, to command.*

ἐπιτελέω, ὦ, fut. -έσω, &c. (from ἐπί, intens., and τελέω, to finish). *To bring to perfection, to finish completely, to accomplish, to perform.*

ἐπιτερπής, ἐς (adj. from ἐπιτέρπω, to delight). *Delightful, pleasing, grateful.*

ἐπιτήδειος, ᾧ, ου, and ος, ον (adj. from ἐπιτηδής, of which the neuter, ἐπιτηδές, sufficiently, adequately, purposely, is alone in use). *Fitting, adapted for, necessary, convenient.—As a noun, ὁ ἐπιτήδειος, a friend, an intimate acquaintance.—In the neuter plural, τὰ ἐπιτήδεια, the necessaries of life.*

ἐπιτήδευμα, ἄτος, τό (from ἐπιτηδεύω). *An occupation, a mode of life, a pursuit.*

ἐπιτηδεύω, fut. -εύσω, &c. (from ἐπιτήδειος). *To pursue diligently, to attend to, to practise.*

ἐπιτηρέω, ὦ, fut. -ήσω, &c. (from ἐπί, intens., and τηρέω, to observe). *To observe attentively, to watch over carefully.*

ἐπιτίθημι, fut. -θήσω, &c. (from ἐπί, upon, and τίθημι, to place). *To place upon, to set before, to administer.—In the middle, to put on one's self, to resume.—To fall upon impetuously, to attack.*

ἐπιτιμάω, ὦ, fut. -ήσω, &c. (from ἐπί, and τιμάω, to estimate). *To reproach, to censure, to blame.*

ἐπίτιμος, ον (adj. from ἐπί, in, and τιμή, honour). *Honoured, respected, honourable.*

ἐπιτοπολύ (adv. for ἐπὶ τὸ πολὺ, *For the most part, generally.*

ἐπιτρεπτέον (verbal from ἐπιτρέπω). *To be committed or confided.*

## EPT

επῆρ, οπος, ὁ. *A hoopoe.*

ἐπτά (num. adj. indecl.). *Seven.*

ἐπτάκαιδεκα (num. adj. indecl. from ἐπτά, καί, and δέκα, ten). *Seventeen.*

ἐπτάκαιδεκάπηχυς, υ (adj. from ἐπτάκαιδεκα, and πήχυς, a cubit). *Seventeen cubits or ells.*

ἐπιώζω, fut. -ᾶσω, perf. ἐπώακα (from ἐπί, upon, and ὠόν, an egg). *To sit upon its eggs, to brood, to hatch.*

ἐπυνύμια, ας, ἡ (from ἐπυνύμιος, poet. for ἐπύνυμος). *A surname.*

ἐπύνυμος, ον (adj. from ἐπί, in addition, and ὄνυμα, Æol. for ὄνομα, a name). *Having a name in addition to a previous one, having a surname, deriving its name from.*

ἐρανιστής, οὔ, ὁ (from ἐράνος, a banquet to which each guest contributes his share). *A contributor to a feast or picnic party.—A contributor generally.*

Ἐρασίστρατος, ου, ὁ. *Erasistratus.*  
ἐράσμιος, ον, and ος, η, ον (adj. from ἐράω, to love). *Lovely, amiable, loved.*

ἐραστής, οὔ, ὁ (from ἐράω, to love). *A lover.*

Ἐράτω, ὅς contr. οὗς, ἡ. *Erato, the muse who presided over lyric and tender poetry.*

ἐρᾶω, ὦ. *To love, to desire, to seek after; for which, in poetry, the form ἐράμαι is more common.—1st aor. ἠράσάμην, 1st aor. pass. as middle, ἠράσθην, to desire ardently, to be in love with, to conceive a passion for.—The present passive only occurs in a passive sense, the rest being used as middle.*

ἐργάζομαι, fut. -ᾶσομαι, perf. ἐργασμαι (from ἐργον, work). *To work, to effect, to make, to practise, to cause, to produce, to labour upon.*

ἐργάλειον, ου, τό (from ἐργον, work). *A tool, an implement.*

Ἐργάνη, ης, ἡ (from ἐργον, work). *Ergānē, i. e., the female artist, an epithet of Minerva as patroness of the mechanical arts.*

ἐργασία, ας, ἡ (from ἐργάζομαι). *Labour, an occupation, a working, workmanship, mode of culture, mode of working.*

## EPH

ἐργαστήριον, ου, τό (from ἐργάζομαι, to work, with ending τήριον, denoting place where). *A place for working, a workshop, an atelier of an artist.*

ἐργάτης, ου, ὁ (from ἐργάζομαι, to labour). *A labourer, an artisan.*

ἐργον, ου, τό (from the obsolete ἐργω, to do). *An action, a work, a deed, a performance, an occupation, employment.—Dat. sing. as an adverb, ἐργῶ, in reality.*

ἐργώδης, ες (adj. from ἐργον, and εἶδος, appearance). *Of a toil-worn aspect, toilsome, laborious.—Troublesome.*

ἐρέα, ας, contr. ἐρᾶ, ας, ἡ. *Wool.*

ἐρεβεννός, ἡ, ὄν (adj. from Ἐρεβος, Erēbus). *Gloomy, dark, obscure.*

ἐρεβώδης, ες (adj. from Ἐρεβος, Erēbus, and εἶδος, appearance). *Of a gloomy appearance, dark, dingy.*

ἐρεθίζω, fut. -ίσω, perf. ἠρέθικα, perf. pass. ἠρέθισμαι. *To provoke, to excite.*

ἐρείδω, fut. -είσω, perf. ἤρεια, perf. pass. ἤρειαμαι. *To fix on, to fasten to, to prop up, to support.—In the middle, to lean upon.*

ἐρείπω, fut. -είψω, perf. ἤρεια, perf. mid. ἤρεια, with Att. redup. ἐρήρεια, 2d aor. act. ἤρηνον. *To overthrow, to demolish.—Neut. in 2d aor., to fall down.*

ἐρετμός, οὔ, ὁ (from ἐρέσσω, to row). *An oar.*

ἐρευνᾶω, ὦ, fut. -ήσω, perf. ἠρεύνηκα (from ἐρομαι, to inquire). *To investigate, to undertake.*

Ἐρεχθίης, ἰδος, ἡ. *Erechthēis, the salt spring in the Erechthēum, feigned to have burst out of the earth from a stroke of Neptune's trident. See note, page 65, line 27.*

ἐρέω, Ion. for ἐρῶ. *I will say. See ἐρῶ.*

ἐρημῖος, α, ον (adj.), poet. for ἐρημός, η, ον.

ἐρημός, η, ον, and Att. ος, ον (adj.). *Lonely, solitary, waste, deserted.—As a noun, ἡ ἐρημος (with γῆ, land, understood), a desert, a solitude.*

ἐρημῶω, ὦ, fut. -ώσω, perf. ἠρήμωκα

## EPO

- (from ἐπιῆμος). To lay waste, to deprive of, to free from.
- Ἐρίανθος, ου, ὁ. *Erianthus*.
- ἐρίζω, fut. -ίσω, perf. ἤρικα. To contend, to quarrel.—ἐρίξειν τινὶ περὶ, to contend with any one about.
- ἐρίνεός, ου, ὁ. A wild fig-tree.
- Ἐριννύς, ὅς, ἡ. *Erinnyes*, one of the Furies.—In the plural, αἱ Ἐριννύες, the Furies, three goddesses, whose office was to punish the crimes of men by the secret stings of conscience.
- ἐριον, ου, τό (dim. from ἔπος, wool). Wool, a fleece.
- ἐρις, ἰδος, ἡ. Strife, dispute, contention, a quarrel, a contest.
- Ἐρις, ἰδος, ἡ. *Eris*, the goddess of strife and discord.
- ἐρίφος, ου, ὁ. A kid.
- Ἐριχθόνιος, ου, ὁ. *Erichthonius*, the fourth king of Athens, died B.C. 1437.
- ἐρκος, εος, τό (from ἐργω, poet. for εἰργω, to enclose). A hedge, an enclosure, an enclosed place.—A net, a snare.
- Ἐρκύνιος, ᾱ, ον (adj.). *Hercynian*.—As a noun, ὁ Ἐρκύνιος (with δρυμός understood), and οἱ Ἐρκύνιοι (with δρυμοί). The *Hercynian forest*, an extensive wood which covered a large part of ancient Germany.
- ἐρμῆτιζω, fut. -ίσω, perf. ἤρμητίκα (from ἔρμα, a prop). To prop up, to support, to secure.—To ballast, to load.
- Ἐρμῆς, ου, contr. from Ἑρμῆας, ἑον, ὁ. 1. *Mercury* or *Hermes*, son of Jupiter and Maia; the god of commerce, eloquence, wrestling, and whatever required skill, and the inventor of the lyre and harp. He was the messenger of Jupiter, and had also the office of conducting the souls of the dead to the under world.—2. A *Herma*, or statue of Mercury, which was an erect oblong block of stone, surmounted with a head of Mercury, set up at Athens in public places and before private dwellings.
- έρμαι, fut. ἐρήσομαι, 2d aor. ἤρόμην.

## EPD

- To ask, to inquire for, to retrace gate.
- ἐπος, ὁ (only in nom. and accus. sing., the original form of ἔπος). Love desire, &c.
- ἐπρεύω, fut. -ύσω, perf. εἰπρέκα. To creep, to glide along.
- ἐρῶ, fut. ἐρήσω, perf. ἠόρηκα (akin to ῥέω, to flow, and the Latin *ruo*) To go to ruin, to be ruined. See note, page 163, line 123.
- Ἐρυθρίη, ἡς, ἡ. *Erythræa*, an island off the coast of Iberia, in the Bay of Cadiz, remarkable for its fertility. Here Geryon reigned.
- ἐρυθριῶ, ᾱ, fut. -ιᾶσω, perf. ἤρυθ οἶακα (from ἐρυθρός). To grow red, to blush.
- ἐρυθρός, ᾱ, ὄν (adj.). Red.—ἡ ἐρυθρὴ θάλασσα, the Red Sea.
- ἐρύκω, fut. -ύξω, perf. ἤρύχα, 2d aor. ἤρύκατον (from ἐρύω, to draw). To draw back, to restrain.
- ἐρύμα, ᾱτος, τό (from ἐρύομαι, to protect). A rampart, a fortification, a defence.
- Ἐρυμάνθιος, α, ον (adj.). *Erymanthian*, of *Erymanthus*, a mountain in Arcadia, famous in fable as the haunt of the savage wild boar destroyed by Hercules.
- Ἐρυξ, ὅκος, ἡ. *Eryx*, a mountain and city in Sicily, where was a famous temple of Venus.
- ἐρύω, fut. ἐρύσω, perf. εἰρύκα (and poetic εἰρύω, &c.). To draw, to drag, to pull, to draw off.—In the middle, ἐρύομαι, poetic εἰρύομαι, fut. -ύσομαι, to rescue, to deliver, to protect, to guard, to restrain. In Homer a syncopated aor. occurs, 2d sing. ἐρύσο, 3d ἐρύτο and εἰρύτο, 3d pl. ἐρύαται, &c., only in the sense to save, to defend; distinguished from the perf. and pluperf. pass., which have υ short; perf. εἰρύμαι, pluperf. εἰρύμεν.
- ἐρχομαι, fut. ἐλεύσομαι, perf. mid. ἤλυθα, with redup. ἐλέλυθα, 2d aor. ἤλθον, by syncope for ἤλυθον. To go, to come, to arrive, to proceed.—ἐλθεῖν εἰς ἔρεν, to engage in a contest with, followed by a dative of the person.
- ἐρῶ, a fut. from εἶρω, which present

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occurs only in poetry: the other tenses from the obs. *ῥέω*; perf. *εἶρηκα*, perf. pass. *εἶρημαι*, aor. pass. *ἔρρηθην* and *ἔρρέθην*. To speak, to say, to tell, to relate. In Attic, *φημί* used as pres. and *εἶπον* as 2d aor.

*ἔρωδιός, οὔ, ὅ*. A heron.

*ἔρως, ὠτος, ὅ* (from *ἐράω*, to love). Love, desire.

*Ἔρως, ὠτος, ὅ*. Cupid or Eros, the god of Love, son of Venus.—Also, Love personified.

*ἔρωτᾶω, ὦ, fut. -ήσω, perf. ἠρώτηκα*. To ask, to question, to inquire.

*ἑρώτημα, ἄτος, τό* (from *ἔρωτάω*). A question, an inquiry.

*Ἐρωτίδευς, ἔως, ὅ* (dim. of *ἔρως*; see note, p. 172, Ode iv., line 13).

A Loveling, a young Love.

*ἔρωτικός, ἦ, ὄν* (adj. from *ἔρως*, love). Amorous, enamoured.

*ἐς*, Ionic and poetic, but seldom Attic, for *εἰς*. Into, &c.—*ἐς τε*, till, even to, until.

*ἐσβάλλω*, Ionic for *εἰσβάλλω*.

*ἐσδόμενον*, Doric for *ἐζόμενον*. See *ἐξομαι*.

*ἐσδέχομαι*, fut. *-δέξομαι*, &c., Ionic for *εἰσδέχομαι* (from *εἰς*, into, and *δέχομαι*, to take). To take or receive into, to admit.

*ἐσθῆώ, ὦ, fut. -ήσω, perf. ἤσθηκα* (from *ἐσθής*). To clothe, to dress.

*ἐσθής, ἦτος, ἦ* (from *ἐσθην*, 1st aor. pass. of *ἐννύμι*, to clothe). Clothing, raiment, a dress.

*ἐσθίω* and poetic *ἐσθω* (used only in pres. and imperf., the other tenses from *ἐδω*), fut. *ἐδομαι*, perf. *ἐδήδοκα*, perf. pass. *ἐδήδεσμαι*, 2d aor. act. (from *φάγω*) *ἐφαγον*. To eat.

*ἐσθλός, ἦ, ὄν* (adj.). Good, brave, noble, excellent, honourable.

*ἐσίδεῖν*, poetic for *εἰσίδεῖν*, from *εἰσ-εἶδω*.

*ἐσοπτρον*, Ionic for *εἰσοπτρον*, *ον, τό*. A mirror.

*ἐσπέρα, ας, ἦ* (prop. fem. of *ἐσπερος*, with *ῥα* understood). Evening.

*ἐσπέριος, α, ὄν* (adj. from *ἐσπερος*, evening). Of evening, of the west, western, westerly.—As a noun, *ἡ ἐσπερία*, the evening, the west.

*ἐστία, ας, ἦ*. A hearth.—*παρὰ τὴν*

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*ἐστίαν*. See note, page 147, line 2-8.

*ἐστιᾶω, ὦ, fut. -ᾶσω, perf. ἐστιᾶκα* (from *ἐστία*, a family hearth). To receive into a house, to entertain, to give a feast to.—*ἐστιᾶν γύμους*, to make a nuptial feast.—In the middle, to feast, to banquet.

*ἐσχατιᾶ, ὤς, ἦ* (from *ἐσχατος*). The farthest portion, the extreme limit, the remotest confine.

*ἐσχάτος, η, ὄν* (adj. from *ἐσχον*, 2d aor. of *ἔχω*, to have or hold; holding or bordering upon?). At the farthest extremity, outermost, last, extreme, most remote.

*ἐσω*, poetic for *εἰσω* (adv.). Within, inner.—*ἡ ἐσω θάλασσα*, the inner sea, i. e., the Mediterranean.

*ἐταῖρα, ας, ἦ* (fem. of *ἐταῖρος*). A mistress, a courtesan.

*ἐταιρία, ας, ἦ* (from *ἐταῖρος*). A society, a political club.

*ἐταῖρος, ου*, epic and Ionic *ἐτᾶρος, ου, ὅ*. A companion, an associate, a friend.

*ἕτερος, α, ὄν* (adj. pron.). The other (of two, like the Latin *alter*), the one, other.

*ἑτέρως* (adv. from *ἕτερος*). Otherwise, differently.

*ἐτήσιος, ὄν* and *ος, η* Ionic for *ᾶ, ὄν* (adj. from *ἔτος*, a year). Yearly, annual.—As a noun, *οἱ ἐτήσiai*, and *οἱ ἐτήσιαι ἄνεμοι*, the Etesian winds, winds that prevail every year at the same season, blowing for a stated period in the same direction.

*ἐτήτυμος, ὄν* and *ος, η, ὄν* (adj., lengthened form of *ἐτύμος*). Genuine, tried.—Faithful, trustworthy.

*ἔτι* (adv.). As yet, still, even now, farther, yet, besides.—*οὐκ ἔτι*, no longer.

*ἐτοιμος ὄν* (adj.). Ready, prepared.

*ἐτοίμως* (adv. from *ἐτοιμος*). Readily, promptly.

*ἔτος, εος, τό*. The year.—*κατ' ἔτος*, yearly.

*Ἑτρούσκοι, ων, οἱ*. The Etruscans or Etrurians, a nation of Italy formed from the union of Pelasgian colonists with the native inhabitants.

# ETA

ἐῤῃμος, η, ον and ος, ον (adj.). *Actual, true, real.*  
 εἶ (adv. from εἶς, good). *Well, rightly, happily.*—εἶ μάλα, very, extremely.  
 Εὐαγόρας ον, ὁ. *Evagoras*, a king of Cyprus, who retook Salamis from the Persians. He was noted for his integrity and love of justice.  
 εἶδε. See note, page 176, Idyl iii., line 7.  
 εὐάρμοστος, ον (adj. from εὖ, well, and ἀρμόζω, to fit). *Well fitting, well adapted, accommodating.*  
 Εὐβοεύς, ἑως, ὁ. *A Eubæan*, an inhabitant of Eubæa.  
 Εὐβοῖα, ας, ἡ. *Eubæa*, a large island of Greece in the Ægæan Sea, lying along the coast of Locris, Bæotia, and Attica. It is now called *Negropont*.  
 εὐδοτος, ον (adj. from εὖ, well, and βόσκω, to feed). *Abounding in rich pastures, rich in pasturage.*  
 εἶγε (adv. for εὖ γε). *Well done! very well!*  
 εὐγένεια, ας, ἡ (from εὐγενής). *Noble birth, excellence of character, lofty sentiments, valour.*  
 εὐγενής, ἐς (adj. from εὖ, well, and γένος, birth). *Of noble birth, noble, honourable, of illustrious descent.*  
 εὐγνωμοσύνη, ης, ἡ (from εὐγνώμων). *Goodness, gentleness, generosity, justice.*  
 εὐγνώμων, ον (adj. from εὖ, well, and γνώμη, disposition). *Of a kind disposition, well disposed, prudent, reasonable, just.*  
 εὐδαιμονέω, ὦ, fut. -ήσω, perf. ηὐδαιμόνηκα (from εὐδαίμων). *To be happy, to be wealthy.*  
 εὐδαιμονία, ας, ἡ (from εὐδαίμων). *Happiness, felicity, prosperity.*  
 εὐδαιμονίζω, fut. -ίσω, perf. ηὐδαιμόνηκα (from εὐδαίμων). *To esteem happy, to felicitate.*  
 εὐδαιμόνως (adv. from εὐδαίμων). *Happily, prosperously.*  
 εὐδαίμων, ον (adj. from εὖ, well, and δαίμων, a genius). *Having a good genius.*—Hence, *fortunate, happy, wealthy.*  
 εὐδενόρος, ον (adj. from εὖ, well, and

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δένδρον, a tree). *Abounding in trees, well-wooded.*  
 εὐδῆλος, ον (adj. from εὖ, easily, and δῆλος, visible). *Easily seen, very visible, evidently manifest.*  
 εὐδία, ας, ἡ (from εὖ, well, and δις, obsolete form for Ζεύς, as indicating the firmament or sky). *Clear weather.*—*A calm at sea.*—*Quiet, rest, tranquillity.*  
 εὐδοκίμew, ὦ, fut. -ήσω, perf. ηὐδοκίμηκα (from εὐδοκίμος). *To enjoy public esteem, to gain applause, to be praised.*  
 εὐδοκίμος, ον (adj. from εὖ, well, and δόκιμος, tried). *Approved, renowned, esteemed, respectable.*  
 εὐδομος, Doric for εὐδομεν.  
 εὐδω, fut. εὐδήσω, perf. ηὐδωκα, 2d aor. ηὐδον, poetic εὐδον. *To sleep.*  
 εὐείμων, ον (adj. from εὖ, well, and εἶμα, a dress). *Well-dressed, richly clad, fair-robed.*  
 εὐέλαιος, ον (adj. from εὖ, well, and ἑλαία, an olive-tree). *Abounding in olives, rich in olives or oil.*  
 εὐελπις, ι, gen. ἰδος (adj. from εὖ, well, and ἐλπίς, hope). *Filled with bright hopes, confident, hope full.*  
 εὐεργεσία, ας, ἡ (from εὐεργής, well done). *Beneficence, an act of kindness, kindness.*  
 εὐεργετέω, ὦ, fut. -ήσω, perf. εὐεργήτηκα (from εὐεργέτης, a benefactor). *To confer benefits, to benefit, to do good, to be kind.*  
 εὐεργέτημα, ἄτος, τό (from εὐεργετέω). *A kindness, a benefit, a favour.*  
 εὐεργέτης, ον, ὁ (from εὖ, well, and ἔργον, a work). *One who performs good deeds, a benefactor.*  
 εὐερνής, ἐς (adj. from εὖ, well, and ἔρνος, a shoot). *Blossoming well, in full bloom, flourishing.*  
 εὐετηρία, ας, ἡ (from εὖ, well, and ἔτος, a year). *A year of abundance, a fortunate year, a rich harvest.*  
 εὐζωνος, ον (adj. from εὖ, well, and ζώνη, a girdle). *Pair-girdled.*  
 εὐήθης, ες (adj. from εὖ, well, and ἥθος, habit). *Ingenuous, sincere*—*Simple, foolish.*



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**εὐκαρπύω**, ὦ, fut. -ήσω, perf. εὐημέρηκα (from εὐήμερος, *successful*). To have a successful or fortunate day, to gain one's point.

**Εὐήρης**, εὐς contr. ους, ὁ. *Euēres*, the father of Tiresias.

**εὐθαλής**, ἐς (adj. from εὖ, well, and θάλλω, to bloom). *Blooming luxuriantly, verdant.—Flourishing.*

**εὐθαρσής**, ἐς (adj. from εὖ, well, and θάρσος, *daring*). *Intrepid, bold, courageous.*

**εὐθεία**, ας, ἡ (properly fem. of εὐθύς, with ὁδός, *path*, understood). A straight or direct road, a straight line.

**εὐθετέω**, ὦ, fut. -ήσω, perf. ἐϋθέτηκα (from εὐθετός). To arrange in proper order, to dispose properly.

**εὐθετός**, ον (adj. from εὖ, well, and τίθωμι, to arrange). *Well-arranged, suitable, adapted to.*

**εὐθέτως** (adv. from εὐθετός). *Properly, suitably.*

**εὐθέως** (adv. from εὐθύς, *straight*). *Straightforward, instantly, quickly, directly.*

**εὐθηνία**, ας, ἡ (a later form of εὐθηνεία, from εὐθηνέω, to flourish). *Abundance, prosperity.—Fertility.*

**εὐθύμος**, ον (adj. from εὖ, well, and θυμός, *mind*). *Well-disposed, cheerful, generous, gay, steadfast.*

**εὐθύμως** (adv. from εὐθύμος). *Willingly, cheerfully, resolutely.*

**εὐθύνω**, ης, and later εὐθύνη, ης, ἡ (from εὐθύνω, to make straight), used most commonly in the plural. An investigation, inquisition, a research.

**εὐθύς**, εἰα, ὅ (adj.). *Straight, in a line, erect.—As an adverb, εὐθύς and εὐθύ, straightforward, directly to, of place; immediately, directly, of time.*

**εὐκαιρος**, ον (adj. from εὖ, well, and καιρός, a season). *In good season, at a fitting time, suitable, convenient, opportune.—Superlative, in the neuter plural, as an adverb, εὐκαιρότατα, most opportunely, most seasonably or favourably.*

**εὐκαίρως** (adv. from εὐκαιρος). *Opportunely, seasonably, timely.*

**εὐκαρπής**, ἐς (adv. from εὖ, well, and

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**κάμπω**, to bend). *Well-bent gracefully-curved.*

**εὐκαρπία**, ας, ἡ (from εὐκαρπος). *Fecundity, fruitfulness.*

**εὐκαρπος**, ον (adj. from εὖ, well, and καρπός, *fruit*). *Abounding in fruit, fruitful.*

**εὐκίνησια**, ας, ἡ (from εὐκίνητος). *Facility of motion, agility.*

**εὐκίνητος**, ον (adj. from εὖ, easily, and κινέω, to move). *Easily moved, moveable.—Nimble, active.*

**εὐκλής**, ἐς (adj. from εὖ, well, and κλέος, *fame*). *Famous, renowned, illustrious, virtuous, honourable.*

**εὐκλεία**, ας, ἡ (from εὐκλής). *Fame, glory, celebrity, renown.*

**Εὐκλείδης**, ου, ὁ. *Euclides*, a native of Megāra, the pupil and follower of Socrātes. He founded the Megaric sect.

**εὐκόλος**, ον (adj. from εὖ, easily, and κόλον, *food*). *Easily suited as to food.—Hence, easy, gentle.—Comparative, in neuter, as an adverb, εὐκολώτερον, more easily or promptly.*

**εὐκρασία**, ας, ἡ (from εὖ, well, and κεράννυμι, to mix). A proper mixture.—*Agreeable temperature, salubrity of climate.*

**εὐκτήμενος**, η, ον (adj. from εὖ, well, and κτίζω, to build). *Well-built, well-arranged.*

**εὐλαδέομαι**, οὔμαι, fut. -ήσομαι, perf. ἠόλαβημαι (from εὐλαδής, *circumspect*). To be circumspect, to avoid, to shun, to beware of.

**εὐλή**, ἥς, ἡ (from εἰλέω, to move in a curve?). A worm.

**εὐμεγεθής**, ἐς (adj. from εὖ, well, and μέγεθος, *size*). *Of large size, tall, great.*

**εὐμήκης**, ες (adj. from εὖ, well, and μήκος, *length*). *Of great length, long, tall.*

**εὐμμελής**, ία, poet. for εὐμμελής, ου, ὁ (from εὖ, well, and μελία, a=ash). One who is skilful in wielding the ash-handled spear, a brave warrior, one skilled in combat.

**εὐμορφία**, ας, ἡ (from εὖ, well, and μόρφη, a form). *Beauty of form, symmetry, a fair exterior.*

**εὐναιετών**, ὡσα, ον (as if the parts



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siple of an obsolete verb, *εὐναί-  
ται*, from *εὖ*, *well*, and *ναίειν*,  
*to inhabit*). *Agreeable to dwell in,*  
*well-situated.*  
*εὐνή*, ἡς, ἡ (akin to *εὐδω*, *to sleep*).  
*A couch, a bed.*  
*εὐννητος*, ον (adj. from *εὖ*, *well*, and  
*νέω*, *to spin*), poetic for *εὐνητος*.  
*Well-woven, well-spun.*  
*εὐνοῖα*, ας, ἡ (from *εὖνους*, *well-dis-*  
*posed*). *Kindly feeling, kindness,*  
*affection, regard.*  
*εὐνομία*, ας, ἡ (from *εὖ*, *well*, and  
*νόμος*, *a law*). *A good constitu-*  
*tion, a wise political institution,*  
*wisdom of legislation.*  
*Εὐνομία*, ας, ἡ. *Eunomia*, one of  
the three Hours, goddess of good  
order.  
*εὖνοος*, οον, contr. *εὖνους*, οον (adj.  
from *εὖ*, *well*, and *νόος*, *νοῦς*,  
*mind*). *Well-disposed, kind, af-*  
*fectionate, friendly.*—As a noun,  
in the neuter, τὸ *εὖνον*, *kind dis-*  
*position.*  
*Εὐξεινος* (τόντος), ὁ. *The Euxine*  
*(sea)*. According to the common  
opinion, its earliest name was *Ἄξ-*  
*ενος* (*inhospitable*), in allusion to  
the character of the nations along  
its shores; and this name was  
changed to *Εὐξεινος* (*hospitable*)  
when Grecian colonists had settled  
and introduced the usages of civ-  
ilized life on these same coasts.  
*εὐξεστός*, ον (adj. from *εὖ*, *well*, and  
*ξέω*, *to scrape*). *Well-polished.*  
*εὖοινος*, ον (adj. from *εὖ*, *well*, and  
*οἶνος*, *wine*). *Producing good*  
*wine, abounding in wine.*  
*εὖοσμος*, ον (adj. from *εὖ*, *well*, and  
*ὀσμή*, *smell*). *Odoriferous, sweet-*  
*smelling.*  
*εὐπειθής*, ἐς (adj. from *εὖ*, *easily*,  
and *πείθομαι*, *to be persuaded*).  
*Easily persuaded, obedient.*  
*εὐπειθῶς* (adv. from *εὐπειθής*). *Sub-*  
*missively, obediently.*  
*εὐπεπλος*, ον (adj. from *εὖ*, *well*, and  
*πέπλος*, *a garment*). *Well-dress-*  
*ed, fair-robed.*  
*εὐπηκτος*, ον (adj. from *εὖ*, *well*, and  
*πῆγνυμαι*, *to be joined*). *Well-*  
*joined, compact, well-built, firm*  
*εὐπλόκαμος*, ον (adj. from *εὖ*, *well*,

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and *πλόκαμος*, *a curl or lock*).  
*Having beautiful locks, fair-hair-*  
*ed.*  
*εὐποιέω*, ὦ, fut. -ῶ, perf. *ἔποιε*  
(from *εὖ*, *well*, and *ποιέω*, *to do*).  
*To do good, to render service to.*  
*Εὐπολῖς*, ιος, ὁ. *Eupolis*, a comic  
poet of Athens.  
*εὐπορέω*, ὦ, fut. -ῶ, perf. *ἔπορε*  
(from *εὐπορος*). *To abound in, to*  
*be possessed of abundant means.*  
—The middle voice with the same  
signification.  
*εὐπορία*, ας, ἡ (from *εὐπορέω*). *Abun-*  
*dance, abundant means, wealth.*  
*εὐπορος*, ον (adj. from *εὖ*, *easily*, and  
*πόρος*, *a passage*). *Affording an*  
*easy passage, possessing ready*  
*means, having power, wealthy.*  
*εὐπόρως* (adv. from *εὐπορος*). *Abun-*  
*dantly, plentifully, with abundant*  
*means.*  
*εὐποτυμία*, ας, ἡ (from *εὐποτυ*,  
*lucky*). *A happy lot, good for-*  
*tune, happiness.*  
*εὐπράγία*, ας, ἡ (from *εὐπραγία*, *to*  
*be successful*). *Success, prosper-*  
*ity, good fortune.*  
*εὐπρέπεια*, ας, ἡ (from *εὐπρέπης*).  
*Decorum, dignity, beauty, a spe-*  
*cious pretext, propriety.*  
*εὐπρεπής*, ἐς (adj. from *εὖ*, *well*, and  
*πρέπω*, *to be becoming*). *Of noble*  
*appearance, becoming, decorous,*  
*beautiful, specious.*  
*εὐπτερος*, ον (adj. from *εὖ*, *well*, and  
*πτερόν*, *a wing*). *Well-winged,*  
*fleet.*  
*εὐρεσις*, εως, ἡ (from *εὐρίσκω*, *to in-*  
*vent*). *An invention, a discovery.*  
*εὐρέτης*, ον, ὁ (from the same). *An*  
*inventor, a discoverer.*  
*εὐρημα*, ὅτος, τό (from the same).  
*An invention, a discovery, any-*  
*thing found, a prize.*  
*Εὐριπίδης*, ου, ὁ. *Euripides*, a cel-  
ebrated Athenian tragic poet, born  
in the island of Salamis, B.C. 480.  
Late in life he retired to the court  
of Archelæus, king of Macedonia,  
where he met with a violent death  
in his seventy-fifth year, having  
been dreadfully mangled by some  
ferocious hounds.  
*Εὐρίππος*, ου, ὁ *Eurippus*, a narrow

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strait, dividing Eubœa from the main land of Greece, remarkable for the irregular ebb and flow of its tide, whence its name (from *εὐ*, easily, and *ρίπτω*, to throw).—Also, a canal.

*εὐρίσκω*, fut. *εὐρήσω*, perf. *εὐρήκα*, 2d aor. *εὐρον*. To find, to light upon, to invent, to discover.

*Εὐρύβιαδης*, ου, ὁ. *Eurybiades*, a Spartan, general of the Grecian fleet at the battles of Artemisium and Salamis against Xerxes, inferior to Themistocles in all the qualities of a good commander.

*Εὐρύδικη*, ης, ἡ. *Eurydice*, the wife of the poet Orpheus.

*εὐρυθμός*, ου (adj. from *εὐ*, well, and *ρυθμός*, rhythm). *Harmonious, rhythmical, well-adjusted*.

*Εὐρυμέδων*, ουτος, ὁ. *Eurymedon*, a river of Pamphylia in Asia Minor, near which the Persians were defeated by Cimon, B.C. 470. It is now the *Zacuth*.

*εὐρύς*, εἰς, ὅ (adj.). *Broad, wide*.

*Εὐρύσθευς*, ἑως, ὁ. *Eurystheus*, son of Sthenelus, and king of Argos and Mycenæ. He imposed on Hercules the performance of the twelve perilous enterprises known as the twelve labours of Hercules.

*εὐρύστομος*, ου (adj. from *εὐρύς*, and *στόμα*, a mouth). *Wide-mouthed, having a wide opening*.

*Εὐρύτος*, ου, ὁ. *Eurytus*, a son of Mercury, and one of the Argonauts.

*εὐρυχωρής*, ἐς (adj. from *εὐρύς*, wide, and *χωρέω*, to contain) *Capacious, comprehensive, spacious*.

*Εὐρώπη*, ης, ἡ. 1. *Europe*, one of the three main divisions of the ancient world.—2. *Eurōpa*, daughter of Agénor, king of Phœnicia. She was carried off, while gathering flowers in the meadows with her attendants, by Jupiter, who had assumed the form of a beautiful white bull.

*Εὐρώτας*, α, ὁ. *Eurōtas*, the largest river in the Peloponnesus. It rises in Arcadia, and, after flowing a short distance, disappears under ground. It reappears in Laconia,

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traverses that province, passing by Sparta, and empties into the sea near Helos.

*εὐρωτιάω*, ὦ, fut. *-ιάσω*, perf. *ἠύρωτίκα* (from *εὐρώς*, mould). To become mouldy.

*εὖς*, gen. *ἑῆος*, accus. *ἑὺν* (adj.) *Good, brave, &c.* See note, page 165, line 55.

*εὐσαρκος*, ου (adj. from *εὐ*, well, and *σαρξ*, flesh). *Fleshy, plump*.

*εὐσέβειᾱ*, ας, ἡ (from *εὐσεβής*). *Religious feeling, piety, devotion*.

*εὐσεβής*, ἐς (adj. from *εὐ*, well, and *σέβω*, to worship). *Pious, religious*.

*εὐσειστός*, ου (adj. from *εὐ*, easily, and *σειώ*, to shake). *Easily shaken, subject to earthquakes*.

*εὐσημος*, ου (adj. from *εὐ*, well, and *σημα*, a mark). *Well-marked, easily recognised*.

*εὐστάθεια*, ας, ἡ (from *εὐσταθής*, steady). *Stability, steadiness, firmness*.

*εὐστοχία*, ας, ἡ (from *εὐστοχος*, aiming accurately). *Accuracy of aim, skill, discernment*.

*εὐστόχως* (adv. from *εὐστοχος*, aiming accurately). *Skilfully, unerringly, properly*.

*εὖτε*, Ion. *ἥτε* (adv., poet. for *ὅτε*). *When, as*.

*εὐτεκνος*, ου (adj. from *εὐ*, well, and *τέκνον*, a child). *Having illustrious children, having a numerous offspring, fruitful*.

*εὐτέλεια*, ας, ἡ (from *εὐτελής*). *Frugality, economy, moderate expenditure, cheapness.—Poverty*.

*εὐτελής*, ἐς (adj. from *εὐ*, well, and *τέλος*, expense). *Requiring little expense, not costly, frugal, poor*.

*Εὐτέρπη*, ης, ἡ. *Euterpe*, one of the Muses, daughter of Jupiter and Mnemōsýne, goddess of music. The name comes from *εὐ*, well, and *τέρπω*, to please.

*εὐτιθύσσευτος*, ου (adj. from *εὐ*, well, and *τιθασσεύω*, to tame). *Easy to tame*.

*εὐτονία*, ας, ἡ (from *εὐτονος*). *Vigour, strained effort, force, perseverance*.

*εὐτονός*, ου (adj. from *εὐ*, well, and

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τείνω, to stretch). Stretched out, strained.—Strong.  
 εὐτόνως (adv. from εὐτονος). Vigorously, powerfully, with good aim.  
 εὐτύχew, ὦ, fut. -ήσω, perf. ηὐτύχηκα (from εὐτυχής). To succeed in obtaining.—Neuter, to be fortunate, to prosper.  
 εὐτύχημα, ἄτος, τό (from εὐτύχew). An object attained, success, good fortune, a lucky event.  
 εὐτυχής, ἐς (adj. from εὖ, well, and τυγχάνω, to succeed, 2d aor. inf. τυχεῖν). Succeeding well, successful, lucky, fortunate.  
 εὐτυχία, ας, ἡ (from εὐτύχew). The attainment of an object, success, good fortune, prosperity.  
 εὐτυχῶς (adv. from εὐτυχής). Successfully, prosperously, fortunately.  
 εὐδρος, ον (adj. from εὖ, well, and ὕδωρ, water). Abounding in streams, well-watered.  
 εὐφής, ἐς (adj. from εὖ, well, and ὑφαίνω, to weave). Well-woven.  
 εὐφημέω, ὦ, fut. -ήσω, perf. ηὐφήμηκα (from εὐφημος, of good omen). To utter words of good omen.—To hush and remain silent. See note, page 144, line 9-18.  
 εὐφορία, ας, ἡ (from εὐφορος). Fertility, abundance.  
 εὐφορος, ον (adj. from εὖ, well, and φορέω for φέρω, to bear). Bearing abundantly, fertile, productive.  
 Εὐφράτης, ον, ὁ. Euphrātes, a large and well-known river of Asia.  
 εὐφύής, ἐς (adj. from εὖ, well, and φύω, to grow). Growing well or rapidly, thriving.—Fertile.  
 εὐφύια, ας, ἡ (from εὐφυνής). Thriving growth.—Good disposition, talent, ability, native excellence.  
 εὐφύλακτος, ον (adj. from εὖ, well, and φυλάσσω, to guard). Well-guarded, closely watched.  
 εὐφῶς (adv. from εὐφυνής). Thrivingly, well, gently, kindly, favourably.  
 εὐφωνος, ον (adj. from εὖ, well, and φωνή, a voice). Having a clear voice, clear-toned, tuneful.  
 εὐχεσθῶμαι, ὦμαι (poet. for εὐχομαι),

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used only in the present and imperfect. To entreat, &c.  
 εὐχή, ἥς, ἡ (from εὐχομαι). A supplication, a prayer, a vow.  
 εὐχομαι, fut. εὐξομαι, perf. pass., in the active or middle signification, ηὔγμαι, and without augment εὔμαι, 2d aor. ηὔχεσθην (from the obsolete εὐχω, to long for). To pray, to offer up prayers, to supplicate, to vow, to boast, to declare or assert one's self proudly.  
 εὐχρησσία, ας, ἡ (from εὐχρηστος, useful). Convenience, ease, advantage, profit.  
 εὐχολή, ἥς, ἡ (from εὐχομαι). A vow, a petition, a prayer, a wish, a boast, a source of boasting.  
 εὐώδης, ἐς (adj. from εὖ, well, and ὀσώ, to smell, perf. mid. ὀσάδα). Sweet-scented, fragrant, odoriferous.  
 εὐωδία, ας, ἡ (from εὐώδης). Sweet odour, fragrance.  
 εὐώπης, ἴδος, ἡ (from εὖ, fair, and ὤψ, the eye). Having beautiful eyes, fair-eyed, lovely to behold.  
 εὐωχέω, ὦ, fut. -ήσω, perf. ηὐώχησα (from εὖ, well, and βχέ, food). To feed well, to satiate.—In the middle, to satisfy one's self, to feast, to banquet.  
 εὐωχία, ας, ἡ (from εὐωχέω). A feast, a banquet, feasting.  
 ἐπακτίς, ἴδος, ἡ (from ἐπάπτω, to bind on). A military cloak, an outer garment.  
 ἐφεξῆς (adv. from ἐπί, in addition, and ἐξῆς, in order). In order one after another, in due order, next, farther on.  
 ἐφείπω, fut. ἐφέψω, 2d aor. ἐπεσπεύην, inf. ἐπισπεῖν (from ἐπί, upon, and ἔπω, to follow). To follow closely upon, to pursue, to press hard upon.—In the middle, to follow, to yield to, to obey.  
 ἐφετμή, ἥς, ἡ (from ἐφίημι, to enjoin upon). An order, a command, a commission.  
 ἐφηβος, ον, ὁ and ἡ (adj. from ἐπί, at, and ἡβη, puberty). Having arrived at the age of puberty. In Athens, applied to a young man who had reached his eighteenth

year, or to a girl who had reached her fourteenth. Mostly used in the plural, οἱ ἐφηβοί, *growing young men, youths*.

ἐφήμερος, ον (adj. from ἐπί, *for*, and ἡμέρα, *a day*). *Lasting for a day, ephemeral*.

ἐφήμερον, ον, τό (prop. neut. of ἐφήμερος, with ζῶν understood). *The Ephemeron*. See note, page 55, line 7-10.

ἐφικτός, όν (adj. from ἐφικνέομαι, *to attain unto*). *Attainable, within reach*.

ἐφιππος, ον (adj. from ἐπί, *upon*, and ἵππος, *a horse*). *On horseback, mounted, riding*.

ἐπίπταμαι, future ἐπιπτήσομαι, &c. (from ἐπί, *upon*, and ἵπταμαι, *to fly*). *To fly down upon, to fly towards*.

ἐπίστημι, fut. ἐπιστήσω, &c. (from ἐπί, *upon*, and ἵστημι, *to place*). *To place upon, to set over, to appoint, to add to*.—As a neuter, the perf. ἐπέστηκα, *I stand upon*, &c., 2d aor. ἐπέστην, *I stood upon, I stood with, I aided*.

ἐπόδιος, ον (adj. from ἐπί, *for*, and ὁδός, *a journey*). *Necessary for a journey, necessary*.—As a noun, in pl., τὰ ἐπόδια, *the perquisites*.

ἐπορεύω, ᾧ, fut. ἐπορεύσω, more commonly ἐπόρομαι, &c. (from ἐπί, *over*, and ὁράω, *to look*). *To look over, to survey, to inspect, to look down upon*.

ἐπορμάω, ᾧ, fut. -ήσω, &c. (from ἐπί, *upon*, and ὀρμάω, *to urge*). *To urge upon*.—Neuter, *to rush upon, to assail, to attack*.

ἐφορος, ον, ό (from ἐφορεύω). *An inspector*.

Ἐφορος, ον, ό. 1. An Ephorus; mostly in plural, οἱ Ἐφοροί, *the Ephori*, powerful magistrates at Sparta, whose duty it was to watch over the rights of the people and check the power of the kings. They were five in number, and elected annually.—2. Ephorus, a Greek historian who flourished B.C. 352. He wrote a history of Greece from the return of the Heracleidae to the 20th year of Philip of Macedon. It is now lost.

ἐφύβριζω, fut. -ίω, &c. (from ἐπι, *intens.*, and ὑβρίζω, *to insult*). *To insult grossly, to treat with contumely*.

ἐφύπερθε (from ἐπί, *on*, and ὑπερθε, *above*). *Up on, on the top, above*.

ἐχθρά, ας, ἡ (prop. fem. of ἐχθρός). *Hatred, enmity, hostility*.

ἐχθρός, ά, όν (adj. from ἐχθός, *hatred*, which from ἐχω, *to hold on, to last*). *Hated*.—*Hostile, inimical*.—As a noun, ἐχθρός, ον, ό, *an enemy, a private foe* who bears lasting hatred, corresponding to the Latin inimicus; and opposed to πολέμιος, *a public and open enemy*, in Latin hostis.

ἐχιδνα, ης, ἡ. *A viper*.

Ἐχιδνα, ης, ἡ. Eekidna, a celebrated monster, the offspring of Chrysāor and Callirhōē. She is represented as a beautiful woman in the upper parts of the body, but as a serpent below the waist.

Ἐχινάδες, ων, αἱ. The Echinādes, a group of small islands formerly lying opposite the mouth of the Achelōus, but which have become connected with the main land by the alluvial deposits made by the river.

ἐχίνοσ, ον, ό. The echinus.—χερσαίος ἐχίνοσ, *a hedge-hog*.

Ἐχίων, ονος, ό Echion, one of the men who sprang from the dragon's teeth sown by Cadmus. He assisted Cadmus in building Thebes, for which service he received in marriage Agāve, the daughter of the latter, by whom he became the father of Pentheus.

ἐχω, fut. ἔξω and σχήσω, perf. ἔσχηκα, 2d aor. ἔσχον, imp. σκέε, opt. σχολήν, &c. *To have, to hold, to keep, to contain, to stay*.—Neuter, *to contain or keep one's self, to prevail, to obtain*; as, λόγος ἔχει, *a report prevails*. It acquires peculiar meanings in different phrases; as, ἔχειν βίον, *to lead a life*.—With an inf., *to have the power, to be able, to know how*.—

With an adverb it signifies *to be*; as, κακῶς ἔχειν, *to be badly off, to be suffering*: ἡρῶς ἔχειν, *to be*

air and countenance, temper, character.

ἡδὺν, ὄνος, ἡ. A shore, a bank.

Ἠϊών, ὄνος, ἡ. Eion, a town of Thrace, situated at the mouth of the Strymon. The place is now called Contessa.

ἥκα (adv.). Gently, softly.—Little.—Comp. ἥσσον or ἥττον; superl. ἥκιστα.

ἥκιστος, η, ον (adj. superl. and ἥσσων, ον, comp. assigned to μικρός; from ἥκα, gently). Weakest, most feeble.—Smallest, least.—Neut. plural as an adverb, ἥκιστα, least, in the smallest degree, by no means.—οὐχ ἥκιστα, especially.

ἥκω, fut. ἥξω, perf. ἥκα. To come, to be present.—The present has the force of a perfect, I am here, i. e., I have come: the imperf. as pluperf., I was present, i. e., I had come.

ἥλακᾶτη, ης, ἡ. A distaff, a spindle.

Ἠλεία, ας, ἡ. Elis, a district of the Peloponnesus, lying west of Arcadia.

Ἠλεῖοι, ων, οἱ. The Eléans, inhabitants of Elis.

Ἠλέκτρα, ας, ἡ. Electra, 1. A daughter of Agamemnon, king of Argos.—2. A tragedy of Euripides, composed on the misfortunes of Electra, who, according to him, had been given in marriage to a needy peasant.

ἤλεκτρον, ου, τό. Amber.

ἤλικία, ας, ἡ (from ἤλιξ, having attained full growth). Maturity, manhood, age, puberty, a suitable age.

ἤλικιώτης, ἴδος, ἡ (fem. of ἤλικιώτης, a companion equal in years). A companion, a playmate.

ἤλλος, η, ον (adj. from ἤλιξ, having attained full growth). How large, how great.—Of so great size, corresponding to the Latin quantus.

ἥλιος, ου, ὁ. The sun.—Day, a day.

Ἥλιος, ου, ὁ. Helius or the Sun-god, in the earlier mythology the son of Hyperion and Euryphaessa, but after the age of Homer identified with Apollo.

ἥλος, ου, ὁ. A nail, a peg.

Ἠλύσιον, ου, τό, and Ἠλύσιον πεδῖον. Elysium, and the Elysian plain, a happy place at the western extremity of the earth, whither the gods removed the virtuous among men, after death, to dwell in an eternity of bliss.

ἡμαι, imperf. ἡμην; the other tenses are supplied from ἔζομαι. To be seated, to sit.—The compound κάθημαι is more commonly used in prose than the simple form.

ἡμαρ, ἄτος, τό (poetic for ἡμέρα). A day.

ἡμεν, Doric for εἶναι, pres. infia. of εἶμι, to be.

ἡμέρα, ας, ἡ. A day.—καθ' ἡμέραν, day by day, daily.—μεθ' ἡμέραν, by day, in daytime.—ἄρ' ἡμέρα, at daybreak, i. e., together with the day.

ἡμεροδρομέω, ὦ, fut. -ήσω, perf. ἡμεροδρόμηκα (from ἡμέρα, and ἔρομεῖν, 2d aor. inf. of τρέχω, to run). To run up and down the whole day.

ἡμερος, ον (adj.). Mild, gentle, tame, cultivated, domestic.

ἡμερότης, ητος, ἡ (from ἡμερος). Tameness, gentleness, culture.

ἡμερώω, ὦ, fut. -ώσω, perf. ἡμέρωκα (from ἡμερος). To tame, to render gentle, to improve by culture, to domesticate.

ἡμέρωσις, εως, ἡ (from ἡμερώω). The act of taming, domesticating, improvement by culture.

ἡμέτερος, α, ον (poss. pron. from ἡμεῖς, we). Our, ours.

ἡμί (a form of φημί). I say.—Imperf., only 1st and 3d sing. in use, and only in the phrases, ἦν δ' ἐγὼ, said I: ἦ δ' ὅς, said he, in prose. In Homer, ἦ for ἐφη, he said.

ἡμίγυμνος, ον (adj. from ἡμι for ἡμίους, half, and γυμνός, naked). Half naked, thinly clad.

ἡμίλεπτος, ον (adj. from ἡμι for ἡμιους, half, and λείπω, to peel off). Half peeled or shelled, half hatched.

ἡμιλιτρεῖος, α, ον (adj. from ἡμιλιτρον, half a pound). Weighing half a pound.

ἡμίονος, ου, ὁ, rarely ὁ (from ἡμι for

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ἡμιους, *half*, and ὄνος, *an ass*).

*A mule*

ἡμίους, εἰς, ὅ (adj.). *Half*.—Neuter as a noun, τὸ ἡμισυ, *the half*.

ἡμιτελής, ἐς (adj. from ἡμι for ἡμιους, *half*, and τελέω, *to finish*). *Half finished, unfinished, incomplete*.

ἡμιφλεκτός, ον (adj. from ἡμι for ἡμιους, *half*, and φλέγω, *to burn*).

*Half burned, half consumed by fire*.

ἥν (conj.), Attic for ἄν or εἴν. *If, when*.—ἥν μή, *if not, unless*.—ἥν περ, *even if, although*.

ἥνία, ας, ἡ. *A bridle, a rein*.

ἥνικα (adv.). *When, at which time*.

ἥνιοχέω, ὦ, fut. -ήσω, perf. ἥνιόχηκα (from ἥνιοχος). *To hold the reins, to drive, to guide*.

ἥνιοχος, ου, ὁ (from ἥνία, *a rein*, and ἔχω, *to hold*). *One who holds the reins, a charioteer, a driver*.

ἥπαρ, ἄτος, τό. *The liver*.

ἥπειρος, ου, ἡ. *A continent, the main land*.

Ἡπειρος, ου, ἡ. *Epirus*, a country of Greece, to the west of Thessaly, lying along the Adriatic.

Ἡπειρώτης, ου, ὁ. *An Epirot, an inhabitant of Epirus*.

ἥπερ (conj.). *Or, and in comparisons, as, than*.

ἥπεροπεντής, οὔ, ὁ (from ἥπεροπεύω, *to deceive*). *A deceiver, a seducer, a cheat*.

Ἥρα, ας, ἡ. *Juno*, a daughter of Saturn and Ops, was the sister and wife of Jupiter, queen of all the gods and mistress of heaven and earth.

Ἡρακλής, έεος, contr. Ἡρακλῆς, έους. *Hercules*, son of Jupiter and Alcmæna, the most powerful and distinguished of all the ancient heroes.

Ἡράκλειος, α, ου (adj.). 1. *Of Hercules, Herculean*.—Neuter as a noun (ἱερόν understood), Ἡράκλειον, ου, τό, *the temple of Hercules*.—2. (from Ἡράκλεια, *Heraclæa*). *Heraclæan*.—Ἡρακλεία λίθος, *the Heraclæan stone*, i. e., *the magnet*. See note, page 57, line 2.

Ἡράκλειτος, ου, ὁ. *Heraclitus*, a philosopher of Ephæsus, who flour-

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ished about the 69th Olympiad, B.C. 504.

Ἡρακλειωτικός, ἡ, ὅν (adj.). *Of or belonging to Heraclæopolis, Heraclæotic*.

Ἡρακλέους πόλις, ἡ (literally, *the city of Hercules*). *Heraclæopolis*, a city of Egypt, capital of the Heraclæotic nome.

ἡρεμέω, ὦ, fut. -ήσω, perf. ἡρέμηκα (from ἡρέμα, *quietly*). *To be or remain quiet, to be tranquil, to repose*.

Ἡριγόνη, ης, ἡ. *Erigone*, a daughter of Icarus, who hung herself when she heard that her father had been killed by some shepherds whom he had intoxicated.

Ἡριδᾶνός, οὔ, ὁ. *Eridanus*, the Greek name of the Padus, the largest river of Italy. It is now called the *Po*.

Ἡρίον, ου, τό (from ἔρα, *the earth*). *A tomb, a sepulchre*.

Ἡρόδοτος, ου, ὁ. *Herodotus*, a celebrated Greek historian, born at Halicarnassus B.C. 484.

ἥρως, ωος, ὁ. *A hero*.

Ἡσιόδος, ου, ὁ. *Hesiod*, a Greek epic poet, born at Cuma in Æolia, according to the common account, and called *Ascraean*, from having been educated at Ascræ in Bœotia.

Ἡσιόνη, ης, ἡ. *Hesione*, a daughter of Laomedon, king of Troy. She was exposed to be devoured by a sea monster, but was delivered by Hercules.

ἡσυχάζω, fut. -ᾶσω, perf. ἡσυχᾶκα (from ἡσυχος). *To be at rest, to lead a quiet life, to be quiet*.

ἡσυχία, ας, ἡ (from ἡσυχος). *Freedom from care, repose, quiet, tranquillity*.—ἡσυχίαν εἶναι, *to remain quiet*.—καθ' ἡσυχίαν, *at leisure, quietly*.

ἡσυχος, ου (adj.). *At rest, quiet, tranquil, at leisure*.—Dat. sing. fem. as an adverb, ἡσυχῇ, *leisurely, quietly, gently, softly*.

ἦτοι (conj.). *Surely, doubtless, indeed*.

ἦτορ, ορος, τό. *The heart*.

ἡττα, ης, Attic for ἡσση, ης, ἡ (from ἡσάσθαι). *Defeat, inferiority*.

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ἡττώω, ὦ (Att. for ἡσσάω, ὦ, from ἡσσω), fut. -ήσω, perf. ἡττηκα. *To render inferior, to conquer.*—In the passive, *to be inferior, to be surpassed, to be subdued, to yield to*, followed by a genitive of the person.

ἡττων, ον, Att. for ἡσσων, ον (adj., assigned as irreg. comp. to μικρός). *Less, smaller, weaker, inferior, fewer, worse*, followed by the genitive.—οὐχ ἡττόν and οὐδὲν ἡττον, *nevertheless, in like manner.*

ἡθομος, ον (adj., Ionic and poetic for εὐκομος, from εὖ, *well*, and κόμη, *hair*). *Having beautiful hair, fair-haired.*

Ἡφαιστος, ου, ὁ. *Vulcan, son of Jupiter and Juno, the god who presided over fire, and the patron of all such as worked in iron and other metals.*

ἡχέω, ὦ, fut. -ήσω, perf. ἡχηκα (from ἡχή, *a sound*). *To sound, to resound, to clang, to utter, to sing.*

ἡχι (adv., poetic for ἦ). *Where.*

ἡχος, ου, ὁ (a form of ἡχή, used in prose). *A noise, a sound.*

ἡχώ, ὅος, contr. οὖς, ἦ. *A sound, an echo, a noise.*

ἡώς, ἡός, contr. ἡούς, ἦ. *Dawn, the dawn of day, day.*

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θάλαμος, ου, ὁ. *A room, a chamber, a bedroom.—The women's apartment.*

θάλασσα, ης, and Att. θάλαττα, ης; ἥ (from ἄλς, ὅ taking the place of the rough breathing). 1. *The sea.*—2. *Sea*, as a proper name, the same with Tethys, the goddess of the sea.

θαλάσσιος, ον, and Att. θαλάττιος, ον (adj. from θάλασσα). *Of the sea, lying near the sea, marine, maritime.*

θαλασσοκράτew, ὦ, fut. -ήσω, perf. -ηκα (from θάλασσα, and κρατέw, *to rule*). *To rule over the sea, to enjoy naval supremacy.*

θάλας, ων. τά (probably neut. pl. of an obsolete adj. θάλυς, *blooming*, from θάλλw). *The delights of life, delicacies.*

## ΘΑΝ

Θάλεια, ας, ἦ. *Thalia, the muse of comedy, represented as holding in one hand a comic mask, in the other a shepherd's crook.*

θάλλερός, ᾶ, ὄν (adj. from θάλλw, *to bloom*). *Blooming, great, vigorous, abundant.*

Θάλλης, οῦ, and -ῆτος, ὁ. *Thales, one of the seven wise men of Greece, and founder of the Ionic sect of philosophy. He was born at Miletus about B.C. 640.*

θαλλός, οῦ, ὁ (from θάλλw). *A sprig, a branch, leaves, a wreath.*

θάλλw, fut. θάλω, perf. τέθεικα, perf. mid., with the present signification, τέθηλα, 2d aor. ἐθάλον. *To flourish, to bloom, to be verdant, to shoot forth, to abound in.*

θάλλw, fut. θάψw, perf. τέθεικα. *To warm.—To cherish, to cheer, to encourage.*

θαλπωρή, ῆς, ἥ (from θάλλw). *Warming.—Comfort, consolation.*

θαμβέw, ὦ, fut. -ήσω, perf. τεθάμβηκα (from θάμβος). *To be amazed or astonished at, to wonder.*

θάμβος, εος, τό (from θάσμαι, *to wonder*). *Wonder, amazement, dismay.*

θαμίζw, fut. -ίσω, perf. τεθάμίκα (from θαμί, *often*). *To go or come often, to frequent.*

θαμίνwς (adv. from θαμίνός, *frequent*). *Frequently, often.*

Θάμυρις, Ἰδος, ὁ. *Thamyris, a celebrated musician of Thrace, who challenged the Muses to a trial of skill. He was conquered, and they deprived him of his eyesight and his melodious voice, and broke his lyre.*

θανάτηφόρος, ον (adj. from θάνατος, *death*, and φέρw, *to bring*). *Causing death, death-bearing, deadly, mortal.*

θάνατος, ου, ὁ (from θᾶνεϊν, 2d aor. inf. of θνήσκw, *to die*). *Death, capital punishment.*

θάνατος, ου, ὁ. *Death, one of the deities of the lower world, whose duty it was to conduct the souls of the dead to the regions below.*

θανάτω, ὦ, fut. -ώσω, perf. τεθανάτωκα (from θάνατος). *To put*



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to death, to kill, to condemn to death.

θάπτω, fut. θύψω, perf. τέθυφα, 2d aor. ἐτύφον. To bury, to inter, to perform the rites of sepulture (whether by inhumation or by burning the body).

θαρρέω, ὦ, fut. -ήσω, perf. τεθάρρηκα, later form for θαρσέω. To be bold, to be confident, to be courageous.—2d sing. pres. imp. θάρρει, take courage, fear not.

θαρρύντως (adv. from θαρρύντος, gen sing. of pres. part. of θαρρέω). Boldly, courageously, resolutely, with confidence.

θαρσέω, ὦ, fut. -ήσω, perf. τεθάρρηκα (from θάρσος). To be bold, to be of good cheer, to fear not.

θάρσος, εος, τό (later form θάρρος). Boldness, courage, confidence.

θάσσω, ον, and Att. θάττων, ον (irreg. comp. of ταχύς, swift). Swifter, fleetest, more rapid.—Superlative τάχιστος.

θάτερον, by crasis for τὸ ἕτερον (from ἕτερος). The one of two.

θαῦμα, ἄτος, τό (from θαύμαι, to wonder): An object exciting wonder, a wonder.—Astonishment, admiration.

θαυμάζω, fut. -ᾶσω, perf. τεθαύμακα (from θαῦμα). To wonder at, to be astonished at, to admire, to esteem, to revere.

θαυμάσιος, ᾶ, ον (adj. from θαυμάζω). Wonderful, amazing, astonishing, admirable.

θαυμαστός, ῆ, ὅν (adj. from θαυμάζω). Wonderful, surprising.—θαυμαστὸν οἶον (supply ἐστὶ), it is surprising how.—θαυμαστὸν δσον (supply ἐστὶ), it is surprising how much, to a surprising degree.

θαυμαστῶς (adv. from θαυμαστός). Wonderfully, surprisingly, admirably.

θεά, ᾶς, ἡ (fem. of θεός). A goddess.

θεά, ας, ἡ (from θεάομαι, to see). A sight, a view, a survey.

θεάιναι, ης, ἡ (poetic for θεά). A goddess.

θέαμα, ἄτος, τό (from θεάομαι). A sight, a spectacle —τὰ ἑπτὰ θεά-

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ματα, the seven wonders (sights) of the world.

(1)εὔνω, ὅς, contr. οὗς, ἡ. Theano, a female philosopher of the Pythagorean sect.

θεύομαι, ὦμαι, fut. ᾠσομαι, perf. τεθέαμαι. To see, to view, to behold, to survey, to contemplate.

θεᾶτροειδής, ἐς (adj. from θεᾶτρον, and εἶδος, appearance). Having the form of a theatre, shaped as a theatre, semicircular.

θεᾶτρον, ον, τό (from θεύομαι, to view). A place of exhibition, a theatre, a stage.

θεήιος, ον (adj., poetic for θέειος, which for θεῖος). Divine, godlike.

Θεοδοῦμας, αντος, ὁ. Theodamas, a king of Mysia, in Asia Minor, and father of Hylas, the favourite of Hercules.

θεῖος, ον, ὁ. An uncle.

θεῖος, α, ον (adj. from θεός, a god). Divine, godlike.

θέλω, fut. θέλῶ, perf. τέθελχα. To soothe, to charm, to enchant, to alleviate.

θέλω, fut. θελήσω, perf. τεθέληκα (a form of ἐθέλω) To wish, to will.—To be wont.

θεμέλιον, ον, τό (prop. neut. of θεμέλιος, of a foundation, from τίθημι, to place). A foundation, a basis.

θέμις, ἴδος, in Homer ἰστος, ἡ. Justice, right, equity.—ἡ θέμις ἐστί, as is proper, literally, in the way in which it is right (supply τῇ ὁδῷ).

Θέμις, ἰστος, ἡ. Themis, daughter of Coelus and Terra, and wife of Jupiter. She succeeded her mother in the oracle at Delphi, which she held in the time of Deucalion. In later times she was regarded as the goddess of justice.

Θεμιστοκλῆς, ἐεος, contr. έους, ὁ. Themistocles, a celebrated Athenian general. His youth was marked by flagrant vice, but, according to Plutarch, being roused by the glory of Miltiades, he abandoned his vicious career, and became one of the most illustrious



## ΘΕΡ

of the Athenian generals and statesmen.  
**θεοειδής, ἐς** (adj. from **θεός**, a god, and **εἶδος**, appearance). *Godlike, resembling a god.*  
**Θεόκριτος, ον, ὁ.** *Theocritus*, 1. A celebrated Greek bucolic poet, a native of Syracuse, who flourished under Hiero II. of Syracuse, B.C. 270.—2. A sophist and public speaker, born in Chios, flourished at Athens about 350 B.C.  
**θεολογία, ας, ἡ** (from **θεολογέω**, to discourse on divine things). *Discourse on divine things, religious discussion or belief, theology.*  
**Θεόπομπος, ον, ὁ.** *Theopompus*, 1. A king of Sparta of the family of the Proclidæ. He first created the Ephori.—2. A famous Greek historian of Chios, disciple of Isocrates, who flourished B.C. 354.—3. A comic poet of Athens, who flourished in the fourth century B.C.  
**θεοπροπία, ας, ἡ** (from **θεοπροπέω**, to predict future events). *A prediction, a prophecy.*  
**θεοπρόπιον, ου, τό** (from the same). *A prophecy.*  
**θεός, οὔ, ὁ.** *A god, a divinity.—ἡ θεός, a goddess.*  
**θεράπαινα, ης, ἡ** (fem. of **θεράπων**, a servant). *A maid-servant, a female attendant, a female slave.*  
**θεράπαινις, ἰδος, ἡ** (from **θεράπαινα**). *A maid-servant, &c.*  
**θεράπεια, ας, ἡ** (from **θεράπεύω**). *Attendance, care.—The means of healing, cure.*  
**θεράπεύω, fut. -εύσω, perf. τεθεράπευκα** (from **θέρω**, to cherish). *To attend upon, to wait upon, to court, to serve, to seek to please, to honour with marks of esteem.*  
**θεράπων, οντος, ὁ** (from **θέρω**, to cherish). *An attendant, a companion, a follower, a servant.*  
**θερίνός, ἡ, ὄν** (adj. from **θέρος**, summer). *Of summer, summer.*  
**θερμαίνω, fut. -μάνω, perf. τεθέρμαγκα** (from **θερμός**, warm). *To warm.—To rouse, to inflame.*  
**θερμη, ης, ἡ** (from **θέρμω**, to warm). *Warmth, heat.*

## ΘΗΒ

**θερμός, ἡ, ὄν** (adv. from **τέθερμαι**, perf. pass. of **θέρω**, to warm). *Warm, heated.—Violent, ardent.*  
**θερμότης, ητος, ἡ** (from **θερμός**). *Warmth, heat.—Violence, passion.*  
**Θερμῶδων, οντος, ὁ.** *Thermōdon*, a river of Pontus, in Asia Minor, flowing through the plain Themascyra; on its banks the Amazons dwelt. It is now called the *Terna*.  
**θέρος, εος, contr. ους, τό** (from **θέρω**, to warm). *Summer.—τοῦ θέρος, in summer.*  
**θεσμοφόρια, ων, τό** (from **θεσμός**, a law, and **φέρω**, to propose; used only in the plural). *The Thesmophōria*, a festival celebrated by the Greeks in honour of Ceres, who was called **Θεσμοφόρος**, the *Legislatrix*, because she first taught them the use of laws. Free-born women alone were allowed to take part in it.  
**θεσπίζω, fut. -ίσω, perf. τεθέσπισ** (from **θέσπις**, prophetic). *To predict, to announce beforehand, to give an oracle, to warn by an oracle.*  
**Θεσσαλία, ας, and Attic Θετταλία, ας, ἡ.** *Thessaly*, an extensive country of Greece, lying to the north of Phocis and Doris, and east of Epirus.  
**Θέτις, ἰδος, ἡ.** *Thētis*, one of the sea-deities, daughter of Nereus and Doris, wife of Peleus and mother of Achilles.  
**θέω, fut. θεύσομαι**, the other tenses supplied, as in **τρέχω**, from the obsolete **δρέμω**, perf. **δεδράμηκα**, 2d aor. **ἐδράμην**. *To run, to move swiftly, to hasten.—To sail rapidly, to fly.*  
**θεωρέω, ᾶ, fut. -ήσω, perf. τεθεωρήκα** (from **θεωρός**, a beholder). *To behold, to see, to contemplate, to observe.*  
**θεωρία, ας, ἡ** (from **θεωρέω**). *A surveying, contemplation, reflection, view.*  
**Θῆβαι, ᾶν, αἱ.** *Thebes*, 1. The capital of Boeotia, founded by Cadmus. The city stood on the river Isménus, and had seven gates, whence it is called *Heptapylus*. The modern name is *Thiva*.—2. A cele-

brated city of Upper Egypt, the capital of Thebais. It was called also by the Greeks *Hecatompylos* (hundred-gated). But see note, page 112, line 24.

Θηβαῖκος, ἡ, ὄν (adj.). *Theban*.

Θηβαῖος, α, ον (adj.). *Theban*.—οἱ Θηβαῖοι, the *Thebans*.

Θηβαίς, ἰδος, ἡ. *Thebais*, the southernmost of the three divisions of Egypt, so called from its capital Thebes.

Θήβη, ης, ἡ, and, less correctly, Θῆβαι, ὦν, αἱ. *Thēbē*, a city of Mysia, inhabited by the Cilicians. It lay at the foot of Mount Placus, and was hence styled *Hypoplacian* (ὑπὸ Πλάκῳ).

Θήγω, fut. θήξω, perf. τέθηχα, perf. pass. τέθηγμαι. *To sharpen, to whet*.—*To rouse*.

Θήκη, ης, ἡ (from τίθημι, *to deposit*). *A thing wherein anything is deposited, a chest, a receptacle, a coffer*.—αἱ Θῆκαι, the *tombs*.

Θηλυμίτρης, ου, ὁ (from θῆλυς, and μίτρα, *a head-band*). *One who wears the head-band of females, an effeminate wearer of the head-band*.

Θῆλυς, εια, υ (adj.). *Female, feminine*.—*Effeminate*.—In the neuter, τὸ θῆλυ (γένος understood), the *female sex*.—αἱ Θῆλειαί, *females*.

Θῆρ, θηρός, ὁ. *A wild beast*.

Θήρα, ας, ἡ (from θῆρ). *The chase, hunting, a hunt*.

Θηραμένης, ου, ὁ. *Theramēnes*, an Athenian general and philosopher in the time of Alcibiades. He was one of the thirty tyrants, but took no share in their cruelty and oppression. He was condemned by his associates to drink hemlock.

Θηράτης, οὔ, ὁ (from θηράω). *A hunter*.

Θηράω, ᾶ, fut. -ᾶσω, perf. τεθήρακα (from θῆρα). *To hunt, to chase, to pursue, to strive after, to attempt to obtain by stratagem*.—In the middle, same signification.

Θῆριος, ον (adj. from θῆρ, *a wild beast*). *Of animals, bestial, animal*.

Θηρευτικός, ἡ, ὄν (adj. from θηρεύς,

*a hunter*). *Pertaining to the chase, adapted for hunting*.—θηρευτικός κύων, *a hunting dog*.

θηρεύω, fut. -εύσω, perf. τεθήρευκα (from θῆρα, *the chase*). *To hunt, to chase*.

θηριον, ου, τό (from θῆρ, *a wild beast*). *A wild animal, a wild beast*.

θηριώδης, ες (adj. from θηριον, and εἶδος, *appearance*). *Having a wild appearance, savage, bestial, brutal, animal*.—*Full of animals*.

θηρόδωτος, ον (adj. from θῆρ, *a wild beast*, and βιβρώσκω, *to eat*). *Eaten of wild beasts, devoured by wild animals*.

θησαυρίζω, fut. -ίσω, perf. τεθησαυρίκα (from θησαυρός). *To collect and lay up, to store away, to treasure*.

θησαυρός, οὔ, ὁ (from τίθημι, *to lay up?*). *A place for laying up in store, a treasury, a treasure*.

Θησεύς, ἑως, ὁ. *Theseus*, a king of Athens, son of Aegeus and Aethra, and one of the most celebrated heroes of antiquity. He cleared Attica of pirates and robbers, freed his country from tribute to King Minos, and destroyed the minotaur by the aid of Ariadne, whom, however, he afterward abandoned in the isle of Naxos.

θητεύω, fut. -εύσω, perf. τεθήτευκα (from θῆς, *a hired servant*). *To serve for hire, to be a servant*.

θιγγάνω, fut. θίξω and θίξομαι, perf. wanting; 2d aor. ἐθίγον (from obs. θίγω). *To touch*.—*To attain, to enjoy*.

θίς, θινός, ὁ, in later writers also θίν, θινός, ὁ and ἡ (from τίθημι, *to place*). *A heap, a pile of sand, sand, the shore, a desert*.

θνήσκω, fut. in use θανεύμαι, perf. τέθνηκα, 2d aor. ἐθάνον. *To die, to perish*.

θνητός, ἡ, ὄν (adj. from θνήσκω). *Mortal, perishable, transitory*.—οἱ θνητοί, *mortals*.

θοίνη, ης ἡ (from θάω, *to nourish*, akin to the Latin *cena*).—*A repast, a feast*.—*Food*.

θολερός, ἄ, ὄν (adj. from θολός,

- mud*). *Muddy, turbid, impure.*—*Perturbed.*
- θοός ἢ, ὄν (adj. from θέω, to run). *Swift, rapid.*
- θορύβέω, ὦ, fut. -ήσω, perf. τεθορύβηκα (from θόρυβος). *To make a loud noise, to disturb by loud noise, to throw into confusion, to be in commotion.*
- θόρυβος, ου, ὁ. *Loud noise, tumult, uproar, outcry.*
- Θουδίππος, ου, ὁ. *Thudippus, a friend of Phocion, condemned to die with the latter.*
- Θουκυδίδης, ου, ὁ. *Thucydides, a celebrated Greek historian, born in Attica B.C. 471.*
- Θούριοι, ων, οἱ. *Thurii, a city of Lucania in Lower Italy, founded by a colony from Athens near the site of Sybaris, 55 years after the overthrow of that city, B. C. 455.*
- Θούριος, α, ον (adj.). *Of Thurii, Thurian.*
- θοῦρος, ου, ὁ, and fem. θοῦρις, ἰδος, ἢ (adj. from θόρω, to spring forward). *Bounding, impetuous, violent, brave.*
- Θράκη, ης, ἡ. *Thrace, a country of Europe, bounded on the north by Mount Hæmus, which separated it from Mæsia, on the east by the Euxine, Thracian Bosphorus, and Hellespont, on the south by the Ægean Sea, and on the west by the river Strymon, which divided it from Macedonia.*
- Θράξ, ἄκος, ὁ. *A Thracian.*
- θρασέω, ὦ, fut. -ήσω, &c. (for θασέω). *To take courage, to be bold.*
- Θράσιος, ου, ὁ. *Thrassius, a prophet of Cyprus, offered in sacrifice by Busiris, king of Egypt.*
- Θράσις, ιος, ὁ. *Thrasis.*
- Θράσυλλος, ου, ὁ. *Thrasyllus, a man of Attica, so disordered in mind, that he believed all the ships which entered the Piræus to be his own. He was cured by his brother.*
- θράσυνω, fut. -ύνω, perf. τεθράσυνγα (from θράσύν, bold). *To imbolden, to inspire courage.*—In the middle, *to act or speak boldly, to become confident, to conduct one's self arrogantly.*
- θρασύς, εἰα, ὅ (adj. from θράσος for θύσος, boldness). *Bold, resolute, brave, daring, arrogant.*
- Θράττη, ης, ἡ. *A Thracian female.*
- θραῦσμα, ἄτος, τό (from θραίνω, to break in pieces). *Something broken, a piece, a fragment.*
- θρέμμα, ἄτος, τό (from τρέφω, to nourish). *A young animal reared up, the young of any animal, cattle.*
- θρεπτικός, ἢ, ὄν (adj. from τρέφω, to nourish). *Nourishing, nutritious.*
- Θρήκη, ης, ἡ. *Thrace.* See Θράξ.
- θρηνέω, ὦ, fut. -ήσω, perf. τεθρήνηκα (from θρήνος, wailing). *To wail, to lament, to deplore, to bemoan.*
- Θριῳσίον πεδῖον, τό. *The Thracian plain, a large plain of Attica, extending from Eleusis northward to Boeotia.*
- θρίξ, gen. τριχός, ἡ. *The hair.*
- θρόνον, ου, τό, used only in the plural; θρόνα, ων, τά. *Flowers (in embroidery).*
- θρόνος, ου, ὁ. *A seat, a stool, a chair of state, a throne.*
- θυγατήρ, τέρος contr. τρός, ἡ. *A daughter.*
- θυμίαμα, ἄτος, τό (from θυμιάω). *Incense, perfume.*
- θυμιατήριον, ου, τό (from θυμιάω, with ending τηριον, denoting place where). *An instrument wherein incense is burned, a censer.*
- θυμιάω, ὦ, fut. -ιάσω, perf. τεθυμιάκα (from θυμα, incense). *To burn incense unto.*—The middle voice has the same signification.
- θυμικός, ἢ, ὄν (adj. from θυμός). *Of an ardent disposition, passionate, hasty, courageous.*
- θυμός, οὔ, ὁ (from θύω, to rage, to be agitated). *Passion, anger, ardour, wrath, courage.*—The soul or heart, as the seat of passion, &c.—διὰ θυμόν, through resentment.—παντί τῷ θυμῷ, with all one's heart or might.
- θυμόσοφος, ου (adj. from θυμός, and σοφός, wise). *Endowed with natural talents, having instinctive (in opposition to acquired) knowledge, talented, intelligent.*
- θύρα, ας, ἡ. *A door, a gate, an entrance.*

# ΙΑΗ

ἐπ' αὐτῇ (adv. for θύρασδε). *Towards the door.—Out of doors, outside, abroad.*

θυρεός, οὐ, ὁ (from θύρα, from its resemblance in shape). *An oblong shield.*

θύρῳ, ον, τό (dim. from θύρα). *A small door, an opening.*

θυρίς, ἴδος, ἡ (dim. of θύρα). *A small door, a window, an aperture.*

θύρσος, ον, ὁ. *A thyrsus, a wand or staff wound round with wreaths of ivy and vine leaves, carried by the Bacchantes in celebrating the orgies of Bacchus.*

θύσια, ας, ἡ (from θύω, to sacrifice). *A sacrifice.*

θυσιάζω, fut. -ιάσω, perf. τεθυσιάκα (from θύσια). *To sacrifice, to immolate, to offer in sacrifice.*

θύω, fut. θύσω, perf. τέθυκα. *To sacrifice.—As a neuter, to move rapidly, to rush impetuously.—In the middle, to inspect the entrails of the victim in order to divine the future, i. e., to sacrifice for one's self.*

θύμα, ἄτος, τό (from θύω, to burn incense). *The fume of incense, perfume, frankincense.*

θύραξ, ἄκος, ὁ. *A coat of mail, consisting of two parts, one for the back, the other for the breast, joined at the sides with small hooks or rings twisted in each other.—A corslet or cuirass.*

## I.

ιαχός, ον, ὁ. *Iacchus, a name of Bacchus.*

ιάλλω, fut. ἱάλλω, 1st aor. ἱήλα. *To fling forth, to send out.—To stretch forth.*

ιαμβεῖος, ον (adj. from ἱαμβός, an iambus). *Iambic—Neuter as a noun, ἱαμβεῖον, ον, τό (ἔπος understood). Iambic verse, a poem in iambic verse.*

ιάσμαι, ἱώμαι, fut. ἱάσομαι, perf. ἱάμαι (akin to λαίνω, to warm). *To heal, to cure, to remedy.*

Ἰαπετός, οὐ, ὁ. *Iapetus, one of the giants, son of Coelus and Terra; father of Atlas, Menestius, Epimetheus, and Prometheus. He was*

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regarded by the Greeks as the father of all mankind.

Ἰᾶσων, ονος, ὁ. *Jason, a celebrated hero, son of Aeson, king of Thessaly, leader of the Argonautic expedition to Colchis in search of the golden fleece.*

ἱατρικός, ἡ, ὄν (adj. from ἱατρός). *Of or pertaining to physic, medical.—Fem. sing. as a noun, ἱατρική, ἡς, ἡ (τέχνη understood), the healing art, the science of medicine.*

ἱατρός, οὐ, ὁ (from ἰάομαι, to heal). *A physician.*

ἰάχω, fut. ἰάξω, perf. ἰάχα, and ἰαχέω, ὦ, fut. -ήσω, perf. ἰάχηκα (probably from ἰα, a voice). *To shout, to cry aloud.*

Ἰβηρ, ηρος, ὁ. 1. *An Iberian, a native of Iberia.—2. A Spaniard.—οἱ Ἰβηρες, the Ibēri, a powerful nation of Spain, dwelling along the river Ibērus.—Also, a general name for the Spaniards.*

Ἰβηρία, ας, ἡ. *Iberia. 1. One of the ancient names of Spain, derived from the Ibērus.—2. A country of Asia, bounded on the west by Colchis, on the north by Mount Caucasus, on the east by Albania, and on the south by Armenia. It answers now to Imeriti and Georgia.*

ἰβίς, ἴδος, Ion. ἰος, ἡ. *The ibis, a bird held sacred by the Egyptians, from its destroying serpents, &c.*

ἰδέ, epic for ἡδέ (conj.). *And.*

ἰδέα, ας, ἡ (from ἰδεῖν, 2d aor. inf. of εἶδω, to see). *Form, external appearance, figure, manner.*

Ἰδῆ, ης, Ion. for Ἰδα, ας, ἡ. *Ida, a celebrated mountain, or rather chain of mountains, in Troas, on which Paris decided the contest of beauty between the three goddesses.*

ἰδῖος, ᾱ, ον (adj.). *Proper, peculiar, private, own, distinct.—οἰκοὶ ἰδῖοι, private dwellings.—Dat. sing. fem. as an adverb, ἰδίᾳ, by itself, separately.—As a noun, ὁ ἰδῖος, private citizen.*

ἰδιότης, ητος, ἡ (from ἰδῖος). *A peculiarity.—Propriety.*

ἰδιότης, ον, ὁ (from ἰδῖος). *A pri*

state citizen, as opposed to one in public life.—One of the lower class, an unlearned or ignorant man, a simpleton.—οἱ ἰδιῶται, the unlearned.

Ἰδομενεύς, ἑως, ὁ. *Idomeneus* (four syllables), son of Deucalion, and king of Crete. He went to the Trojan war with ninety ships, and distinguished himself by his valour. *ἰού* (adv.). *Lo, behold*.—When written with circumflex, *ἰδοῦ*, it is 2d sing. 2d aor. imp. mid. of *εἶδω*, to see.

ἰρύνω, fut. -ύσω, perf. pass. ἰδρῦμαι, 1st aor. pass. ἰδρύνθην (from *ἴζω*, to seat). *To sit down, to seat*.—*To erect, to build, to consecrate*.—In the middle, *to erect, to dedicate*.—In the passive, the perfect used as a present, *to lie, to be seated, to be built, &c.*

Ἰδυία, ας, ἡ. *Idyia*, one of the Oceanids, wife of Æetes, king of Colchia, and mother of Medæa.

ἰέραξ, ἄκας, ὁ. *A hawk*.

ἰερεῖα, ας, ἡ (fem. of *ιερεύς*). *A priestess*.

ιερείου, ου, τό (from *ιερός*, sacred). *A victim*.

ιερεύς, ἑως, ὁ (from *ιερός*, sacred). *A priest*.

ἱεροπρεπής, ἐς (adj. from *ιερός*, and *πρέπω*, to become). *Becoming holy persons, venerable, sanctified, holy, reverend*.

ιερός, ἅ, ὅν (adj.). *Sacred, holy, consecrated*.—As a noun, in the neuter singular, *ιερόν*, οὐ, τό, *a temple*.—In the plural, *ιερά*, ὧν, τά, *victims, sacrifices, omens*.

ιερόσυλος, ου, ὁ (from *ιερόν*, and *συλάω*, to plunder). *A plunderer of temples, a temple-robber, a sacrilegious wretch*.

ἴζω, imperf. ἴζον, fut. ἰζήσω, Att. ἰῶ (in Homer only the present and imperfect used; in Attic writers the compound *καθίζω* more commonly employed). Neuter, *to seat one's self, to sit down*.—Active, *to cause to sit down, to seat, to place*.—Middle, same as neuter.

ἱκμι, fut. ἥσω, 1st aor. ἥκα, perf. εἰκα, 2d aor. ἦν, in *ῥ*. ἔς, opt. εἴην,

subj. ὦ, inf. εἶναι, part. εἷς. *To put in motion, to send, to cast, to hurl, to throw*.—In the middle, *to put one's self in motion, to hasten*.—*To be moved to, to long for*.

Ἰθάκησιος, ἅ, ον (adj. from Ἰθάκη). *Of Ithaca*, a small island in the Ionian sea, off the coast of Acarnania, the native island of Ulysses. It is now called *Theaki*.

ἰθύς, εἰς, ὅ (adj.). *Straight, direct*.—*ἰθύς*, as an adverb, *straight onward, directly forward*.—*ἰθύς* ἄκον. See note, page 164, line 1.

ἱκάνος, ἡ, ὅν (adj.). *Fit, befitting, suitable, proper, sufficient, equal to*

ἱκάνω, an epic form of *ἱκνέομαι* (from *ἴκω*). *To come to, to arrive, to reach*.—In the middle, with the same signification,

ἱκάνως (adv. from *ἱκάνος*). *Suitably, fully, becomingly, properly, sufficiently, enough*.

Ἰκαρία, ας, ἡ. *Icaria*, an island of the Ægean Sea, near Samos. It is now called *Nicaria*.

Ἰκάριον πέλαγος, τό. *The Icarian Sea*, a part of the Ægean, south of the islands Icaria and Samos.

Ἰκαρίος, α, ον (adj.). *Icarian, of or pertaining to Icārus or Icarus, of Icaria (the island)*.

Ἰκάριος, ου, ὁ. *Icārus*, an Athenian, father of Erigone. Having intoxicated some peasants with wine, he was slain by them. After death he was changed into the star Boötes.

Ἰκάρος, ου, ὁ. *Icārus*, a son of Dædalus, who fled, with his father, by means of wings, from Crete; but, flying too high, the sun melted the wax which cemented the wings, and he fell into that part of the Ægean which was named after him.

ἱκετεύω, fut. -εύσω, perf. ἱκέτευς (from *ἱκέτης*). *To supplicate, to entreat earnestly, to pray to, to implore*.

ἱκέτης, ου, ὁ (from *ἴκω*, to come). *One who comes to supplicate for aid, a suppliant*.

ἱκνέομαι, οὔμαι, fut. ἰκνέμαι, perf. ἰ-

μαι, 2d aor. ἴκωμαι (dep. mid. from ἴκω, to come). To come to, to arrive, to reach, to go to.—To sup-  
plicate.

Ἰκτίνος, ου, ὁ. *Ictinus*, a celebrated architect, who, together with Callicrates, constructed the Parthenon at Athens.

ἴκω, imperf. ἴκον, aor. ἴξον (theme from which tenses of ἰκνέομαι are formed). To come, to go, to reach, &c.

ἰλάσκομαι and ἰλάομαι, ὦμαι, fut. -ῶσομαι (from ἰλαος, mild). To render mild, to appease, to conciliate.

Ἰλίον, ου, τό. *Ilium*, Troy.

Ἰλλος, ου, ἡ. *Ilium*, another name for Troy, and more correct, as referring to the city only, while Troy was applied, not only to the city, but to the surrounding country.

ἱμάς, ἄντρος, ὁ. A thong.

ἱμάτιον, ου, τό (in form a dim. of ἱμα, rarely, if at all, used for εἱμα). A garment, a cloak, a mantle.

ἱματισμός, οὔ, ὁ (from ἱματίζω, to clothe). Clothing, dress.

ἱμερος, ου, ὁ. Desire, longing.

ἱμερτός, ἡ, ὄν (adj. from ἱμερος). Longed for, desired, lovely.

ἰνᾶ (conj.). That, in order that. Joined to the subjunctive and optative moods.

ἰνᾶ (adv.). Where. Joined to the indicative.

Ἰνᾶχος, ου, ὁ. *Inachus*. 1. A son of Oceanus and Tethys, and father of Io. He founded the kingdom of Argos, B.C. 1856.—2. A river of Argolis, flowing at the foot of the acropolis of Argos, and emptying into the bay of Nauplia. It is now called the Xeria.

Ἰνδικός, ἡ, ὄν (adj.). *Indian*.—In the feminine, as a noun, Ἰνδική, ἡς, ἡ (χώρα understood). *India*.

Ἰνδός, οὔ, ὁ. 1. An *Indian*, an inhabitant of India.—2. The *Indus*, a celebrated river of India, falling, after a course of thirteen hundred miles, into the Indian Ocean.

Ἰνώ, ὅς contr. οὐς, ἡ. *Ino*, a daughter of Cadmus and Hermione. She married Athamas, king

of Thebes, by whom she had Melicerta and Learchus.

ἰξενάς, ᾱ, Doric for ἰξενής, οἶ, ὁ (from ἰξεύω, to catch birds with birdlime). A bird-catcher, one who uses birdlime for the purpose.

Ἰξίων, ονος, ὁ. *Ixion*, a king of Thessaly, son of Phlegyas, and father of Pirithöus.

ἰξός, οὔ, ὁ. *Mistletoe*, the berry of the mistletoe.—Birdlime, made of mistletoe berries.

ἰον, ἰον, τό. The violet.

ἰος, ἰα, ἰον (epic for εἰς, &c.). One.

ἰός, ἰού, ὁ. Poison, venom.

ἰού (adv. expressing sorrow). Alas!

ἰουλος, ου, ὁ (from οὔλος, downy). The first down on the cheek, hair, down.

Ἰοφῶν, ὦντρος, ὁ. *Iophon*, a son of Sophocles, the tragic poet, who accused his father of mental imbecility in order to deprive him of the management of his property. See note, page 38, line 15–18.

λοχέαιρα, ας, ἡ (from ἰός, an arrow, and χαίρω, to rejoice). Delighting in archery, delighting in the bow.

ἵππειος, ᾱ, ον (adj. from ἵππος, a horse). Of or pertaining to horses, equestrian.—As an epithet of Neptune, the Equestrian.

ἵππεύς, ἑως, ὁ (from ἵππος, a horse). A horseman, a rider, one of the equestrian order, a knight.—In the plural, οἱ ἵππεις, cavalry.—The knights, at Athens the second class of citizens.

ἵππικός, ἡ, ὄν (adj. from ἵππος, a horse). Of or pertaining to horses, equestrian.—Neut. sing., as a noun, τὸ ἵππικόν, cavalry.

ἵππιοχαίτης, ου, ὁ (from ἵππος, a horse, and χαίτη, hair). Adorned with horse-hair.

ἵπποδάμος, ον (adj. from ἵππος, a horse, and δαμάω, to tame). Steed-taming, steed-subduing.

ἵποκένταυρος, ου, ὁ and ἡ (from ἵππος, a horse, and κένταυρος, a centaur). A centaur, a fabulous animal, half man and half horse.

ἵποκόμος, ου, ὁ (from ἵππος, a horse, and κομέω, to tend). A groom.

Ἱππόλυτος, οὐ, ὁ. *Hippolytus*, a son of Theseus and Hippolyte, famous for his virtues and his misfortunes.

ἵππος, οὐ, ὁ. *A horse*.—ἡ ἵππος, *a mare*.—ἵππος (ποτάμιος understood), ὁ, *a hippopotamus*. See note, page 49, line 23.

ἵπποτροφία, ας, ἡ (from ἵππος, and τρέφω, *to rear*). *The rearing of steeds, the training of horses*.

ἵππουρις, ἰδος, ἡ (from ἵππος, and οὐρά, *a tail*). *With a horse-hair crest*.

ἵπταμαι (not used in the present in Attic writers), fut. πτήσομαι, 1st aor. ἐπτάμην, part. πτάμενος, 2d aor. act. (from the obsolete present active ἵπτημι) ἐπτην, inf. πτήναι, part. πτάς. *To fly*.

Ἴρις, ἰδος, ἡ. *Iris*, a daughter of Thaumas and Electra, the goddess of the rainbow and messenger of the gods, more particularly of Juno.

ἱρός, ἡ, ὄν (adj., Ionic and epic for ἱερός, ἅ, ὄν). *Sacred, holy, &c.*

ἰσάζω, fut. ἰσᾶσω, perf. ἰσᾶκα (from ἴσος, *equal*). *To make equal*.—In the middle, *to make one's self equal, to equal one's self*.

ἴσῃμι, a form from which only the syncopated dual ἴστον and plural ἴσμεν, ἴστε, ἰσᾶσι, and imper. ἴσθι, &c., assigned to οἶδα, perf. of εἶδω, are in use. *To know, to have knowledge of*.

ἰσθμός, οὐ, ὁ. *An isthmus*.—The term is often used separately, to denote the Isthmus of Corinth.

Ἴσις, ἰδος Ionic ἰος, ἡ. *Iris*, an Egyptian goddess, daughter of Saturn and Rhea. See note, page 77, line 16–20.

Ἰσοκράτης, εὖς contr. ους, ὁ. *Isocrates*, a distinguished oratorical writer, born at Athens B.C. 436. On account of his weak voice and natural timidity he was reluctant to speak in public, but applied himself to instruction in the art of eloquence and preparing orations for others.

ἰσάκωλος, οὐ (adj. from ἴσος, and κῶλον, *a member*). *Having equal members, of equal length, equal in size*.

ἴσος, ἡ, οὐ, Attic ἴσος, ἡ, οὐ (adj.) *Equal, like, resembling, corresponding, as many*.—Not desponding, indifferent.—Neut. sing. and plural, as an adverb, ἴσων and ἴσα, *equally, in the same way*.

ἰσοχειλῆς, ἐς, and ἰσόχειλος, οἱ (adj. from ἴσος, and χειλος, *an edge or border*). *Even with the edge or rim, full to the brim*.—*Having equal borders or banks*.

ἵστημι, fut. στήσω, perf. ἕστηκα, perf. part. ἕστηκώς, νῖα, ὅς, by syncope and crasis ἑστώς, ὦσα, ὤς, 2d aor. ἕστην. *To place, to set up, to erect, to cause to stand, to arrange, to stop, to weigh, to establish, to raise*.—In perf., plup., and 2d aor., intransitive; perf. ἕστηκα, *I stand, I am at a stand, I become stationary, I stop*; pluperf. εἰστήκειν, *I was standing, &c.*; 2d aor. ἕστην, *I stood, &c.*—In the middle, *to stop, to stand, &c.*, same as intransitive.

ἱστορέω, ὦ, fut. -ήσω, perf. ἱστόρηκα (from ἵστωρ, *one who knows*). *To know from observation*.—*To relate from one's own knowledge, to narrate*.

ἱστός, οὐ, ὁ (from ἵστημι). *A mast of a ship, the beam of a loom*.—Hence, commonly, *a loom, a web, a woof*.

ἱσχάς, ἄδος, ἡ (from ἱσχνός, *thin*). *A dried fig*.

ἱσχνόφωνος οὐ (adj. from ἱσχνός, *slender*, and φωνή, *a voice*). *Of feeble voice, of slender note or song*.

ἱσχυρός, ἅ, ὄν (adj. from ἱσχύς, *strength*). *Strong, powerful, vigorous, firm, brave*.

ἱσχυρῶς (adverb from ἱσχυρός). *Strongly, powerfully, vigorously, impetuously*.

ἱσχύς, ὕος, ἡ. *Strength*.

ἱσχύω, fut. -ύσω, perf. ἱσχύκα (from ἱσχύς). *To be strong, to be powerful, to possess the power of, to be able*.

ἱσχω (a form of ἔχω, used in pres. and imperf.). *To have, to hold, to restrain*.

ἰσως (adv. from ἴσος, *equal*). *Equal*



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*by, in a like manner, perhaps, probably, nearly, about.*

Ἰταλία, ας, ἡ. *Italy*, a celebrated country of the south of Europe.

Ἰταλικός, ἡ, ὅν (adj.). *Italian*.

ἰτᾶμός, ἡ, ὅν (adj. from ἰτης, *bold*). *Bold, intrepid, rash, audacious, shameless.*

ἰς (adv., probably an old poetic dative of ἰς, *strength*, or neut. of an old adj. ἰσής). *With might, powerfully.*

Ἰφιάνασσα, ης, ἡ. *Iphianassa*, one of the Nereids.

Ἰφικράτης, εως contr. ους, ὁ. *Iphicrātes*, a celebrated general of Athens, who rose from a low condition to the highest offices in the state.

ἰχθύδιον, ου, τό (dim. of ἰχθύς). *A small fish.*

ἰχθύς, ὅς, ὁ. *A fish.*

ἰχνεύμων, ονος, ὁ. *An ichneumon*, an animal of the weasel kind. See note, page 54, line 30-33.

ἰχνος, εως, τό (from ἰκνέομαι, *to go*). *A footstep, a vestige, a track, a trace.*

Ἰώ, Ἰός contr. Ἰούς, ἡ. *Io*, daughter of Ināchus, king of Argos, changed by Jupiter into a beautiful heifer.

Ἰωλκός, οῦ, ἡ. *Iolcos*, a town of Thessaly, celebrated as the birthplace of Jason. From Thessaly the Argonauts set sail on their expedition.

Ἴωνες, ων, οἱ. *The Ionians*, one of the three main original races of Greece, the others being the Æolians and the Dorians.

Ἰωνία, ας, ἡ. *Ionia*, a district of Asia Minor, settled by Ionians from Attica about 1050 B.C. It extended along the Ægean Sea from the river Hermus to Milētus.

Ἰωνικός, ἡ, ὅν (adj.). *Ionic, Ionian.*

# Κ

κἀγώ for καὶ ἐγώ.

κάδ, epic for κατά used before δ.

Κάδμεια, ας, ἡ. *Cadmēa*, the citadel of Thebes built by Cadmus.

Κάδμος, ου, ὁ. *Cadmus*, son of Agēnor, king of Phœnicia. Having sought in vain for his sister

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Europa, and being ordered by his father never to return without her, after consulting the oracle he founded the city Thebes in Bœotia. Soon after he married Hermione or Harmonia, the daughter of Venus, by whom he had one son and four daughters. Cadmus was the first who introduced the use of letters into Greece.

καθαίρω, ὦ, fut. -ήσω, &c. (from κατά, *down*, and αἰρέω, *to draw*). *To draw down, to pull down, to overthrow, to reduce, to deprive.*—In the middle, *to deprive one's self of, to lose.*—2d aor. act. part. καθελὼν.

καθαίρω, fut. -θήσω, perf. κεκάθαρκα (from καθαρός, *pure*). *To purify, to cleanse, to purge, to expiate.*—1st aor. act. ἐκάθηρα.

καθᾶπαξ (adv. from κατά, *intense*, and ἀπαξ, *once*). *For once, once for all, in general, entirely.*

καθᾶπερ (adv. from καθά, *as*, and πέρ). *As, just as.*

καθαρεύω, fut. -εύσω, perf. κεκάθαρευκα (from καθαρός). *To be pure, to be clear or pure from.*—*To be innocent of.*

καθαρός, ᾶ, ὅν (adj.). *Pure, clean, clear, unsullied, bright.*—Neuter singular, as a noun, τὸ καθαρόν, *purity.*

κάθαρσις, εως, ἡ (from καθαίρω, *to purify*). *Purification, cleansing, expiation.*

καθαρῶς (adv. from καθαρός, *pure*). *Purely, innocently, incorruptibly.*

καθέδρα, ας, ἡ (from καθέζομαι). *A chair, a seat.*

καθέζομαι, fut. καθεδούμαι and καθέδησομαι, perf. wanting, 1st aor. pass. ἐκαθέσθην (from κατά, *down*, and ἕζομαι, *to sit*). *To sit down, to seat one's self.*

καθείρω, fut. -είρω, perf. καθείρωκα (from κατά, *intense*, and εἶρω, *to shut in*). *To shut up closely, to confine narrowly, to restrain, to imprison.*

καθελκύω, fut. -ύσω, &c. (from κατά, *down*, and ἐλκύω, *to draw*). *To draw down, to drag down.*—*To extend.*



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**καθεβῶ**, fut. -ενδῆσω, &c. (from **κατά**, down, and **εἶδω**, to sleep). To sink into sleep, to lie down to sleep, to sleep.

**καθεψέω**, ᾧ, and **καθέψω**, fut. **καθεψήσω**, perf. **καθέψηκα** (from **κατά**, down, and **έψέω**, to boil). To boil down, to boil out, to melt down.

**καθηγέομαι**, οὔμαι, fut. -ήσομαι, &c. (from **κατά**, intens., and **ήγέομαι**, to lead). To direct, to conduct, to guide, to lead.

**καθήκω**, fut. -ήξω, &c. (from **κατά**, down, and **ήκω**, to come to). To come down to, to extend to, to reach.—Impers., **καθήκει**, it behooves, it is the duty of.—**καθήκων**, proper, suitable, appropriate.

**κάθημαι**, imperf. **ἐκαθήμην** (more commonly used than the simple **ήμαι**, from **κατά**, down, and **ήμαι**, to sit). To sit down, to seat one's self, to sit.

**καθιδρύω**, fut. -ύσω, &c. (from **κατά**, down, and **ιδρύω**, to fix). To fix down upon a firm basis, to erect, to build up, to raise on high.

**καθίζω**, fut. -ιθήσω, Attic **καθιῶ**, Doric **καθίζω**, perf. not in use, 1st aor. **ἐκάθισα** (from **κατά**, down, and **ίζω**, to cause to sit). To cause to sit down, to place down, to seat, to set down.—In the middle, to seat one's self, to sit.

**καθήμι**, fut. **καθήσω**, &c. (from **κατά**, down, and **ιημι**, to send). To send down, to let down.—To send against.—Perf. pass. part. **καθειμένος**. See note, page 88, line 18.

**καδικνέομαι**, οὔμαι, fut. -ίξομαι, &c. (from **κατά**, down, and **ικνέομαι**, to come). To come down, to strike.—To extend to, to reach.

**καδίπτωμαι**, fut. **καταπτήσομαι**, &c. (from **κατά**, down, and **ιπτάμαι**, to fly). To fly down.

**καδίστημι**, fut. **καταστήσω**, &c. (from **κατά**, down, and **ίστημι**, to place). To place down, to set down, to establish, to constitute, to reduce to order, to erect, to put into a certain state.—Perf. act. part. **καθεστώς** by syncope for **καθεστηκώς**.

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**κάθοδος**, ου, ἡ (from **κατά**, down, and **όδος**, a way). A way down, a downward path, a descent.

**καθόλου** (adv. from **καθολος**, the whole). Upon the whole, in general, altogether, in fine.

**καθοπλίζω**, fut. -ίσω, &c. (from **κατά** denoting completion, and **οπλίζω**, to arm). To arm completely, to fit out, to equip.

**καθοραῖω**, ᾧ, fut. **κατόψομαι**, &c. (from **κατά**, down, and **όραω**, to look). To look down into, to examine closely, to inspect, to perceive.

**καθορμίζω**, fut. -ίσω, perf. **καθόρμικα** (from **κατά**, down, and **όρμίζω**, to come into harbour). To bear down into harbour, to come into harbour, to moor.

**καθόσον** (adv. for **καθ' ὅσον**). So far, thus far, as far as, inasmuch as.

**καθότι** (adv. for **καθ' ὅ τι**). In which respect, on which account, for the reason that, because.—Interrogatively, in what manner? how?

**κάθυγρος**, ου (adj. from **κατά**, denoting completion, and **ύγρός**, wet). Completely wet, soaked with water, watery, spongy.

**καθυλακτέω**, ᾧ, fut. -ήσω, perf. **καθυλάκτηκα** (from **κατά**, against or at, and **ύλακτέω**, to bark). To bark at.

**καθύπερθε** (adv. from **κατά**, down, and **υπερθε**, from above). Down from above, from on high, below.

**καί** (conj.). And, even, also, then, but.—**καί . . . . . καί**, both . . . and, as well . . . as.—**καί μὲν**, but, still and truly.—**καί δὲ καί**, and even, and in particular.—**καὶ ταῦτα**, and that too, although.

**Καίκουβον**, ου, τό (χώραν understood). The Cæcuban district, a region in the vicinity of Caiëta, on the borders of Latium and Campania, famous for its wines.

**καινός**, ἡ, ὄν (adj.). New, strange, unusual, unaccustomed.

**καίννυμαι**, perf. (from an obs. form **κάζω**), with a pres. signification, **κέκασμαι**, pluperf., with signif. of imperf., **έκεκάσμεν**. To be distinguished, to surpass, to be adorned

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καίπερ (conj. from καί, and περ, though). *Although, even if.*

καιρός, οὔ, ὁ (akin to κάρη, κάρα, the head). Primitive meaning, the fitting or proper moment.—Hence, a particular season, a fit occasion, a proper season, an opportunity.—ἐκ καιροῦ, on the occasion, on the spur of the moment.

Καῖσαρ, ἄρος, ὁ. *Cæsar* (Caius Julius), the most celebrated and skilful of all the Roman commanders. Having reduced the provinces assigned him to subjection, he turned his arms against his own country, drove out Pompey, and overthrew the republic. He was then declared perpetual dictator, but did not enjoy the honour long, as he was assassinated soon after on the 15th of March, B.C. 44, in the 56th year of his age.

καίτοι (conj. from καί and τοι). *Although.*

καίω, fut. καύσω, 1st aor. ἔκαυα, perf. κεκαυκα, 1st aor. pass. ἐκαύθην, 2d aor. pass. ἐκάην. *To burn, to eat on fire.*

κακεῖ (by crasis for καὶ ἐκεῖ). *And there.*

κακεῖθεν (by crasis for καὶ ἐκεῖθεν). *And thence, and from that place.*

κακεῖνος, η, ο (by crasis for καὶ ἐκεῖνος, η, ο). *And he, she, it or that.*

κακία, ας, ἡ (from κακός, bad). *Badness, cowardice, vice, incapacity, misfortune, evil.*

κακόβιος, ον (adj. from κακός, bad, and βίος, life). *Leading a hard life, supporting life with difficulty, living wretchedly.*

κακοδαίμων, ον (adj. from κακός, evil, and δαίμων, a genius). *Unfortunate, unlucky, an evil genius ruling the hour.*

κακοήθης, ες (adj. from κακός, evil, and ἦθος, habit). *Of evil habits, malicious, evil-disposed, wicked, mischievous.*

κακολογέω, ὦ, fut. -ήσω, perf. κεκακολόγηκα (from κακός, evil, and λέγω, to speak). *To revile, to abuse, to slander, to speak evil of.*

κακολογία, ας, ἡ (from κακολογέω).

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*Injurious language, detraction, slander.*

κακοπαθία, ας, ἡ (from κακοπάθης, suffering evil). *Pain, distress, severe toil, laboriousness, affliction.*

κακοπαθέω, ὦ, fut. -ήσω, perf. κεκακοπάθηκα (from κακοπάθης, suffering evil). *To be suffering, to be afflicted, to be unfortunate, to be sick.*

κακός, ἡ, ὄν (adj.). *Bad, wicked, evil, defective, faulty, cowardly, mean.*—Neut. as a noun, κακόν, οὔ, τό, an evil, a misfortune.

κακουργία, ας, ἡ (from κακούργος, wicked). *Wickedness, crime, malice, harm, infliction of injury.*

κακῶς (adv. from κακός). *Badly, wickedly, ill.*—κακῶς λέγειν, to revile, to calumniate.—κακῶς ποιεῖν, to injure, to treat badly.—μὴ γένοιτό σοι οὕτω κακῶς, may it never turn out so badly for thee.

Καλᾶϊς, ἴδος, ὁ. *Calais*, a son of Boreas, king of Thrace, and brother of Zetes. He with his brother were among the Argonauts, and delivered Phineus from the Harpies.

κάλᾶμος, ον, ὁ. *A reed, a pipe, a rod, an arrow.*

Καλαυρία, ας, ἡ. *Calauria*, an island in the Saronic Gulf, celebrated for the death of Demosthenes.

καλέω, ὦ, fut. καλέσω, perf. κέκληκα. *To call, to invite, to summon, to invoke, to name.*—καλέεσκον, poet. for ἐκάλουν. See note, page 158, line 34.

Κάληνος, η, ον (adj.). *Calenian*, of or belonging to Cales, a city of Campania, now Calvi. The Calenian district was famed for its vineyards.

καλήτωρ, ορος, ὁ (from καλέω, to call). *A caller, a summoner.*

καλιά, ᾶς, Ionic καλή, ἡς, ἡ. *A bird's nest.*

Καλλίας, ον, ὁ. *Callias*, a cousin to Aristides, torch-bearer at the Eleusinian mysteries, and the most wealthy man of Athens.

Καλλίδιος, ον, ὁ. *Callidius*.

καλλιερέω, ὦ, fut. -ήσω, perf. κεκαλλιέρηκα (from καλός, pleasing, an

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κάπηλος, ου, ὁ. *A low tavern-keeper, a dishonest wine-seller.*

καπνός, ου, ὁ. *Smoke.*

κάποθνήσκω, by crasis for καὶ ἀποθνήσκω.

κάπος, ου, Dor. for κήπος, ου, ὁ. *A garden.*

κάπρος, ου, ὁ. *A wild boar.*

κάπνυ, fut. κάπνω, perf. κεκάπκα. *To breathe forth.*

καρᾶδοκέω, ὦ, fut. -ήσω, perf. κεκάρᾶδόκηκα (from κάρα, the head, and δοκέω, to watch). *To watch with the head erect.—Hence, to expect anxiously, to await anxiously.*

κάρᾶνον, ου, Dor. for κάρηνον, ου, τό (from κάρη, the head). *The head.*

Κάρᾶνος, ου, ὁ. *Caranus, one of the Heraclidae, who laid the foundation of the Macedonian empire, B.C. 814.*

κάρδαμον, ου, τό. *Water-cress.*

καρδία, ας, Ion. καρδίη, ης, ἡ. *The heart.*

κάρη, Ion. for κάρα, τό (indecl.). *The head.*

Καρία, ας, ἡ. *Caria, a country of Asia Minor, south of Lydia, and lying along the Ægean Sea.*

καρκινώδης, ες (adj. from καρκίνος, a crab, and εἶδος, appearance). *Of the crab species, resembling a crab.*

Καρμανία, ας, ἡ. *Carmania, a country of Asia, between Persia and Gedrosia, bordering upon the Persian Gulf. It is now Kerman.*

καρπύσινος, η, ου (adj. from κύρπσος, fine Spanish flax). *Made of linen, linen.*

καρπύομαι, οὔμαι, fut. -πύσομαι, perf. κεκάρπωμαι (from καρπός, fruit). *To gather fruit.—To enjoy the fruit of, to derive advantage from, to reap.*

καρπός, ου, ὁ. 1. *Fruit.—Advantage, profit.—2. The wrist, the lower part of the arm.*

καρποφορέω, ὦ, fut. -ήσω, perf. κεκαρποφόρηκα (from καρποφόρος). *To bear fruit.*

καρποφόρος, ου (adj. from καρπός, fruit, and φέρω, to bear). *Fruit-bearing, fruitful. — καρποφόρα δένδρα, fruit-trees.*

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καρταρέω, ὦ, fut. -ήσω, perf. κεκαρτέρηκα (from καρτερός). *To be strong or firm, to bear with fortitude, to endure.*

καρτερός, ὦ, ὄν (adj. from κάρτος, epic for κράτος, strength). *Strong, vigorous, courageous, powerful, severe.—Having command over, moderate.*

κάρτιστος, η, ου, epic for κράτιστος, η, ου. *Bravest, most courageous, &c.*

κάρυον, ου, τό. *A nut.—κυσταναι κὸν κάρυον, the chestnut.*

Καρχηδών, ὄνος, ἡ. *Carthage, a celebrated city of Africa, and the rival, for a long period, of the Roman power. It was founded by a colony from Tyre, according to the common account, B.C. 878. The circuit of Carthage was twenty-three miles. It carried on three wars with Rome, denominated Punic, and at the close of the third was taken and set on fire by Scipio Africanus the younger. It burned for seventeen days —2. Νέα, New-Carthage, now Carthagena, a city of Spain, on the coast of the Mediterranean, founded by Hasdrübal.*

καρχήσιον, ου, τό. *The top of a mast.*

κασιγνήτη, ης, ἡ (fem. of κασίγνητος). *A sister.*

κασίγνητος, ου, ὁ (from κάσις, a brother or sister, and γεννάω, to beget). *A brother.*

Κασπία, ας, ἡ (θάλασσα), and Κάσπιον, ου, τό (πέλαγος). *The Caspian (Sea), an inland sea of Upper Asia.*

κασσίτερος, ου, ὁ. *Tin.*

καστανᾰϊκὸν κάρυον, τό. *The chestnut.*

Κάστωρ, ορος, ὁ. *Castor, twin-brother of Pollux, and son of Jupiter by Leda, the wife of Tyndärus, king of Sparta; famed for his skill in equestrian exercises.*

κατά (prep. governing the genitive and accusative). *Primitive meaning, down from.—Hence, 1. with the genitive, down from, under, towards, for, against, in, upon.—2. With the accusative, at, in, by,*

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**κατάζευξις, εως, ἡ** (from **καταζεύγνυμι**). A yoking together, a joining firmly.

**καταθύπτω, fut. -θάψω, &c.** (from **κατά, down, and θάπτω, to bury**). To bury in the ground, to inter, to inhumate.

**καταθρηνέω, ὦ, fut. -ήσω, &c.** (from **κατά, intensive, and θρηνέω, to mourn**). To bewail bitterly, to lament, to bemoan.

**καταίρω, fut. -ἄρῶ, &c.** (from **κατά, down, and αἶρω, to raise**). To raise and carry down, to lead down.—To enter (as ships into a harbour).

**καταισχύνω, future -αισχύνῶ, &c.** (from **κατά, intens., and αἰσχύνω, to shame**). To disgrace, to dishonour, to insult.

**κατακαίω, fut. -καύσω, &c.** (from **κατά, completely, and καίω, to burn**). To burn up, to consume by fire, to burn severely.—1st aor. **κατέκαυσα** and **κατέκηα**, 2d aor. pass. **κατεκάην**.

**κατακαλύπτω, fut. -καλύψω, &c.** (from **κατά, down, and καλύπτω, to cover**). To put down in and cover over, to conceal in, to cover over, to hide.

**κατακάμπτω, fut. -κάμψω, &c.** (from **κατά, down, and κάμπτω, to bend**). To bend down, to cause to incline.

**κατάκειμαι, fut. -κείσομαι, &c.** (from **κατά, down, and κείμεαι, to lie**). To lie down, to recline, to sit, to lie at hand.

**κατακλαίω, fut. -κλαύσω, &c.** (from **κατά, intens., and κλαίω, to weep**). To bemoan, to deplore, to bewail.

**κατακλείω, fut. -κλείσω, perf. καταπέκλεικα** (from **κατά, intens., and κλείω, to shut in**). To fasten securely in, to shut up in, to confine closely.

**κατακλίνω, fut. -κλινῶ, &c.** (from **κατά, down, and κλίνω, to bend**). To bend down.—In the middle, to place one's self in a recumbent posture, to recline at table, to sit down.

**κατακλύζω, fut. -κλύσω, &c.** (from **κατά, completely, and κλύζω, to wash**). To overflow, to submerge, to inundate.

**κατακομίζω, fut. -κομίσω, perf. ka-**

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**τακεκοίμικα** (from **κατά, down, and κοιμίζω, to put to sleep**). To put down in a bed, to put to sleep, to lull to repose.

**κατακομίζω, fut. -κομίσω, &c.** (from **κατά, down, and κομίζω, to bring**). To bring down, to bring back, to convey away, to remove.

**κατακόπτω, fut. -κόψω, &c.** (from **κατά, intens., and κόπτω, to cut**). To cut into pieces, to mangle, to cut off.

**κατακοσμέω, ὦ, fut. -ήσω, &c.** (from **κατά, intens., and κοσμέω, to put in order**). To put in complete order, to arrange properly.—To adorn.

**κατακρημνίζω, fut. -ίσω, perf. κατακεκρημνίκα** (from **κατά, down, and κρημνός, a precipice**). To cast down from a precipice, to precipitate, to dash headlong.

**κατακρίνω, fut. -κρίνῶ, &c.** (from **κατά, against, and κρίνω, to pass sentence**). To condemn, to pass sentence against.

**κατακρύπτω, fut. -κρύψω, &c.** (from **κατά, completely, and κρύπτω, to hide**). To hide completely, to conceal, to screen.

**κατακτῶμαι, ὦμαι, fut. -κτήσομαι, &c.** (from **κατά, intens., and κτάομαι, to acquire**). To get possession of, to acquire as one's own, to procure.

**κατακτείνω, fut. -κτενῶ, &c.** (from **κατά, intens., and κτείνω, to kill**). To put to death, to murder, to kill, to slay.—Ionic fut. **κατακτάνέω**.

**καταλαμβάνω, fut. -λήψομαι, &c.** (from **κατά, down upon, and λαμβάνω, to seize**). To come suddenly upon, to seize upon, to meet with, to overtake, to occupy, to cover.—In the middle, to take to one's self, to select.

**καταλέγω, fut. -λέξω, &c.** (from **κατά, completely, and λέγω, to tell**). To describe throughout, to relate at full length, to recount, to tell.

**καταλείπω, fut. -λείψω, &c.** (from **κατά, down in, and λείπω, to leave**). To leave down in, to leave behind, to abandon, to forsake, to quit.

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**καταλήθθωμαι**, future -λήσομαι, &c. (from κατά, completely, and λήθωμαι, to forget). To forget entirely, to lose all remembrance of.

**κατάληψις**, εως, ἡ (from καταλαμβάνω, to seize upon). Seizure, capture.

**κατάλυσις**, εως, ἡ (from καταλύω). Dissolution.—A place of repose, a place of entertainment, a banqueting hall, an inn, an abode, a harbour.

**καταλύω**, fut. -λύσω, &c. (from κατά, completely, and λύω, to loosen). To dissolve, to destroy, to break up, to abolish, to put an end to, to give up, to subvert.—To stop or rest at any place (viz., to give up a journey at, πορείαν or ὁδόν being understood).

**καταμαρτυρέω**, ὦ, fut. -ήσω, &c. (from κατά, against, and μαρτυρέω, to bear witness). To bear witness against, to testify against.

**καταμηνύω**, fut. -μηνύσω, &c. (from κατά, intens., and μηνύω, to indicate). To point out clearly, to indicate, to announce.

**καταμύω**, fut. -μύσω, &c. (from κατά, down, and μύω, to close the eyes). To close the eyelids, to shut the eyes.

**καταναγκάζω**, fut. -αναγκᾶσω, &c. (from κατά, intens., and ἀναγκάζω, to constrain). To constrain by violence, to compel.

**κατανάλισκω**, fut. -ανᾶλώσω, &c. (from κατά, completely, and ἀνᾶλίσκω, to consume). To consume entirely, to waste prodigally, to expend.

**κατανέμω**, fut. -νεμῶ, &c. (from κατά, denoting distribution, and νέμω, to assign). To distribute in shares, to assign a share.—In the middle, to have a share assigned to one's self, to possess.—To graze upon, to feed on, to devour.

**κατανεύω**, fut. -νεύσω, &c. (from κατά, towards or to, and νεύω, to nod). To nod to, to nod assent, to grant by a nod, to promise.

**κατανοέω**, ὦ, fut. -νοήσω, &c. (from κατά, down upon, and νοέω, to apply the mind). To fix the mind

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**δοῶν πρὸν**, to reflect on, to observe, to perceive, to comprehend.

**καταντᾶω**, ὦ, fut. -αντήσω, &c. (from κατά, against or at, and ἀντάω, to meet). To come up to, to attain at, to reach.

**καταντικρύ** (adv. from κατά, intensive, and ἀντικρύ, opposite) Directly opposite, over against.

**καταξαίνω**, fut. -ξᾶνῶ, &c. (from κατά, completely, and ξαίνω, to scratch or tear). To scratch a tear to pieces, to lacerate greatly, to cut in pieces.—To hew carefully.

**κατάξηρος**, ον (adj. from κατά, completely, and ξηρός, dry). Completely dry, arid, barren.

**καταπαύω**, fut. -παύσω, &c. (from κατά, completely, and παύω, to cause to cease). To cause wholly to cease, to put an end to.—In the middle, to cease entirely, to desist from.

**καταπέλτης**, ου, ὁ (from κατά, against, and πύλλω, to hurl). A catapult, a warlike engine used for throwing missile weapons.

**καταπελτικός**, ἡ, ὄν (adjective from καταπέλτης). Of or pertaining to a catapult.—βέλος, a weapon thrown by a catapult.—καταπελτικὸν ὄργανον, a catapult.

**καταπέμπω**, fut. -πέμψω, &c. (from κατά, down, and πέμπω, to send). To send down, to send away, to dismiss.

**κατάπεφνον**, without augment for κατέπεφνον, syncopated 2d aor., with redupl., from the obsolete καταφέρω (from κατά, intensive, and πέφνον, I slew). I slew, put to death.

**καταπίνω**, fut. -πίομαι, &c. (from κατά, down, and πίνω, to drink). To swallow down, to drink off.—1st aor. pass. part., as a noun in the neuter, τὸ καταποδέν, what is swallowed.

**καταπλέω**, fut. -πλεύσομαι, &c. (from κατά, down, and πλέω, to sail). To sail down, to sail back, to return.

**καταπληκτικῶς** (adv. from καταπληκτικός, striking with terror). Terribly, amazingly, astonishingly, fearfully.

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**καταπλήσσω**, Att. -πλήττω, fut. -πλήξω, &c. (from κατά, down, and πλήσσω, to strike). To strike down.—Hence, to fill with dismay, to strike with terror, to alarm, to frighten.—In the middle, to be amazed, to be astonished.

**καταπλουτίζω**, fut. -πλουτίσω, &c. (from κατά, intensive, and πλουτίζω, to enrich). To render very rich, to enrich exceedingly.

**καταπνέω**, fut. -πνεύσω, &c. (from κατά, against, and πνέω, to blow). To blow on or against, to blow along, to breathe on, to blow.

**καταπονέω**, ὦ, fut. -πονήσω, &c. (from κατά, down, and πονέω, to toil). To wear down with toil, to harass with labour, to wear out.—To labour, to toil, to elaborate.

**καταπραΐνω**, fut. -πραΐνῶ, perf. καταπεπραΐνυκα (from κατά, down, and πραΐνω, to soften). To soften down, to appease, to propitiate.

**κατάρατος**, ον (adj. from κατᾱράομαι, to curse). Accursed, execrated.—Abominable, detestable.

**καταρέζω**, poetic for καταρρέζω, fut. -ρέζω, &c. (from κατά, down, and ρέζω, to move the hand). Generally, to stroke with the hand, to caress.

**κατᾱριθμέω**, ὦ, fut. -ήσω, &c. (from κατά, down to, and ἀριθμέω, to count). To count down to, to number as far as, to enumerate, to reckon to.

**καταρρέω**, fut. -ρεύσω, &c. (from κατά, down from, and ρέω, to flow). To flow down from, to trickle down, to descend, to devolve.

**κατᾱρρύτος**, ον (adj. from καταρρέω). Well-watered.—Abounding in, richly gifted with; well supplied with.

**κατάρχω**, fut. -ἄρξω, &c. (from κατά, intensive, and ἄρχω, to begin). To take its origin from, to begin.—To be the first, to set the example.

**κατασθέννυμι**, fut. -σθέσω, &c. (from κατά, completely, and σθέννυμι, to extinguish). To extinguish completely, to quench, to put out entirely.—To appease.

**κατασιώ**, fut. -σιώσω, perf. κατασέ-

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**σεικα** (from κατά, down, and σείω, to shake). To shake down, to cause to fall.

**κατασκάπτω**, fut. -σκάψω, &c. (from κατά, down, and σκάπτω, to dig). To dig down, to undermine, to demolish, to destroy (by undermining).

**κατασκεδάννυμι**, fut. -σκεδάσω, perf. κατεσκεδάκα (from κατά, down, and σκεδάννυμι, to scatter). To scatter about on, to cast down on, to diffuse, to disperse, to pour down upon.

**κατασκευάζω**, fut. -ᾶσω, perf. κατασκευᾶκα (from κατά, completely, and σκευάζω, to arrange). To put in complete order, to arrange, to prepare, to dispose, to build, to fabricate, to construct.—In the middle, to fit out for one's self.

**κατασκευή**, ἥς, ἡ (from κατά, completely, and σκευή, arrangement). Studied arrangement, disposition, a structure, equipment, fabrication, preparation, a forming, artificial means, the constructing.

**κατασκήπτω**, fut. -σκήψω, &c. (from κατά, down on, and σκήπτω, to lean). To lean down upon, to support one's self on, to rely upon.—To incline towards.

**κατάσκιος**, ον (adj. from κατά, over, and σκιά, a shadow). Covered with shade, overshadowed, shaded, shadowy.

**κατάσκοπος**, ον, ὁ (from κατά, thoroughly, and σκοπέω, to observe). An observer, a scout, a spy, an examiner.

**κατασοφίζω**, fut. -ίσω, perf. κατασοφίκα (from κατά, completely, and σοφίζω, to deceive by sophistry). To deceive by sophistry, to overreach, to foil completely, to elude.

**κατασπᾶω**, ὦ, fut. -σπᾶσω, &c. (from κατά, down, and σπᾶω, to draw). To draw down, to tear down, to draw upon.

**κατασπένδω**, fut. -σπείσω, perf. πασακατέσπεισμαι (from κατά, down, and σπένδω, to pour out). To pour out upon the ground (as a libation), to make a libation, to pour down on.

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**κατασταθμεύω**, fut. -εῦσω, perf. **κατεστάθμευκα** (from **κατά**, intensive, and **σταθμεύω**, to put in stalls). To put up in stalls, to pen up, to stable.—To quarter troops.

**καταστέφω**, fut. -στέψω, &c. (from **κατά**, down, and **στέφω**, to crown). To place a crown down on, to crown.

**καταστιίζω**, fut. -στίξω, perf. **κατέστιξα** (from **κατά**, completely, and **στιίζω**, to puncture). To puncture completely, to mark with points.

**καταστράτοπεδεύω**, fut. -εῦσω, &c. (from **κατά**, down, and **στρατοπεδεύω**, to encamp). To pitch a camp, to make an encampment.

**καταστρεβλόω**, ὦ, fut. -στρεβλώσω, &c. (from **κατά**, intens., and **στρεβλόω**, to torture). To torture severely, to put to the rack.

**καταστρέφω**, fut. -στρέψω, &c. (from **κατά**, down, and **στρέφω**, to turn). To overthrow, to overturn, to subvert, to subjugate, to finish, to return.—In the middle, to bring into subjection, to subdue to one's self.

**καταστροφή**, ἥς, ἡ (from **καταστρέφω**). Subversion, the final event, the end, death, a catastrophe.

**κατύστρωμα**, ἄτος, τό (from **καταστρώννυμι**, to spread down). The deck.—A covering, a couch.

**κατατείνω**, fut. -τενῶ, &c. (from **κατά**, intens., and **τείνω**, to stretch). To stretch out, to extend, to draw tight, to strain.—To put forth every effort, to continue.

**κατατίθημι**, fut. **καταθήσω**, &c. (from **κατά**, down, and **τίθημι**, to put). To put down, to deposit, to place firmly, to lay up or away, to reserve.

**κατατιτράω**, and **τιτράίνω**, fut. **κατατρήσω**, &c. (from **κατά**, completely, and **τιτράω**, to pierce). To transpierce, to perforate, to bore through.—Perf. pass. part. **κατατετρημένος**, η, ον, perforated, transpierced.

**κατατοξεύω**, fut. -τοξεύσω, &c. (from **κατά**, against, and **τοξεύω**, to shoot). To discharge arrows against (from a bow), to shoot with an arrow.

**κατατρέχω**, fut. -τρέξομαι, &c. (from

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**κατά**, down, and **τρέχω**, to run. To run down, to overtake, to make an irruption into, to go through, to traverse.

**κατατριβω**, fut. -τρέψω, &c. (from **κατά**, down, and **τριβω**, to rub). To rub or grind down, to rub to pieces, to wear out, to diminish, to destroy.

**κατατυγχάνω**, fut. -τεύσομαι, &c. (from **κατά**, intens., and **τυγχάνω**, to attain). To succeed in attaining, to get actual possession of, to be successful.

**καταφάγω**, obsolete form; from it comes **κατέφαγον**, used as 2d aor. to **κατεσθίω** (from **κατά**, down, and **φάγω**, obsolete, to eat). To eat greedily, to devour, to swallow down.

**καταφέρω**, fut. **κατοίσω**, &c. (from **κατά**, down, and **φέρω**, to bring). To bring down, to bear down, to let fall, to drive down, to strike, to remove.—In the middle, to let one's self down, to sink gradually, to go down (as the sun), to decline, to be brought to land.—To go to ruin.

**καταφεύγω**, fut. -φεύσομαι, &c. (from **κατά**, down, and **φεύγω**, to flee). To flee down or under, to take refuge in, to flee to for shelter, to take one's self to flight.

**καταφθείρω**, fut. -φθερῶ, &c. (from **κατά**, completely, and **φθείρω**, to destroy). To destroy utterly, to ruin completely, to corrupt.

**καταφλέγω**, fut. -φλέξω, perf. **καταπέφλεχα** (from **κατά**, completely, and **φλέγω**, to burn). To burn up, to consume totally, to destroy by fire.

**κατάφρακτος**, ον (adj. from **καταφράσσω**, to cover with armour). Covered with armour, fully armed, completely equipped.

**καταφρονέω**, ὦ, fut. -φρονήσω, &c. (from **κατά**, down upon, and **φρονέω**, to think). To regard as inferior, to despise, to treat with contempt, to disregard, to contemn.

**καταφυγή**, ἥς, ἡ (from **καταφεύγω**, to flee for shelter). A place of shelter a refuge, an asylum, a covert.



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**καταχειροτονέω**, ὦ, fut. -ήσω, &c. (from **κατά**, against, and **χειροτονέω**, to vote). To vote against, to condemn by vote.

**καταχέω**, fut. -χέσω, &c. (from **κατά**, down on, and **χέω**, to pour). To pour down on, to pour forth, to let flow, to spill, to shed.

**καταχρᾶμαι**, ὦμαι, fut. -χρήσομαι, &c. (middle voice; from **κατά**, intens., and **χράομαι**, to use). To make use of, to dispose of, to employ, to use.

**καταχύννυμι**, fut. -χύσω, &c. (from **κατά**, intens., and **χύννυμι**, to heap up). To heap earth upon, to cover over with earth, to bury up, to raise obstructions.

**καταψάω**, fut. -ψάσω, &c. (from **κατά**, down upon, and **ψάω**, to touch). To touch lightly upon, to graze, to touch gently.

**καταψηφίζομαι**, fut. -ψηφίσομαι, &c. (from **κατά**, against, and **ψηφίζομαι**, to vote). To vote against, to condemn by vote, to pass a decree against, to decree, to adjudge against.

**καταψύχω**, fut. -ψύξω, &c. (from **κατά**, down, and **ψύχω**, to cool). To cool down, to cool gradually, to refresh.

**κατέδω**, fut. -εδέσω and -έδομαι, &c. (from **κατά**, down, and **έδω**, to eat). To devour, to consume, to eat greedily.

**κατείδω**, &c. (from **κατά**, intens., and **είδω**, to see). To perceive clearly, to discern, to survey.

**κάτεμι**, fut. -είσομαι, &c. (from **κατά**, down, and **είμι**, to go). To go down, to descend, to come down. —To come back, to return (from banishment), to arrive.

**κατεργάζομαι**, fut. -εργάσομαι, &c. (from **κατά**, intens., and **εργάζομαι**, to labour). To labour through, to effect, to accomplish by labour, to elaborate, to put an end to, to reduce to, to pulverize.

**κατεργασία**, ας, ἡ (from **κατεργάζομαι**). An effecting, accomplishment, process, performance, treatment, cultivation.

**κατερείπω**, fut. -ερείψω, &c. (from

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**κατά**, down, and **ερείπω**, to overthrow). To pull down to the ground, to demolish, to overturn, to burst in.

**κατέρχομαι**, fut. -ελεύσομαι, &c. (from **κατά**, down, and **έρχομαι**, to go). To go down, to descend, to come down. —To come back, to return.

**κατεσθίω**, fut. **κατέδομαι** and **κατεδέσω** (from **κατέδω**), &c. (from **κατά**, down, and **εσθίω**, to eat). To eat greedily, to swallow down, to devour, to eat up.

**κατευθύνω**, fut. -ευνθύνω, perf. **κατηθύνηκα** (from **κατά**, intens., and **εὐθύνω**, to direct). To direct aright, to guide, to regulate, to drive.

**κατέχω**, fut. **καθήξω** and **κατασχέσω**, &c. (from **κατά**, down, and **έχω**, to hold). To hold down, to restrain, to keep back, to detain, to seize or take possession of, to possess, to continue, to sustain, to befall. —2d aor. part. **κατασχών**.

**κατηγορέω**, ὦ, fut. -ήσω, perf. **κατηγόρηκα** (from **κατά**, against, and **άγορέω**, a form of **άγορεύω**, to speak). To speak against, to accuse, to bring forward an accusation against, to charge with.

**κατηγορία**, ας, ἡ (from **κατηγορέω**). An accusation, a charge.

**κατήγορος**, ου, ὁ (from **κατά**, against, and **άγορέω**, a form of **άγορεύω**, to declaim). An informer against, an accuser.

**κατήκοος**, ου (adj. from **κατακούω**, to listen attentively). Listening attentively. —Obedient, tractable, under subjection.

**κατήφεια**, ας, ἡ (from **κατηφής**, dejected). Dejection, sadness.

**κατοικέω**, fut. -οικήσω, &c. (from **κατά**, down in, and **οικήω**, to dwell). To fix one's residence in, to dwell in, to inhabit, to settle.

**κατοικία**, ας, ἡ (from **κατοικέω**). A dwelling, a place of abode, a settlement, a colony, a farm, an inhabited place.

**κατοικίζω**, fut. -οικίσω, &c. (from **κατά**, down in, and **οικίζω**, to establish a colony). To establish a



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was also often applied to the whole of Attica.

**Κέκροψ, οπος, ό.** *Cecrops*, an Egyptian, who led a colony to Attica about 1556 B.C., and founded the city of Athens.

**κεκρύφαλος, ου, ό** (from κρύπτω, to cover). *Network* for the hair. See note, page 162, line 94.

**κελεύω, fut. -εύσω, perf. κετέλευκα** (from κέλλω, to move). *To put in motion, to impel, to encourage, to command, to request.*

**κέλλομαι, fut. κέλησομαι. 2d aor., with reduplication, έκεκλόμην, in Homer without augment, κεκλόμην, part. κεκλόμενος** (from κέλλω, to move). *To command.—To call.*

**Κελτικός, ή, όν (adj.).** *Celtic.*

**Κελτοί, ών, οί.** *The Celts*, an ancient race, who passed at an early period from Asia into Europe along the Danube, and penetrating westward, occupied the country between the Pyrenees and the river Rhine. They afterward spread into the British islands, Spain, and Upper Italy.

**κενός, η, ου (adj.).** *Empty, void, vain, useless, idle, frivolous.*

**κενώνω, ώ, fut. κενώσω, perf. κεκένωκα** (from κενός). *To empty, to exhaust, to evacuate, to render void, to despoil.*

**κένταυρος, ου, ό.** *A Centaur*, a fabulous being, half human and half horse.

**κεντέω, ώ, fut. -ήσω, perf. κεκέντηκα.** *To prick, to sting, to goad, to pierce, to perforate.*

**κέντρον, ου, τό** (from κεντέω). *A goad.—A sting.*

**Κεράμεικος, ου, ό.** *The Ceramicus*, a large district in the western part of Athens, divided into the outer and inner Ceramicus; the former being without the walls, and containing the tombs of those who had fallen in battle and were buried at the public expense; the latter was within the city, and contained many of the public buildings.

**κεράμεος and κεράμιος, α, ου (adj.** from κέραμος, potter's earth). *Made of earth, earthen.*

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**κεραμωτός, ή, όν (adj.** from κεραμβώ, to cover with tiles). *Covered with tiles, made of earthenware, made of tiles.*

**κεράννυμι, fut. κεράσω Attic κερῶ, perf. κέκρᾱκα, perf. pass. κεκέρασμαι and κέκράμαι, 1st aor. pass. έκράσθην** (from obs. κέρω, to mix). *To mix, to mingle.*

**κέρας, ᾱτος, by sync. ᾱος, contr. ως, τό.** *A horn.—A peak, a promontory.* See Κέρατα.

**κέρασος, ου, ό.** *The cherry-tree.*

**κεράστης, ου, ό** (from κέρας). *One that has horns, the cerastes or horned serpent.—As an adjective, horned.*

**Κέρατα, ων, τά.** *The Horns*, two mountains on the borders of Megara and Attica.

**κεραυνός, ου, ό.** *The thunderbolt.* See βροντή. As a proper name, Κεραυνός, Ceraunus, an epithet of Ptolemy, king of Macedonia.

**κεραυνοσκοπία, ας, ή** (from κεραυνός, and σκοπέω, to observe). *The observation of lightning* (for the purposes of divination), *the drawing of omens from lightning.*

**κεραυνώνω, ώ, fut. -αννώσω, perf. κεκεραύνωκα** (from κεραυνός). *To strike with a thunderbolt, to strike dead with lightning.*

**Κέρβερος, ου, ό.** *Cerberus*, the dog of Pluto, which had three heads. It was stationed as a watch at the entrance of the lower world to prevent the living from entering and the souls of the dead from escaping.

**κερδαλέος, α, ου (adj.** from κέρδος, gain). *Eager for gain, prudent.—Profitable, advantageous.*

**κερδίων, ου (adj., irreg. comp., from κέρδος).** *More profitable, better, &c.—Superlative κέρδιστος, η, ου, best, &c.*

**κέρδος, εος contr. ους, τό.** *Gain, profit, prudence, cunning.*

**κερκίς, ίδος, ή** (from κέρκω, a form of κρέκω, to strike, from the noise made in weaving). *A shuttle.—A bodkin.*

**κέρκος, ου, ή.** *The tail.*

**Κερκυραίος, α, ου (adj.).** *Corcyraean, of Corcyra*, an island in the Ionian

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Sea, off the coast of Epirus, now Corfu.  
**κέρμα**, ἄτος, τό (from κείρω, to cut off). A small portion cut off, a small piece of coin, money, change.  
**κερμάτιον**, ον, τό (dim. of κέρμα). A small sum of money, small change, the requisite sum.  
**κεστός**, ἡ, ὄν (adj. from κεντέω, to prick). Stitched, embroidered.—As a noun, **κεστός**, οὔ, ὁ, a girdle.—The Cestus of Venus.  
**κεῦθος**, εὖς, τό (from κεύθω, to hide). A hiding-place, a place of concealment, a cave, a cavern.  
**κεφαλαῖος**, α, ον (adj. from κεφαλῇ). Chief, principal.  
**κεφαλῇ**, ἥς, ἡ. The head.—**κακῇ κεφαλῇ**, τοῦ cowardly fellow.  
**κηδεύω**, fut. -εύσω, perf. **κεκήδευκα** (from κηδος). To take care of, to attend to, to perform the funeral obsequies.  
**κηδος**, εὖς contr. οὖς, τό. Care, anxiety, solicitude, sadness, funeral obsequies.  
**κήδω**, 2d aor. **ἐκηδον** (from κηδος, care). To make anxious, to cause care.—In the middle, **κήδομαι**, fut. **κεκαδήσομαι**, perfect, with the signification of the present, **κέκηδα**. To make one's self anxious, to be anxious, to be distressed.  
**κήλειος**, ον, and **κήλεος**, ον (adj. from καίω, to burn). Burning, glowing, brilliant.  
**κήμέ**, Doric for καὶ ἐμέ.  
**κήν**, Doric for κἄν, which is for καὶ ἐν; but **κῆν** for καὶ ἄν.  
**κηπεία**, ας, ἡ (from κηπεύω, to cultivate in a garden). Gardening.  
**κήπευμα**, ἄτος, τό (from κηπεύω, to cultivate in a garden). A plant cultivated in gardens, a garden vegetable or plant, gardening.  
**κήπος**, ον, ὁ. An enclosed place, a garden, an orchard.  
**κῆρ**, **κῆρος**, contracted from κέαρ, **κέαρ**, τό. The heart.  
**κηρίον**, ον, τό (from κηρός). The honeycomb.  
**κηρός**, οὔ, ὁ. Wax.  
**κήρυξ**, ἕκος, ὁ. A herald, a deputy, a crier.—A species of snail.  
**κηρύσσω**, Attic **κηρύττω**, fut. -ύξω,

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perf. **κακήρυχα** (from κήρυξ). To act as a herald, to proclaim, to announce, to cry out aloud.  
**κῆτος**, εὖς, τό. A sea-monster, a whale.  
**κητώδης**, ες (adj. from κῆτος, and εἶδος, appearance). Resembling sea-monsters, belonging to the class of large fishes, vast, unmissably, very large.  
**Κηφεύς**, ἕως, ὁ. Cephæus, a king of Ethiopia, and father of Andromeda by Cassiōpe.  
**Κηφισσός**, οὔ, ὁ. The Cephissus or Cephissus, a river of Attica, flowing beneath the long walls of Athens and discharging itself into the sea near Phalærum.  
**κηώδης**, ες (adj., probably from an old substantive **κῆος**, same as θύος, incense). Perfumed, fragrant.  
**κιβωτός**, οὔ, ἡ. A coffer, a chest, an ark.  
**κίδνημι** (a poetic form for **σχεδόννυμι**). To scatter, to diffuse.—In the middle, to spread itself, to diffuse its radiance (said of the dawn).  
**Κιθαιρῶν**, ὄνος, ὁ. Cithæron, a range of mountains dividing Boeotia, first from Megaris, and afterward from Attica. It was sacred to Bacchus, and here he held his revels. The modern name is Elatea.  
**κίθῡρα**, ας, ἡ. A harp, a lyre.  
**κιδυρίζω**, fut. -ίσω, perf. **κεκιδυρίκα** (from κιδυρίς, a form of κίθῡρα). To play the harp, to play the lyre.  
**κιδαρῳδέω**, ᾶ, fut. -ήσω, &c. (from κιδύρα, a harp or lyre, and αἰδέω, to sing). To sing to the harp or lyre.  
**κιδαρῳδία**, ας, ἡ (from κιδαρῳδέω). A singing to the harp or lyre.  
**κιδυρῳδός**, οὔ, ὁ (from κιδύρα and αἰδός, a singer). One who sings to the harp, a minstrel.  
**Κικέρων**, ὄνος, ὁ. Cicero, Marcus Tullius, an illustrious Roman orator, philosopher, and statesman, was born at Arpinum B.C. 107.  
**Κίλικες**, ὤν, οἱ. The Cilicians, a people of Troas, in Asia Minor, in alliance with the Trojans. Their capital, Thebe, was sacked by

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Achilles, and Eetion their king slain by him.

**Κιλικία, ας, ἡ.** *Cilicia*, a country of Asia Minor on the seacoast, south of Cappadocia, and bounded by Syria on the east and Pamphylia on the west. It corresponds nearly to the modern *Caramania*.

**Κίμβροι, ων, οί.** *The Cimbri*, a people of Germany who invaded the Roman empire with a large army, but were conquered by Marius and Catulus. The Cimbri had their original seat in the Cimbric Chersonese, now *Jutland*.

**Κιμμέριος, α, ον (adj.).** *Cimmerian*, of the *Cimmerii*, a people dwelling near the *Palus Mæotis*.

**Κίμων, υνος, ό.** *Cimon*, a celebrated Athenian general, son of *Miltiades*.

**κινδυνεύω, fut. -εύσω, perf. κεκινδύνηκα** (from *κίνδυνος*). *To incur danger, to be exposed to danger, to run a risk.*—Pres. part., as a noun, *ό κινδυνεύων, the accused, the defendant* (in a suit).

**κίνδυνος, ου, ό.** *Danger, risk, hazard.*

**Κινέας, ου, ό.** *Cinēas*, a Thessalian, minister and friend to *Pyrrhus*, king of *Epirus*.

**κινέω, ώ, fut. κινήσω, perf. κέκίνηκα.** *To move, to excite, to arouse, to change.*

**κίνησις, εως, ἡ** (from *κινέω*). *A moving, movement, motion, auer-tion.*

**κλνῦρομαι** (from *κλνῦρός*, *lamenting*) *To lament, to bemoan, to exclaim mournfully.*

**Κινῦρας, ου, ό.** *Cinῦras*, a king of *Cyprus*, the father of *Myrrha*, who falling in love with him, became the mother of *Adonis*.

**Κίρκη, ης, ἡ.** *Circē*, a famous enchantress, sister to *Æetes*, king of *Colchis*.

**κίρσα, ης, and Att. κίρτα, ης, ἡ.** *A magic.*

**κισσίνοσ, η, ον, and Att. κίττινος, η, ον (adj. from κισσός).** *Of ivy, adorned with ivy, ivy.*

## ΚΛΕ

**κισσός, ου, and Att. κιστός, ου, & Ivy.**

**κίχυνω, κίχημι, and κίχέω, fut. κίχῃσω, perf. κέκίχηκα, 2d aor. ἐκίχον.** *To overtake, to meet with, to light upon, to find.*—Pres. subj. *κίχέω*, poet. *κίχέω*, opt. *κίχέην*, inf. *κίχῃναι*, part. *κίχείς*.

**κίχλη, ης, ἡ.** *A thrusk.*

**κίω, opt. κίομαι, part. κίων, imperf. ἐκίαν** (seldom used in the present indicative), the other tenses are not used. *To go.*

**κίων, ονος, ό and ἡ.** *A pillar, a column.*

**κλαῖδος, ου, ό** (from *κλαίω*, *to break off*). *The young shoot of trees, a branch.*

**Κλαζομένιος, α, ον (adj.).** *Clazomenian*, of *Clazōmēnæ*, a city of *Ionis* in *Asia Minor*, on the coast of the *Ægean Sea*.

**κλαίω, fut. κλάσω, Att. κλάψω, perf. κέκλαυκα, 2d aor. ἐκλάον.** *To weep, to lament.*

**Κλάρος, ου, ἡ.** *Clarus*, a city of *Ionis*, northeast of *Colophon*, famous for its temple, grove, and oracle of *Apollo*.

**Κλεάνθης, ου, ό.** *Cleanthes*, a stoic philosopher of *Assos* in *Lydia*, disciple of *Zeno*, whom he succeeded in his school. Though poor, such was his devotion to study, that he drew water as a labourer in the public gardens by night, in order that he might attend the schools of philosophy in the day.

**Κλεινίας, ου, ό.** *Clīnias*, an Athenian, the father of *Alcibiādes*, said by *Herodotus* to have been the bravest of the Greeks in the battle of *Artemisium*.

**κλεινός, ἡ, όν (adj. from κλείω, to render famous).** *Renowned, famous, illustrious.*

**κλείς, κλειδός, ἡ** (from *κλείω*, *to shut up*) *A key, a bar or bolt.*

**Κλείτος, ου, ό.** *Clītus*.

**Κλειώ, όος contr. οὔς, ἡ.** *Clīo*, one of the *Muses*; she presided over history.

**Κλεοδάμος, ου, ό.** *Cleodāmus*.

**Κλεόμβροτος, ου, ό.** *Cleombrōtus*, a king of *Sparta*, father of *Agēsipōlis*.

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**Κλεομένης**, εος contr. ους, ό. *Cleomēnes*, the name of several Spartan kings.

**Κλεοπάτρα**, ας, ή. *Cleopatra*, a sister of Alexander the Great, killed by Antigōnus as she attempted to fly to Ptolemy in Egypt.

**κλέος**, έεος contr. έους, τό (from κλέω, to make publicly known). *Reputation, report.—Fame, renown, glory.*

**κλέπτης**, ου, ό (from κλέπτω). *A thief.*

**κλέπτω**, fut. κλέψω, perf. κέκλοφα, perf. pass. κέκλεμμαι, 2d aor. pass. έκλάπην. *To steal, to conceal, to do anything secretly.*

**Κλέων**, ύντος, ό. *Cleon*, a turbulent demagogue at Athens, who, by impudence and flattery, obtained command of an expedition into Thrace. He was slain at Amphipolis in a battle against Brasidas.

**κληίζω**, fut. κληίσω, Ion. for κλήζω, fut. κλήσω (from κλέος, fame). *To make known, to announce, to name, to celebrate.*

**κλήμα**, ύτος, τό (from κλύω, to break off). *A shoot, particularly of the vine, a vine, a branch of vine.*

**κληρουχέω**, ύ, fut. -ήσω, perf. κεκληρούχηκα (from κληρος, a lot, and έχω, to have). *To receive a share by lot.*

**κληρουχία**, ας, ή (from κληρουχέω). *The reception or possession of a share by lot (in the distribution of conquered or newly-settled lands), an allotted portion of land.*

**κληρώω**, ύ, fut. -ώσω, perf. κεκληρώκα (from κληρος, a lot). *To cast lots, to choose by lot.—In the middle, to obtain by casting lots, to receive by lot.*

**κλίμαξ**, άκος, ή (from κλίνω). *A staircase, the stairs, a ladder.*

**κλίνη**, ης, ή (from κλίνω). *A couch, a bed.*

**κλινίδιον**, ου, τό (dim. of κλίνη). *A small couch, a bier.*

**κλινω**, fut. κλινώ, perf. κέκλικα. *To bend, to bend down, to lay down, to incline, to cause to give way.—*

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*Neuter, to give way, to decline, to decay.*

**κλίσια**, ας, Ion. κλισία, ης, ή (from κλίνω). *A place for reposing or upon, a tent, a couch, a seat.*

**κλισμός**, ού, ό (from κλίνω). *An arm-chair, a throne.*

**κλοπή**, ης, ή (from κλέπτω, to steal). *Theft.*

**κλύω**, fut. κλύσω, perf. κέκλυα, perf. pass. κέκλυσμαι. *To besprinkle, to wash, to moisten, to inundate.*

**κλυτός**, ή, όν (adj. from κλύω). *Heard of, renowned, famous.*

**κλύω** (akin to κλέω), imper. 2d sing. κλῦθι, 2d plur. κλῦτε, with Homeric redupl. κέκλῦθι and κέκλῦτε, imperf. έκλῦον, with the aorist signification. *To hear, to learn by report, to listen to.*

**κλών**, ύνος, ό (from κλάω, to break off). *A shoot, a scion, a branch.*

**Κνίδος**, ου, and Γνίδος, ου, ή. *Cnidus*, and *Gnidus*, a city of Caria in Asia Minor, where was a famous statue of Venus, who was the chief deity of the place.

**κνίσσα**, ης, ή. *The smoke and odor of fat (especially that burned in sacrifices), savour.*

**Κνωσσός**, ού, ή, and Γνωσσός. *Cnossus*, and *Gnossus*, a town of Crete, on the northern coast, where Minos held his court. The site is now called *Long Candia*.

**κόγχη**, ης, ή. *A shell, a mussel, a shellfish.*

**κοιλαίνω**, -fut. κοιλαινῶ, perf. κεκαίλαγκα (from κοῖλος). *To hollow out, to excavate.*

**κοιλίς**, άδος, ή (from κοῖλος). *A hollow place, a cavity, an excavation.*

**κοιλία**, ας, ή (from κοῖλος). *The belly, the stomach, the abdomen.*

**κοῖλος**, η, ον (adj.). *Hollow, deep excavated, hollowed.—In the neuter, as a noun, τὸ κοῖλον, a cavity, a valley.*

**κοιλῶ**, ύ, fut. -ώσω, perf. κεκοίλωκα (from κοῖλος). *To hollow, to excavate.*

**κοιμῶ**, ύ, fut. -ήσω, perf. κεκοίμηκα (akin to καίμαι, to lie down). *To*

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put to bed, to tuck to sleep.—In the middle, to lie down to rest, to be take one's self to repose, to compose one's self to rest.

κοινῇ (adv., prop. dat. sing. fem. of κοινός). In common, at common expense.

κοινός, ἡ, ὄν (adj.). Common, general, public, popular, civil, social.—ἐν κοινῷ, in common, in public.—As a noun in the neuter, τὸ κοινόν, the commonwealth.

κοινωνέω, ὦ, fut. -ήσω, perf. κεκοινωνήκα (from κοινωνός, a partaker). To participate in, to partake of, to have community or intercourse.

κοινῶς (adv. from κοινός). In common.

Κοῖος, ου, ὁ. Cæus, one of the Titans, son of Cælus and Terra. He married Phœbe, by whom he had Latōna and Asteria.

κοίρανος, ου, ὁ (from κύρος, power). A commander, a sovereign, a lord, a master.

κοιταῖος, α, ου (adj. from κοίτη). Lying in bed, sleeping.—Neuter as a noun, κοιταῖον, ου, τό, the hold or den of a wild animal, a bed, a couch.

κοίτη, ης, ἡ (from κείω, theme of κείμαι, to lie down). A couch, a bed, a place of repose.

κολάζω, fut. -ῶσω, more commonly -ᾶσομαι, perf. κεκόλακα (from κόλος, mutilated). To cut off, to mutilate.—To punish, to chastise, to correct.

κολακεία, ας, ἡ (from κολακεύω, to flatter). Flattery, adulation.

κόλαξ, ὅκος, ὁ. A flatterer, a parasite.

κόλασις, εως, ἡ (from κολάζω). Punishment, chastisement, reproof.

καλλᾶω, ὦ, fut. -ήσω, perf. κεκόλληκα (from κόλλα, glue). To glue, to fasten together, to attach to, to unite.

κολοῖός, οὔ, ὁ. The jackdaw.

κολοσσός, οῦ, ὁ. A colossus, a statue of gigantic size.

κόλουω, fut. -ούσω, perf. κεκόλουκα (from κόλος, mutilated). To mutilate, to cut short, to cur-

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tail, to suppress, to hinder, to humble.

κόλπος, ου, ὁ. The bosom.—A bay, a gulf, a recess.

κολυμβῶω, ὦ, fut. -ήσω, perf. κεκολύμβηκα. To swim, to dive.

Κολυττεύς, έως, ὁ. One of the borough Colyttus, a borough of the tribe Egæis.

Κολχικός, ἡ, ὄν (adj.). Colchian, of Colchis.—As a noun, in the feminine, ἡ Κολχική (γῆ understood), Colchis.

Κολχίς, ἰδος, ἡ. Colchis, a country of Asia, lying along the eastern shore of the Euxine, corresponding nearly to the modern Mingrelia. It is famous for the expedition of the Argonauts to its shores.

Κόλχοι, ων, οἱ. The Colchians, the inhabitants of Colchis.

κολωνός, οὔ, ὁ. A hill, an elevation, an eminence.

Κολωνός, οὔ, ὁ. Colonus, a borough of Attica, near Athens, rendered celebrated, as the scene of the last adventures of Œdipus, by the play of Sophocles styled, from this, Οἰδίπους ἐπὶ Κολωνῷ, Œdipus at Colonus.

κομάω, ὦ, fut. κομήσω, perf. κεκόμηκα (from κόμη, hair). To have long hair, to let the hair grow.

κομέω, ὦ, fut. κομήσω, perf. κεκόμηκα (from the obsolete κόμω, and akin to κομάω). To take care of, to attend to, to nourish, to cherish, to adorn.

κόμη, ης, ἡ. The hair of the head, hair.

κομήτης, ου, ὁ (from κομάω). Having long hair, long-haired.

κομιδή, ης, ἡ (from κομίζω). Care, attention.—Conveyance, transportation.

κομιδῇ (adv., prop. dat. of κομιδή). Carefully, accurately.—Very, entirely, wholly.

κομίζω, fut. -ίσω, perf. κεκόμηκα (from κομέω, to take care of). To attend to, to adorn.—To carry, to convey, to bring.

κομπώδης, ες (adj. from κόμπος, boastful language, and εἶδος, ap-

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pearance). *Pompous, boasting, boastful.*  
 κομψός, ἡ, ὄν (adj. from κομέω, to attend to). *Attended to, adorned, decked off, elegant, fine, neat.—Artful.*  
 κονία, ας, epic and Ion. κονίη, ης, ἡ. *Dust.*  
 κόνις, ιος and εως, ἡ. *Dust.*  
 κονισῶλος, ου, ὁ (from κόνις). *Dust, a cloud of dust.*  
 κονίω, fut. κονίσω, perf. κекόνικα, perf. pass. κекόνιμαι (from κόνις). *To cover with dust, to defile with dust.*  
 Κόνων, ωνος, ὁ. *Conon, a famous general of Athens, who delivered his country from the dominion of the Spartans.*  
 κοπίς, ἴδος, ἡ (from κόπτω, to cut). *A short curved sword, a pruning knife, a knife, a razor. See note, page 142, line 29–35.*  
 κοπρία, ας, ἡ (from κόπρος). *A dunghill, dung.*  
 κόπρος, ου, ἡ. *Dung, mire, filth.*  
 κόπτω, fut. κόψω, perf. κέκοφα. *To cut, to split, to fell, to strike, to abuse, to assail with words, to harass, to distress.*  
 κόρα, ας, ἁ, Doric for κόρη, ης, ἡ. *A maiden, &c.*  
 κόραξ, ἄκος, ὁ. *A raven.*  
 κορέννυμι, κορεννύω, and κορέω, fut. κορέσω, perf. κекόρηκα, perf. pass. κекόρημαι, and Att. κекόρεσμαι. *To satiate, to satisfy.*  
 κόρη, ης, ἡ. *A maiden, a virgin.*  
 Κόρη, ης, ἡ (as a proper name). *Proserpina.*  
 Κορινθιάκος, ἡ, ὄν (adj.). *Corinthian.*  
 Κορίνθιος, α, ον (adj.). *Corinthian.*  
 Κόρινθος, ου, ἡ. *Corinth, a famous city of Greece, situated on the isthmus between the Corinthian and Saronic Gulfs, commanding the entrance into the Peloponnese. It is now Corinto.*  
 κόρος, ου, ὁ (from κορέω, to satiate). *Satiety, loathing, disgust, weariness.*  
 κόρος, ου, Ion. κούρος, ου, ὁ. *A boy, a youth, a son.*  
 Κόρσικα, ης, ἡ. *Corsica, an island*

## KPA

in the Mediterranean, off the coast of Italy.  
 κορυθαίολος, γεν. ου (adj. from κόρυς, a helmet, and αἰάλλω, to move rapidly). *With helmet quick flashing on the view.*  
 κόρυς, ὕθος, ἡ. *A helmet, a crest.*  
 κορυφή, ης, ἡ (from κόρυς). *The crown of the head, the head, the summit.*  
 κορώνη, ης, ἡ (from κορωνός, crooked). *The cross.—A ring or handle of a door.—A cross.*  
 κορωνίς, ἴδος, ἡ (sem. adj. from κορωνός, crooked). *Crooked, bent.*  
 Κορωνίς, ἴδος, ἡ. *Coronis, a daughter of Phlegyas, loved by Apollo, to whom she bore Æsculapius.*  
 κοσμέω, ὦ, fut. -ήσω, perf. κекόσμηκα (from κόσμος, ornament). *To ornament, to adorn, to house.—To regulate, to order.*  
 κόσμημα, ἄτος, τό (from κοσμέω). *An ornament.*  
 κόσμησις, εως, ἡ (from κοσμέω). *The act of ornamenting, an ornament, an adorning.*  
 κόσμιος, α, ον (adj. from κόσμος). *Well-arranged, orderly, courteous.*  
 κοσμιότης, ητος, ἡ. *Propriety, &c.*  
 κόσμος, ου, ὁ. *Order, arrangement, regulation.—Ornament, attire.—The world, the universe.*  
 κοτύλη, ης, ἡ. *A cavity, a small cup, a goblet, a vessel, a basin.*  
 κουρεύς, έως (from κουρά, a cutting, from κείρω, to cut or shave). *A barber.*  
 κούρη, ης, Ion. for κόρη, ης, ἡ. *A maiden, a virgin, a daughter.*  
 κούρος, ου, Ion. for κόρος, ου, ὁ. *A youth, a son, a boy.*  
 κουροτρόφος, ον (adj. from κούρος, and τρέφω, to nurture). *Rearing or bringing up children, child-nurturing.—As a noun, ἡ Κουρότροφος, the child-nurturer.*  
 κούφος, η, ον (adj.). *Light, fleet, active, easy, gentle.*  
 κούφως (adv. from κούφος). *Lightly, easily, swiftly.*  
 κόψιχος, ου, Att. for κόσσυφος, ου, ὁ. *The blackbird.*  
 κρᾶδια, ας, Dor., and κραδίη, ης, Ion. for καρδία. *The heart.*

## KPA

- κράζω**, fut. **κράξω**, perf. **κέκραγα**.  
To croak, to cry like a raven.
- Κράθις**, ἰδος, ὁ. *Crātkis*, a river of Lucania, flowing into the Sinus Tarentinus between Croiōna and Sybāris. It is now the *Crati*.
- κραιπῶ**, ὦ, fut. **-ήσω**, perf. **κεκραιπύληκα** (from **κραιπῶλη**, headache produced by surfeit or drunkenness). To have a headache from excess (in eating or drinking), to be intemperate.
- κράνυ**, ας, Doric for **κρήνη**, ης, ἡ. A fountain.
- κράνιον**, ον, τό (from **κράνον**, the skull). The skull.
- κράνος**, εος, τό (from **κράνον**, the skull). A helmet.
- κράς**, ἄτος, ὁ, later also ἡ. The head, the summit.
- κράσις**, εως, ἡ (from **κεράννυμι**, to mix). A mixture, a mingling.—**κράσις τῶν ἀέρων**, the temperature of the air, climate.
- Κράτερός**, οὔ, ὁ. *Cratērus*, one of Alexander's generals. After the death of that monarch, he subdued Greece with Antipātor, and passed over into Asia, where he was slain in a battle against Eumēnes, B.C. 321.
- κράτερός**, ἄ, ὄν (adj. from **κρατέω**). Strong, powerful, robust, firm, violent, brave.
- κράτερως** (adv.). Strongly, powerfully, firmly.
- κράτέω**, ὦ, fut. **-ήσω**, perf. **κεκράτηκα** (from **κράτος**, power). To have power over, to rule, to hold the mastery over, to excel, to prove superior, to surpass, to conquer, to command.
- κράτηρ**, ἦρος, ὁ (from **κεράννυμι**, to mix). A vessel for mixing wine, &c., a mixer, a goblet.—The crater of a volcano (where the melted lava, &c., is contained).
- Κράτης**, ητος, ὁ. *Crātes*, a philosopher of Boeotia, disciple of Diogenes the Cynic, flourished B.C. 324.
- κράτιστος**, η, ον (adj. from **κράτος**, assigned as the irregular superlative to **ἀγαθός**). Best, strongest, bravest, most excellent.

## KPI

- κράτος**, εος, τό. Strength, force, power, rule, command.
- κραυγή**, ἥς, ἡ. A cry, a shout, an outcry.
- κρέας**, ἄτος, τό (from **κρύω** for **γράφω**, to gnaw). Flesh, a piece of flesh.
- κρείσσων**, ον, and Attic **κρείττων**, ον (adj. from **κράτος**, assigned as the irregular comparative to **ἀγαθός**). Better, stronger, braver, more valiant.
- κρείων**, οντος, ὁ (probably from **κρύς**, the head, whence **κραίνω**, to rule). A ruler, a sovereign, a prince.—As a verbal adjective, ruling.
- κρεμάννυμι**, fut. **κρεμάσω**, Attic **κρεμῶ**, ἄς, ᾱ, perf. not in use, 1st aor. pass. **ἐκρεμύσθην**. To hang, to suspend.
- κρεουργέω**, ὦ, fut. **-ήσω**, perf. **κεκρεούργηκα** (from **κρέας**, flesh, and **ἔργον**, work). To cut up flesh, to cut in pieces, to tear piecemeal.
- Κρέων**, οντος, ὁ. *Creon*, a son of Menæti-us, and king of Thebes. He offered his crown, and his sister Jocasta in marriage, to him who could solve the enigma of the Sphinx; which having been done by Œdipus, the latter thus, unknowingly, married his own mother.
- κρεωφάγέω**, ὦ, fut. **-ήσω**, &c. (from **κρέας**, flesh, and **φάγεῖν**, to eat). To eat flesh.—In the middle, to have eatable flesh.
- κρήδεμνον**, ον, τό (from **κράς**, the head, and **δέω**, to bind). A veil. See note, page 162, line 95.
- κρημνός**, οὔ, ὁ (from **κρεμάννυμι**, to hang). A precipitous cliff, a precipice, a steep descent.
- κρήνη**, ης, ἡ. A fountain, a spring.
- κρηπίς**, ἰδος, ἡ. A foundation, a basis.—A slipper, a shoe.
- Κρής**, ἦτος, ὁ. A Cretan.
- Κρήτη**, ης, ἡ. Crete, a celebrated island in the Mediterranean Sea, now Candia.
- Κρήτηδε** (adv.). From Crete.
- Κρητικός**, ἡ, ὄν (adj.). Of or belonging to Crete, Cretan.
- κριθή**, ἥς, ἡ. Barley.
- κριθῖνος**, η, ον (adj. from **κριθή**). Of barley, barley.



## KPO

κρίκος, ου, ὁ (transposed from κρίκος). *A circle, a ring, a collar.*

κρίκω, ὦ, fut. -ώσω, perf. κεκρίκωκα (from κρίκος). *To form into a ring, to adorn with a ring, to insert a ring.*

κρίνον, ου, τό. *A lily.*

κρίνω, fut. κρίνω, perf. κέκρικα. *To separate, to part, to discriminate, to judge, to decide, to choose, to resolve, to accuse, to charge with.*—In the middle, *to choose for one's self, to select.*

κρίος, οὔ, ὁ (probably from κεράος, horned). *A ram.*

κρίσις, εως, ἡ (from κρίνω). *Separation, choice, decision, judgment, final issue.*

κρίτης, οὔ, ὁ (from κρίνω, 1st aor. pass. ἐκρίθην). *A judge, an umpire.*

Κριτίας, ου, ὁ. *Critias, one of the thirty tyrants set over Athens by the Spartans.*

Κροῖσος, ου, ὁ. *Croesus, an exceedingly rich king of Lydia, dethroned by Cyrus.*

κροκόδειλος, ου, ὁ. *The crocodile.*

Κροκοδείλων πόλις, ἡ. *Crocodylonpolis, a city of Egypt, near Lake Moeris, afterward called Arsinoë. It derived its name from the sacred crocodiles that were fed and worshipped there. Near its site is the modern Faioum.*

κροκόπεπλος, ου (adj. from κρόκος, saffron, and πέπλος, a robe). *Saffron-robed, ruddy.*

κροκόττας, ου, ὁ. *The crocottas.—The hyena. See note, page 51, line 11.*

Κρονίων, ωτος, ὁ (patronymic from Κρόνος). *Son of Saturn, i. e., Jupiter.*

Κρόνος, ου, ὁ. *Saturn, son of Coelus and Terra, married Rhea, by whom he had Jupiter, Neptune, Pluto, &c. He was banished from heaven by Jupiter, and fled to Italy, where his reign was so mild that it has been called the golden age.*

κρόταλον, ου, τό (from κροτέω). *A rattle.*

κρόταφος, ου, ὁ (from κροτέω, from

## KTA

the pulsation felt at the temples. *The temple (of the head).*

κροτέω, ὦ, fut. -ήσω, perf. κεκρότηκα (from κρότος). *To strike, to clap with the hands, to make a clattering noise, to beat.—To applaud.—κροτέω κρότον. See note, page 17, line 20–24.*

κρότος, ου, ὁ (from κρούω, to strike together). *A noise, a loud clapping, a tumult, uproar.—Applause.*

Κρότων, ωτος, ἡ. *Crotæna, a powerful city of Lower Italy, on the coast of the Sinus Tarentinus, founded by a colony of Achæans about B.C. 715. The modern name is Crotone.*

Κροτωνιῆτης, ου, ὁ. *An inhabitant of Crotone, a Crotonian.*

κρούω, fut. κρούσω, perf. κέκρουκα. *To strike together, to strike upon, to dash against.*

κρουρός, ἄ, ὄν (adj. from κρούω). *Cold, chilling, dreary, chilly.—Terrific.*

κρυμνός, οὔ. *Same as κρυπός.*

κρύμω, οὔ, ὁ (from κρύος). *Ice coldness, frost.*

κρύος, εως, τό. *Frost, ice, cold.*

κρυπτός, ἡ, ὄν (adj. from κρύπτω). *Concealed, secret, clandestine.*

κρύπτω, fut. κρύψω, perf. κέκρυφα, 2d aor. ἐκρύβον. *To hide, to conceal.—In the middle, to conceal one's self, to conceal from, to do without the knowledge of (another).*

κρύσταλλος, ου, ὁ (from κρύος, ice). *Ice.—Also, ὁ and ἡ, crystal.*

κρύφα (adv. from κρύπτω). *Secretly, without the knowledge of, with the genitive.*

κρωσσός, οὔ, ὁ. *A water-bucket, a pitcher.*

κτάομαι, ὦμαι, fut. κτήσομαι, perf. κέκτημαι and ἔκτημαι. *To acquire, to procure for one's self, to obtain.—In the passive, to be acquired or procured. The perf. κέκτημαι or ἔκτημαι signifies I possess, i. e., I have acquired for myself, and the acquisition remains mine. Hence the 3d fut. κεκτήσομαι, I will possess.—ὁ κεκτημένος, a proprietor, a possessor.*



# ΚΥΑ

αἶψα, ἄτος, τό (from κτύομαι, doubtful whether the sing. occurs).

Possession—τὰ κτέατα, possessions, property.

κτείνω, fut. κτενῶ, perf., not Attic, ἐκτάκα, 2<sup>d</sup> aor. ἐκτάνον. To kill, to slay, to slaughter, to put to death.

κτερεῖζω, fut. -εῖζω, a lengthened form of κτερίζω, fut. κτερῖω, aor. ἐκτέρισα (from κτέρεια, funeral obsequies). To inter with all the rites of sepulture, to celebrate the obsequies of.

κτῆμα, ἄτος, τό (from κέκτημαι, perf. of κτύομαι, I possess). Possession, property.—In the plural, κτήματα, one's entire possessions, wealth.

κτῆνος, εὖς, τό (from same). Property.—Cattle.

κτηνοτροφία, ας, ἡ (from κτῆνος, cattle, and τρέφω, to breed). The breeding of cattle.

Κτησιβίος, ου, ὁ. Ctesibius, a native of Ascrea, celebrated for his mechanical genius. He was the son of a barber, and himself exercised the calling of his father for a short time at Alexandrēa. The invention of water-clocks and many other hydraulic instruments is ascribed to him.

κτησις, εὖς, ἡ (from κτάομαι, to acquire). Acquisition, gain.—Possession, property.

κτίζω, fut. κτίσω, perf. ἐκτίκα, perf. pass. ἐκτισμαι. To build, to erect, to found.

κτίσμα, ἄτος, τό (from κτίζω). A construction, a building, a settlement, a colony.

κτίστης, ου, ὁ (from κτίζω). A founder, a creator, a builder, an author.

κτύπος, ου, ὁ (from τύπτω, to strike). A loud noise, a tumult, din, the clapping of hands.

Κυάνεαι, ων, αἱ. Cyanæa, two small, rugged islands at the entrance of the Euxine, which were fabled to have floated about until the Argo passed through; after which they became fixed. They were also called Symplegades.

κυανέος, α, ου (adj. from κυανός, dark blue). Dark blue, dark.

# ΚΥΑ

κυανόχαιτης, ου, ὁ (from κυανός, dark, and χ αίτη, hair). With dark hair, dark-haired.

κυδερνῶω, ὦ, fut. -ήσω, perf. κεκυβέρνηκα. To steer a vessel, to pilot, to direct.

κυδερνήτης, ου, ὁ (from κυδερνῶω). A pilot.

κῦδος, εὖς, τό. Honour, praise, glory.

Κυδωνία, ας, ἡ. Cydonia, the most ancient city in the island of Crete. Its ruins are on the site of the modern Ierami.

κτεῖω, ὦ, fut. κτησω, perf. κεκῦηκα. To be pregnant, to conceive.

Κυζικηνός, ἡ, ὄν (adj.). Of or belonging to Cyzicus.—As a noun, οἱ Κυζικηνοί, the inhabitants of Cyzicus, an island in the Propontis, off the coast of Mysia. It is now a peninsula.

Κυθήρεια, ας, ἡ. Cytheria, a surname of Venus, from her rising out of the ocean near the island of Cythēra.

Κυθήρη, ης, ἡ. Cythēra, a surname of Venus.

κύκλος, ου, ὁ. A circle, a circuit.—Dat. sing. as an adverb, κύκλῳ, round about.

Κύκλωψ, ωπος, ὁ (from κύκλος, a circle, and ὦψ, an eye). A Cyclops.—οἱ Κύκλωπες, the Cyclopes, a fabled race, of gigantic stature, the sons of Coelus and Terra. They had each but one eye, and that in the middle of the forehead, whence their name. They dwelt in Sicily near Mount Etna, and hence were regarded as the assistants of Vulcan, and the forgers of the thunderbolts of Jupiter.

κύκνος, ου, ὁ. A swan.

Κύκνος, ου, ὁ. Cycnus, 1. a son of Mars, slain by Hercules.—2. A son of Neptune, smothered by Achilles. He was changed into a swan.

κυλίνδω and κυλινδέω, ὦ, fut. -ήσω, perf. κεκυλινδήκα. To roll, to turn round.—In the middle, to turn one's self round, to wander, to stray, to revolve, to indulge in.

κυλίω, fut. κυλίω, perf. κεκύλιαι

# KYN

- (later poetic form of κυλίνδω).  
*To turn, to roll, to wind.*  
**Κυλλήνη, ης, ἡ.** *Cyllēnē*, the loftiest and most celebrated mountain of Arcadia; on it Mercury was born. The modern name is *Zyria*.  
**κύμα, ἄτος, τό** (from κύω, *to swell forth*). *A wave, the surge, a billow.*  
**κυμβάλισμός, οὔ, ὁ** (from κυμβάλλω, *to play on cymbals*). *The striking of cymbals, the music of cymbals, or of other instruments brought into contact.*  
**κύμβαλον, ου, τό** (from κύμβος, *a hollow vessel*). *A hollow vessel, a cymbal, a basin.*  
**κυνέω, ὦ, fut. κῦσω, 1st aor. ἐκῦσα,** epic without aug. κῦσα and κύσσα. *To kiss, to venerate.*  
**κυνηγετέω, ὦ, fut. -ήσω, &c. (from κυνηγέτης).** *To hunt.*  
**κυνηγέτης, ου, ὁ** (from κύων, *a dog*, and ἡγέτης, *a leader*). *A hunter.*—Literally, *one who leads dogs to the chase.*  
**κυνηγετικός, ἡ, ὄν** (adj. from κυνηγετέω). *Of or belonging to the chase, addicted to hunting.*—κύων, *a hunting dog.*—As a noun in fem., ἡ κυνηγετική (τέχνη understood), *the art of hunting, the chase.*  
**κυνηγέω, ὦ, fut. -ήσω, perf. κεκυνήγηκα** (from κύνηγός). *To hunt, to capture.*  
**κυνηγία, ας, ἡ** (from κυνηγέω). *Hunting, a hunt, the chase.*  
**κύνηγός, οὔ, ὁ** (from κύων, *a dog*, and ἄγω, *to lead*). *A hunter.*—Literally, *one who leads dogs to the chase.*  
**κύνοκέφαλος, ου, ὁ** (from κύων, *a dog*, and κεφάλῃ, *a head*). *The cynocephalus, a baboon of the dog-headed species.* See note, page 51, line 7.  
**Κυνοπολίτης, ου, ὁ** (νομός). *The Cynopolitic (nome), a district of Heptanomis in Egypt.*  
**Κυνῶν πόλις, εως, ἡ.** *Cynopolis*, or the city of dogs, a city of Egypt, in the Heptanomis, on the eastern side of the Nile. Here the dog-headed deity Anubis was worshipped.

# KYR

- Κύπριος, α, ου** (adj.). *Cyprian, of Cyprus.*  
**Κύπρις, ἰδος, ἡ.** *Cypria*, a surname of *Venus*, from Κύπρος, *Cyprus*, because she was the chief deity of the island.  
**Κύπρος, ου, ἡ.** *Cyprus*, a large island in the eastern extremity of the Mediterranean, south of Cilicia and west of Syria.  
**κύπτω, fut. κύψω, perf. κέκυψα.** *To bend the head, to stoop, to bow, to hold down the head from shame, to be bent.*  
**κῦρέω, ὦ, fut. κῦρήσω and κῦρω, 1st aor. ἐκῦρησα and ἐκῦρω.** *To be.*—With a genitive, *to meet with, to attain.*  
**Κυρηναϊκή, ἥς, ἡ** (γῆ understood). *Cyrenaïca*, a country of Africa, east of the Syrtis Minor, corresponding to the modern *Barca*.  
**Κυρήνη, ης, ἡ.** *Cyrēnē*, a celebrated city of Africa, capital of Cyrenaica.  
**κύριος, ου, ὁ** (from κύρος, *authority*). *A master, one who has authority over, a lord, a sovereign.*  
**Κύρνος, ου, ἡ.** *Corsica*, called by the Greeks *Cyprus*, an island in the Mediterranean.  
**Κύρος, ου, ὁ.** *Cyrus*, a king of Persia, son of Cambyses and Mandāne the daughter of Astyages, king of Media.  
**κῦρόω, ὦ, fut. -ώσω, perf. κεκῦρώω** (from κύρος, *full authority*). *To authorize, to ratify, to confirm.*  
**κύρτωμα, ἄτος, τό** (from κυρτέω, *to curve*). *Anything curved, a hump, an arch, a lump, a swelling, an inequality.*  
**κῦρω**, the present occurs only in poetry, same as κυρέω.—In the middle, as deponent, κῦρομαι, *to meet with, to light upon, to fall into.*  
**κύτος, εος contr. ους, τό** (from κύω, *to contain*). *A cavity, capacity, an enclosure, a hollow body.*  
**Κύψελος, ου, ὁ.** *Cypselus*, a Corinthian, son of *Æetion*, and father of *Periander*; who seized on the sovereign power and reigned 30 years.  
**κύω and κνέω, ὦ, fut. κῦήσω, perf. κεκύηκα.** *To contain.—To con-*

# ΚΩΜ

*ceive, to be pregnant, to go with young, to bring forth.*  
**κύων**, gen. **κύνος**, *ó* and *ή*. *A dog, a hound.*  
**κώδιον**, ου, τό (from **κῶας**, **κῶς**, *a sheepskin with the fleece*). *A sheepskin, a fleece.*  
**κωδιφόρος**, ου (adj. from **κώδιον**, and **φέρω**, *to bear*). *Wearing sheepskins, clothed in sheepskins.*  
**κῶθων**, υνος, *ó*. *A Spartan drinking cup, a goblet.*  
**Κῶθων**, υνος, *ó*. *Cothon, a small island near the citadel of Carthage, with a convenient bay, which served for a dockyard.*  
**κωκῦτός**, ου, *ó* (from **κωκῶ**, *to bewail*). *Bewailing, mourning, lamentation.*  
**Κωκῦτός**, ου, *ó*. *Cocytus, one of the fabled rivers of the lower world, so called from the lamentations of the departed along its banks.*  
**κωκῶ**, fut. **κωκῶσω**, perf. **κεκῶκῶκα**. *To wail, to lament, to bewail, to utter lamentations.*  
**Κωλλάς**, ἄδος, *ή*. *Colias, a promontory of Attica, southeast of the port of Phalerum, in the form of a man's foot, where was a temple of Venus. It is now Agio Nicolo.*  
**κωλύω**, fut. **κωλύσω**, perf. **κεκῶλύκα** (a form of **κολούω**). *To weaken, to hinder, to impede, to depress, to prevent, to hold back.*  
**κωμάζω**, fut. **-ᾶσω**, perf. **κεκῶμάκα** (from **κῶμος**). *To go in a riotous procession singing, &c., to celebrate a joyous festival, to revel, to move along in a revelling manner.*  
**κῶμη**, ης, *ή*. *A village, a small town.*  
**κωμηδόν** (adv. from **κῶμη**). *By villages, in villages.*  
**κωμικός**, *ή*, *όν* (adj. from **κῶμος**). *Pertaining to comic poetry, comic, comical.—As a noun, ó κωμικός, a comic poet.*  
**ῶμος**, ου, *ó* (from **κῶμη**, *a village*; as in bacchanalian processions they went from village to village). *A jovial assembly of friends to celebrate a festival with music, &c., a band of revellers, a festive assembly, a bacchanalian revel*

# ΛΑΘ

**κωμωδοποιός**, ου, *ó* (from **κωμῳδία**, *comedy*, and **ποιέω**, *to make*). *A writer of comedy, a comic poet.*  
**κάνειον**, ου, τό. *Hemlock (the juice).*  
**Κωνωπίων**, υνος, *ó*. *Conopion.*  
**κῶνωψ**, ωπος, *ó*. *A gnat.*  
**Κῶος**, α, ου (adj. from **Κῶς**, *Cos*). *Coan, of Cos.—ó Κῶος, a Coan, an inhabitant of Cos, an island in the Aegean Sea, one of the Sporades, celebrated for the manufacture of a species of transparent silk stuff, and as the birthplace of Hippocrates and Apelles.*  
**κῶπη**, ης, *ή* (from the obsolete **κάπω**, root of **κῶπτω**, *to seize*, and of the Latin **capio**). *The handle of an oar, the handle of a mill.—An oar.*  
**κῶρος**, ω, Doric for **κούρος**, ου, *ó*. *A youth, &c.*  
**κῶρα**, ας, Doric for **κούρη**, ης, *ή*. *A maiden, &c.*  
**Κωρύκιον** ἄντρον, τό. *The Corycian grotto, on Mount Parnassus, sacred to the Corycian nymphs and the god Pan.*

# Λ.

**λάας** contr. **λᾶς**, gen. **λάδος** contr. **λᾶος**, *ó*. *A stone.*  
**λάβή**, ης, *ή* (from **λάβειν**, 2d aor. inf. of **λαμβάνω**, *to seize*). *Seizure, a grasping, hold.*  
**λαβύρινθος**, ου, *ó*. *A labyrinth.*  
**λαγῦρός**, ἁ, *όν* (adj.). *Slack, unbraced, feeble, thin, slender, tender, delicate.*  
**λαγίδιον**, ου, τό (dim. of **λαγός**, *a hare*). *A young hare.—A rabbit.*  
**Λάγος**, ου, *ó*. *Lāgus, a Macedonian of mean extraction, who married Arsinoë, daughter of Meleager. He was the reputed father of Ptolemy, surnamed from him Lagus, who became king of Egypt after Alexander's death.*  
**λαγχᾶνω**, fut. **λήξομαι**, perf. Att. **ἐληχα**, Dor. and Ion. **λέλογχα**, 2d aor. **ἐλάχον**. *To draw lots, to receive by lot, to get possession of, to obtain.*  
**λαγός**, λαγώ, *ó*. *The hare.*  
**λάθρα** (adv. from **λάθειν**, 2d aor. inf. of **λανθάνω**, *to be hid*). *Se-*

ΑΕΓ

λατομέω, ὦ, fut. -ήσω, perf. λελάτομηκα (from λῆς, a stone, and τέμνω, to cut). To cut out stone, to quarry, to hew stone.

λατόμημα, ἄτος, τό (from λατομέω). Stone cut from a quarry, quarried stone, hewn stone.

λατομητός, ἦ, ὄν (adj. from λατομέω). Cut in stone, hollowed out of the rock.

λατομία, ας, ἡ (from λατομέω). A quarry.—In the plural, αἱ λατόμαι, the quarries, a prison which Dionysius had in a rock near Syracuse.

λατομικός, ἦ, ὄν (adj. from λατομέω). Requisite in quarrying, adapted to quarrying.—λατομικός σίδηρος, a pick.

λατρεύω, fut. -εύσω, perf. λελάτρευνκα (from λάτρις, one who serves for hire). To serve for hire, to serve.—To worship.

λαυκᾶνῆ, ης, Ionic and poetic for λαυκᾶνία, ας, ἡ. The throat.

λαυριωτικός, ἦ, ὄν (adj. from Λαύριον). Of or belonging to Laurium, Laurian, a region in Attica celebrated for its silver mines.

λαφῦρᾶγωγέω, ὦ, future -ήσω, &c. (from λαφύραγωγός). To carry off as spoil, to bear off as booty.

λαφῦρᾶγωγός, οὔ, ὁ (from λαφύρον, booty, and ἵγω, to carry off). One who carries off booty, a plunderer.

λαχᾶνεύω, fut. -εύσω, perf. λελαχάνευκα (from λάχανον). To cultivate vegetables.

λαχᾶνον, ου, τό (from λαχαίνω, to dig). Plants from cultivated ground.—Pot-herbs, garden vegetables.

λάχος, εος, τό (from λαχεῖν, 2d aor. inf. of λαγχάνω, to receive by lot). A portion by lot, a share, a lot.

λέαινα, ης, ἡ (from λέων, the lion). The lioness.

Λεάρχος, ου, ὁ. Learchus, a son of Athamas and Ino, slain by his father in a fit of madness.

λέβης, ητος, ὁ (from λάβω, root of λαμβάνω, to hold). A caldron, a kettle, a large basin.

λέγοντι, Doric for λέγουσι, 3d plural pres. ind. of λέγω.

ΑΕΠ

λέγω, fut. λέξω, perf. λέλοχα, Attic εἶλοχα, 2d aor. ἔλεγον. To say, to speak, to tell, to relate, to command.—To cause to lie down, to let lie down.—λέγομαι, to lie down to rest.—λέγονται, they are said to.

λεηλατέω, ὦ, fut. -ήσω, perf. λεληλάτηκα (from λεία, booty, and ἐλαύνω, to drive off). To drive off as booty, to plunder, to pillage.

λείβω, fut. λείψω, perf. λέλειφα. To pour, to drop, to let flow.—In the middle, to flow, to fall in drops, to trickle.

λειμών, ὠνος, ὁ (from λείβω). A grassy plain, a meadow, a mead.

λείος, α, ον (adj.). Smooth, polished, even, soft, light.

λειποθύμew, ὦ, fut. -ήσω, &c. (from λείπω, and θυμός, the spirit). To faint.

λείπω, fut. λείψω, perf. λέλειφα, 2d aor. ἔλιπον. To leave, to abandon, to desert.—In the middle, λείπομαι, fut. λείψομαι, perf. ἔλοιπα, to be inferior to, to be left behind by, to be surpassed, to be in want.

λειτουργία, ας, ἡ (from λειτουργέω, to perform the duties of a public office). Public service or office (in which the person is obliged to defray the expenses himself). In general, public employment, occupation, labour.

λειτουργός, οὔ, ὁ (from λείτος, public, and ἔργον, work). A public officer.

λείψανον, ου, τό (from λείπω). The remainder, the remains, a remnant.

λεκᾶνη, ης, ἡ (from λέκος, a dish). A dish, a bowl.

λέκτρον, ου, τό (from λέγομαι, to lie down). A couch, a bed.

λέξις, εως, ἡ (from λέγω, to speak). Speech, expression, language, a saying, recital, phraseology.

Λεοντίνος, ου, ὁ. A Leontine, an inhabitant of Leontini, a city in Sicily.

λεοντώδης, ες (adj. from λέων, a lion, and εἶδος, aspect). Of a lionlike aspect, fierce, lionlike, bold, courageous.

λεπιδωτός, ἦ, ὄν (adj. from λεπίδω, to

# AEY

to render scaly). *Scaly, covered with scales.*

λεπτόγεως, ων (adj. from λεπτός, and γέα, γῆ, land). *Having a thin soil, barren.*

λεπτός, ἡ, όν (adj. from λέπω, to peel off). *Peeled off, thin, small, delicate, of scanty size, slender.*—Nenter as an adverb, λεπτόν, *delicately, lightly, scarcely.*

λερναίος, α, ον (adj.). *Lernæan, of or belonging to Lerna.*

Λέρνη, ης, ἡ. *Lerna, a district of Argolis, celebrated for its grove and lake, where Hercules killed the famous hydra.*

Λέσβος, ου, ἡ. *Lesbos, an island of the Ægean Sea, lying off the coast of Mysia, forming, according to Homer, the southern boundary of the Trojan kingdom. It is now Melelin.*

Λευκάδιος, ου, ό (from Λευκός). *A Leucadian, an inhabitant of Leucas or Leucadia, an island in the Ionian Sea, off the coast of Acarnania, now called Santa Maura. It once formed part of the main land.*

λευκανθίζω, fut. -ίσω, perf. λελευκάνθηκα (from λευκός, *white*, and άνθος, *a flower*). *To have white flowers, to be white.*

Λευκοθήα, ας, ἡ. *Leucothœa or Leucothœ, the name under which Ino was known after she had been changed into a sea-deity by Neptune.*

λευκός, ἡ, όν (adj. from λεύω, λεύσσω, *to shine*). *Bright, clear, white.*

λευκότης, ητος, ἡ (from λευκός). *Whiteness, brilliancy, clearness.*

Λεύκουλλος, ου, ό. *Lucullus (Lucius Licinius), a famous Roman commander, to whom was intrusted the charge of the Mithradatic war, which he had nearly brought to a conclusion, when he was unjustly displaced and succeeded by Pompey.*

λευκώλενος, ον (adj. from λευκός, and ώλένη, *an arm*). *White-armed, having white arms.*

λευχείμων, ον (adj. from λευκός, and

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αίμα, α ρι λε). *White-robed, clothed in white.*

λέχος, εος, τό (from λέγωμαι, *to lie down*). *A couch, a bed.*—In the plural, λέχεα, ων, τά, *a bier, a sort of couch of state, upon which the dead body was exposed to view and burned.*

λέων, οντος, ό. *A lion.*

Λεωνίδας and Λεωνίδης, ου, ό. *Leonidas, a celebrated king of Sparta, who, with three hundred Spartans, withstood the whole army of the Persians at Thermopylae for three successive days.*

λήγω, fut. λήξω, perf. λέληχα. *To cease, to desist, to abstain from.*

Λήδα, ας, ἡ. *Lêda, wife of Tyndarus, king of Sparta.*

Λήθαιος, α, ον (adj. from Λήθη). *Of or pertaining to Lethê, Lethian.*

λήθη, ης, ἡ (from λήθομαι, *to forget*). *Forgetfulness, oblivion.*

Λήθη, ης, ἡ. *Lêthê (i. e., oblivion), one of the rivers of the under world, whose waters were quaffed by the souls which were destined to animate other bodies on earth, in order to cause oblivion of their present bliss.*

λήθω, not used in the present; the other tenses assigned to λανθάνω. See λανθάνω.

λήιον, ου, τό. *A crop, a standing crop, a field.*

Λήμνος, ου, ἡ. *Lemnos, an island in the Ægean Sea, opposite the mouth of the Hellespont, now Stalimene. It was fabled to contain one of the forges of Vulcan.*

Ληναίος, ου, ό. *Lenæus, a surname of Bacchus, from ληνός, as the god of wine, &c.*

ληνός, ου, ό. *A wine-press.*

ληρέω, ώ, fut. -ήσω, perf. λελήρηκα (from λήρος, *idle talk*). *To talk idly or foolishly, to act in a silly manner, to be guilty of folly.*

ληστεύω, fut. -εύσω, perf. λελέστηκα (from ληστής). *To rob, to plunder, to carry off as plunder, to be a robber.*

ληστής, ου, ό (from ληΐς, *plunder*). *A plunderer, a robber, a pirate.*

ληστρικός, ἡ, όν (adj. from ληστής).

*Plundering, predatory, adapted to piracy.*—*ληστρικὴ τριήρης, a piratical vessel.*

*Λητώ, ὅς* contr. *οὗς, ἡ.* *Latōna*, daughter of Cœus and Phœbe, and mother of Diana and Apollo by Jupiter.

*λίαν* (adv.). *Very, strongly, very much, extremely.*

*Λιβάνωτός, οὗ, ὁ* (from *λίβανος*, the tree which produces frankincense). *Frankincense, incense.*

*Λίβυες, ὧν, οἱ.* *The Libyans*, inhabitants of Libya.

*Λιβύη, ης, ἡ.* *Libya.* Among the early Greek writers the name was applied to the whole of Africa. The later Greek and the Roman writers restrict the term to a part of Africa between Egypt on the east and the Syrtes on the west, containing Cyrenaica and Marmarica on the coast, with an extensive unknown region in the interior.

*Λιβυκός, ἡ, ὄν* (adj.). *Libyan, of Libya.*

*Λιγαίνω, fut. λιγαῖνῶ, perf. λελίγαγκα* (from *λιγύς*, shrill, clear-toned). *To sing with tuneful voice, to tell of in clear-toned strains.*

*Λιγνύς, ὅς, ἡ.* *Ascending smoke, a pitchy cloud.*

*Λίγυες, ὧν, οἱ.* *The Ligurians*, inhabitants of Liguria, a country of northern Italy, lying along the Sinus Ligusticus or Gulf of Genoa, now the territory of Genoa.

*Λιγυρός, ἁ, ὄν* (adj. from *λιγύς*, shrill). *Shrill, sharp, piercing, clear-toned, tuneful.*

*Λίγυστις, ἡς, ἡ* (γῆ understood). *Liguria.* See at *Λίγυες*.

*λίαν* (adv.), Ionic for *λίαν*. *Very, &c.*

*Λιθάω, fut. -ᾶσω, perf. λελίθακα* (from *λίθος*, a stone). *To throw stones at, to hurl stones.*

*Λιθίδιον, ον, τό* (dim. of *λίθος*). *A small stone, a pebble.*

*Λιθίνος, η, ον* (adj. from *λίθος*). *Made of stone, stony, stone.*

*Λιθοβολία, ας, ἡ* (from *λίθος*, and *βάλλω*, to cast). *A casting of stones, a stoning.*

*Λιθοκτείνω, ᾶ, fut. -ήσω, perf. λελιθο-*

*κτείνω* (from *λίθος*, and *κτείνω*, to make). *To produce stone, to turn into stone, to petrify.*

*λίθος, ον, ὁ* and *ἡ* (for the distinction produced by gender, see note, page 57, line 1-2). *A stone, a rock.*—*A precious stone.*

*Λιμὴν, ἑνός, ὁ.* *A harbour, a haven.*

*Λιμνύζω, fut. λιμνᾶσω, perf. λελίμνυκα* (from *λίμνη*). *To lay under water, to convert into a lake or marsh.*—*τόπος λιμνύζων, a marsh or marsh.*

*λίμνη, ης, ἡ* (from *λείβω*, to pour out, akin to *λιμὴν*). *A lake, a swamp.*

*Λιμός, οὗ, ὁ* (from *λείπω*, to leave, perf. pass. *λέλειμμαι*). *Want of food, hunger, famine.*

*λίνον, ον, τό.* *Flax, thread made of flax.*—Hence, *linen.*—*A net.*—*ἐξω λίνων, out of the nets, i. e., roaming at large.*

*Λίνος, ον, ὁ.* *Linus*, a native of Chalcis, son of Mercury and the muse Urania, instructor of Hercules in music. He was killed by the latter for having struck him on the head with his lyre.

*Λιπυρός, ἁ, ὄν* (adj. from *λίπας*, fat). *Fat, anointed with oil.*—*Rich, fruitful* (applied to soils).—*Of a shining appearance, opulent, brilliant, splendid, beautiful.*

*Λίσσεται* and *λίτομαι, fut. λίσσεται, 1st aor. ἐλίσσῃμην, 2d aor. ἐλίστόμην.* *To pray, to beseech, to supplicate, to entreat, to request earnestly.*

*Λιτανεύω, fut. -εύσω, perf. λελιτάνευκα* (from *λίτομαι*). *To pray, to supplicate, to entreat.*

*λίτός, ἡ, ὄν* (adj.). *Simple, fine, small, frugal.*

*λιτότης, ητος, ἡ* (from *λίτός*). *Simplicity, plainness, frugality, economy.*

*λογίζομαι, fut. -ίσσομαι, perf. λελόγισμαι* (from *λόγος*). *To reckon, to enumerate, to estimate, to consider, to reflect, to conclude.*

*λογικός, ἡ, ὄν* (adj. from *λόγος*). *Reasonable, rational, logical, intelligent, eloquent. endowed with speech.*—As a noun 'n fem.

# ATZ

him, in a fit of which he put his son Dryas to death, and cut off his own legs, mistaking them for vine boughs; and finally was drawn asunder by horses at the command of Bacchus.—2. The celebrated Spartan lawgiver.

λεμáινω, fut. λυμáνῶ, perf. λελúμαγ-κα (from λúμα, *filth*), active seldom used. *To besoul, to defile, to injure, to destroy, to devastate.*—In the middle, same signif. as active, and also, *to cleanse one's self from impurities.*

λúμη, ης, ή. *Injury, outrage.—Filtk.*

λúπéω, ὠ, fut. λύπῃσω, perf. λελύπη-κα (from λύπη). *To grieve, to harass, to distress, to afflict, to sadden, to injure.*

λúπη, ης, ή. *Sadness, grief, distress, affliction, pain, sorrow.*

λúπηρός, á, ὄν (adj. from λύπέω). *Afflicting, sorrowful, sad, painful, wearisome, suffering privations.*

λúπρός, á, ὄν (adj. from λυπέω). *Distressed, poor, wretched.*—As applied to soil, *barren, sterile, unproductive.*

λúρᾱ, ας, Ionic λύρη, ης, ή. *The lyre.*

λúρίζω, fut. -ίσω, perf. λελύρικα (from λύρα). *To play on the lyre.*

Λύσανδρος, ου, ό. *Lysander*, a Spartan general, who put an end to the Peloponnesian war, which had lasted 27 years, in the decisive battle at Ægospotámos, whereby he became absolute master of Athens.

Λυσίας, ου, ό. *Lysias*, son of Cephalus, a celebrated Athenian orator who flourished about B.C. 458.

Λυσίμαχος, ου, ό. *Lysimachus*, one of the generals of Alexander the Great: he received for his share of the empire Thrace and the Chersonese.

Λύσιππος, ου, ό. *Lysippus*, a celebrated sculptor and statuary, born at Sicyon. He was the only sculptor allowed by Alexander to make his statue.

λύσις, εως, ή (from λύω, *to loose*). *The act of loosing, release, a set-*

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*ting at liberty, deliverance, liberation, surrender.*

Λυσίτᾱνία, ας, ή. *Lusitania*, a part of ancient Spain lying on the Atlantic coast, included at first between the Durus (*Duro*) and the Tagus, but afterward extended southward to the sea. It now forms part of *Portugal*.

Λυσίτᾱνοί, ὠν, οί. *The Lusitanians, the inhabitants of Lusitania.*

λυσίτελέω, ὠ, fut. -ήσω, perf. λελυσιτέληκα (from λυσιτελής). *To be useful, to be advantageous to, to profit.*

λυσίτελής, ές (adj. from λύω, *to discharge*, and τέλος, *cost, expense*). *Profitable, advantageous, valuable, costly.*

λύσσα, ης, ή. *Madness, insanity.*

λύχνος, ου, ό. *A light, a lamp, a torch.*

λύω, fut. λύσω, perf. λέλυκα. *To loose, to slacken, to deliver up, to release, to solve, to abrogate, to discharge, to defray.*—In the middle, *to get released for one's self (on the payment of a ransom), to ransom.*

λωδητός, ή, ὄν (adj. from λωδύομαι, *to injure*). *Injured, abused, misused, reviled, ruined, unfortunate*

λώτων, ου (adj. from λάω, *to wish*, assigned as the irregular comparative to áγᾱθός). *Better, richer, more advantageous, more useful, preferable.*—Superlative, λώιστος contr. λῶστος, *best*, &c.

λῶστος, η, ου (adj.). See under λώτων.

λωτός, ου, ό. *The lotus*. 1. A species of *water-lily*, used as food by a people of Africa.—2. A tree, the fruit of which, resembling dates, was so delightful, according to Homer, that they who tasted it desired to remain for ever in that country, and lost all thoughts of home.

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μά, a particle used in adjuration or swearing, and followed by the name of the divinity in the accusative. It neither affirms nor denies of itself, but obtains its ef-



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**μαλακός, ή, όν** (adj.). *Soft, feeble, timid, effeminate.*

**μαλάσσω**, fut. -άξω, perf. **μεμάλαχα** (from **μαλακός**). *To soften, to mollify, to appease, to prevail by entreaty.—To enervate.*

**μαλαίχη, ης, ή** (from **μαλάσσω**). *Mallois, a plant of emollient qualities, whence the name.*

**μαλλωτός, ή, όν** (adj. from **μαλλός**, wool). *Covered with long wool, fleecy.*

**μάν**, Doric for **μήν**.

**Μάνης, εος contr. ους, ό**. *Manes, a servant of Diogenes, who ran away on account of his master's scanty fare.*

**μανθάνω**, fut. **μαθήσομαι**, perf. **μάθηκα**, 2d aor. **ἐμάθον**. *To comprehend, to learn, to understand, to perceive, to know.*

**μάνια, ας, ή** (from **μαίνομαι**, to rave). *Madness, phrensy, a fit of madness, insanity.*

**μηνικός, ή, όν** (adj. from **μανία**). *Raving, furious.*

**μαντεία, ας, ή** (from **μαντεύομαι**). *Prophecy, prediction.*

**μαντεῖον, ου, τό** (prop. neut. of **μαντεῖος**, that delivers oracles). *The place where oracles are delivered, an oracle.*

**μαντεύομαι**, fut. -εύσομαι, perf. **μάντευμαι** (dep. mid. from **μάντις**, a prophet). *To prophesy, to deliver oracles, to predict.*

**μαντικός, ή, όν** (adj. from **μάντις**). *Of or pertaining to divination, divining, prophetic.—As a noun, in the feminine, μαντική, ης, ή* (τέχνη understood), *the art of divination, the prophetic art.*

**Μαντινεία, ας, ή**. *Mantinēa, one of the most ancient and celebrated cities of Arcadia, where Epaminondas lost his life, in the memorable battle in which he routed the Lacedæmonian forces, B.C. 363.*

**μάντις, εως Ion. ιος, ό** (from **μαίνομαι**, to be inspired, to rave). *A prophet, a soothsayer, a diviner.*

**μηνύτης, ά**, Doric for **μηνυτής, ου, ό** (from **μηνύω**, to inform). *An informer, an accuser.*

## MAΣ

**Μαράθων, ώνος, ή**. *Marathon, a borough of Attica, where the Athenians, under the command of Miltiades, defeated the Persian army, commanded by Datis and Artaphernes, B.C. 490.*

**μαραίνω**, fut. **μαράνῶ**, 1st aor. **ἐμάρηνα**, Att. **ἐμαράνα**, perf. **μεμάραγκα**. *Properly, to consume by fire.—Hence, to dry up, to parch, to cause to wither, to blast.—In the middle, to become withered, to decay, to waste.*

**Μαρδόνιος, ου, ό**. *Mardonius, a general of Xerxes, who was left in Greece with an army of three hundred thousand men to subdue the country, but was defeated and slain in the battle of Plataea, B.C. 479.*

**Μάριος, ου, ό**. *Marius, a celebrated Roman, who from a peasant became master of Rome. He was seven times consul, and honoured with a triumph for the total overthrow of the Cimbri and other barbarians.*

**Μαρμαρίδαι, ών, οί**. *The Marmarīdæ, the inhabitants of Marmarica, a country of Africa lying east of Cyrenaica, along the Mediterranean, forming part of the modern Barca.*

**μαρμαρίζω**, fut. -ίσω, perf. **μεμαρμάρικα** (from **μάρμαρος**). *To shine like marble, to have the hardness of marble.*

**μάρμαρος, ου, ή** (from **μαρμαίρω**, to shine). *Marble, hard white stone.*

**Μαρσύας, ου, ό**. *Marsyas, a satyr of Celænæ, who having found the pipe which Minerva had thrown away, learned to play on it, and challenged Apollo to a musical contest. The god of music proved victorious, and flayed the unhappy Marsyas alive.*

**μαρτυρέω**, ώ, fut. -ήσω, perf. **μεμαρτύρηκα** (from **μάρτυρ**, a witness). *To be a witness, to testify, to attest.*

**μαρτυρία, ας, ή** (from **μαρτυρέω**). *Testimony, attestation, evidence.*

**μάσσω**, Attic **μάττω**, fut. **μάξω**, perf. **μέμαχα** (from **μάω**, to press for-



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word). To touch, to feel.—To knead bread.  
μαστεύω, fut. -εύσω, perf. μεμύστευκα (from μάσσω). To search, to seek, to strive after.  
μαστιγίας, ον, ὁ (from μάστιξ, a lash). A vile wretch. See note, page 145, line 26.  
μαστιγίω, ὦ, fut. -ώσω, perf. μεμαστιγίωκα (from μάστιξ, a lash). To scourge, to whip, to punish.  
μαστιζώ, fut. -ίξω, perf. μεμύστιχα, same root and meaning as μαστιγίω.  
μάταιος, α, ον (adj. from μῆτην). Vain, useless, unprofitable.  
μῆτην (adv., properly accusative of μῆτη, vanity). In vain, uselessly, unprofitably, groundlessly, to no purpose.  
μῆτηρ, Doric for μήτηρ.  
Μῆτρις, ἰδος, ὁ. Matris.  
μάττω. See μάσσω  
μάχαιρα, ας, ἡ (from μάχη). A curved sword, a sabre, a knife.  
μάχαιρίς, ἰδος, ἡ (dim. of μάχαιρα). A small sabre, a knife, a razor.  
μάχη, ης, ἡ. A battle, conflict, fight, an engagement.  
μάχητικός, ἡ, ὄν (adj. from μάχη). Pertaining to conflict, warlike, addicted to strife, pugnacious.  
μάχιμος, η, ον (adj. from μάχη). Warlike, quarrelsome, contentious.  
μάχομαι, fut. μάχέσομαι, μάχήσομαι, and Attic μαχοῦμαι, perf. μεμίχεσθαι and μεμάχημαι (from μάχη, a combat, a battle). To combat, to fight, to contend, to quarrel.  
μάω, an old verb, from which in use, perf. μέμῳα, with the signification of pres. To desire ardently, to press forward towards, to search, to propose.—In the middle, μάομαι, μῶμαι, fut. μάσομαι, 1st aor. ἐμασάμην, to seek after, to search into, to investigate.  
μεγαλυνέω, ὦ, fut. -ήσω, perf. μεμεγαλύνηκα (from μέγας, great, and αὐχέω, to boast), and middle, μεγαλυνέομαι. To vaunt one's self, to speak boastfully, to boast.—To be proud.  
μεγαλήτωρ, ορ, γεν. ορος (adj. from μέγας, great, and ἤτωρ, heart).

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Magnanimous, courageous, noble hearted.  
μεγαλόδενδρος, ον (adjective from μέγας, great, and δένδρον, a tree). Abounding in large trees.  
μεγαλοπραγμοσύνη, ης, ἡ (from μέγας, great, and πρῶγμα, an action). Aptitude for great enterprises, enterprising disposition, enterprise, &c.  
μεγαλοπρεπής, ἐς (adj. from μέγας, great, and πρέπω, to become). Magnificent, noble, sumptuous, becoming the great, splendid.  
μεγαλοπρεπῶς (adv. from μεγαλοπρεπής). Magnificently, sumptuously, nobly, with great splendour.  
μεγαλοψυχέω, ὦ, fut. -ήσω (from μέγας, great, and ψυχή, spirit). To act with magnanimity or courage.  
μεγαλοψυχία, ας, ἡ (from μεγαλοψυχέω). Greatness of soul, magnanimity.  
μεγάλυνω, fut. -αλύνῳ, perf. μεγαλύνωκα (from μέγας, great). To render great or powerful, to magnify, to aggrandize, to extol.  
Μεγάρα, ων, τῶ. Megāra, the capital of Megāris, situated about midway between Athens and Corinth, and near the Saronic Gulf.  
Μεγαρεύς, ἐως, ὁ. An inhabitant of Megāra.—οἱ Μεγαρεῖς, the Megarians.  
Μεγαρίκη, ης, ἡ (properly fem. of Μεγαρίκος, with γῆ understood). The territory of Megāris, Megāris.  
Μεγαρίκος, ἡ, ὄν (adj.). Of or belonging to Megāris or Megāra, Megarian.  
Μεγαρίς, ἰδος, ἡ. Megāris, a small territory of Greece, lying to the west and northwest of Attica.  
μέγαρον, ον, τό (from μέγας). A mansion, a house, a palace, a hall, a chamber.  
μέγας, μεγάλη, μέγα (adj.). Great, large, powerful.—Comp. μείζων, ον; superl. μέγιστος, η, ον.—ἐπὶ τὸ μέγιστον, and above all.—Literally, and what is greatest.  
μέγεθος, εος, τό (from μέγας). Greatness, magnitude, size. See note, page 51, line 11-15.

## ΜΕΘ

**μεδέουσα**, ης, ἡ (properly fem. of pres. part. of **μεδέω**, to take care of, which is the only part used). *A female ruler, a protectress.—A patron-goddess.*

**μέδομαι**, fut. **μεθήσομαι** (dep. mid. of **μέδω**, which is rarely used except in pres. part.). *To take care of, to concern one's self about, to attend to, with the genitive.*

**μέδμνος**, ου, ὁ. *A medimnus, a Grecian measure of capacity, containing 1 bushel, 1 peck, 1 gallon, 1 quart, 1 pint.*

**Μέδουσα**, ης, ἡ. *Medūsa*, daughter of Phorcys and Ceto, the only one of the three Gorgons subject to mortality. She was slain by Perseus, who placed her head on the ægis of Minerva.

**μέδων**, οντος, ὁ (from **μέδομαι**, to care for). *A ruler, a sovereign, a protector.*

**μεθύλλομαι**, future **-αλούμαι**, &c. (from **μετά**, denoting change, and **ἄλλομαι**, to leap). *To leap about, to dart — 2d aor. μεθελόμην, part. syncopated, μετύλμενος.*

**μεθαρμόζω**, fut. **-όσω**, &c. (from **μετά**, denoting change, and **ἁρμόζω**, to adjust). *To adjust in a different manner, to change, to amend.*

**μέθη**, ης, ἡ (from **μέθυ**, wine). *Intoxication, drunkenness.*

**μεθίστημι**, fut. **μεταστήσω**, &c. (from **μετά**, denoting change, and **ἵστημι**, to place). *To put in another place, to transfer, to remove, to change. — As neuter, in perf., pluperf., and 2d aor., to change sides, to go away, to go over to. — In the middle, to change one's own place, to remove one's self.*

**μεθόριος**, α, ου, and ος, ου (adj. from **μετά**, between, and **ὅρος**, a boundary). *Forming a boundary between, bounding, contiguous. — As a noun (with τόπος understood), a boundary.*

**μεθύσκω** and **μεθύω** (the latter used only in pres. and imperf.), fut. **μεθύσω**, perf. **μεμέθυκα** (from **μέθυ**, wine). *To intoxicate with wine, to inebriate. — In the middle,*

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*to drink to intoxication, to intoxicate one's self with, followed by the genitive. — 1st aor. pass. ἐμεθύσθην.*

**μειδᾶω**, ὦ, fut. **-ήσω**, perf. **μεμείδηκα**. *To smile.*

**μειδιῶω**, ὦ, fut. **-ιᾶσω**, perf. **μεμειδιῶκα**, poetic for **μειδῶω**.

**μεῖζων**, ου (irreg. comp. of **μέγας**). *Greater, &c.*

**μεῖρακλον**, ου, τό (dim. of **μεῖραξ**, a youth). *A boy, a young man, a mere youth.*

**μείρομαι**, fut. **μεροῦμαι**, perf. **ἐμμορα**, perf. pass. **εἰμαρμαι**, aor. act. **ἐμμορον**. *To obtain a share, to get by lot, to receive. — Impers., perf. pass., εἰμαρται, it is fated, it is appointed by destiny; pluperfect εἰμαρτο. — τὸ εἰμαρμένον, the allotment of fate, fate.*

**μελαγχολᾶω**, ὦ, fut. **-ήσω**, &c. (from **μέλας**, and **χολή**, bile). *Literally, to be affected with black bile. — Hence, to be melancholy, to be insane.*

**μέλας**, αῖνα, αν (adj.). *Black, dark, obscure.*

**μέλει**, fut. **μελήσει**, perf. **μεμέληκε** (imper. verb from **μέλω**, to be a care), usually with the dative of the person. *It concerns, it is a care, it interests.*

**μελεῖζω** and **μελίζω**, fut. **-ίξω** and **-ίσω**, &c. (from **μέλος**, a limb). *To cut into pieces, to dismember, to mutilate.*

**μελετᾶω**, ὦ, fut. **-ήσω**, perf. **μεμελέτηκα** (from **μέλω**, to be a care). *To bestow diligent care upon, to take care of, to apply to, to study, to practise.*

**μελέτη**, ης, ἡ (from **μελετᾶω**). *Care, close application, practice, preparation, exercise, training.*

**μελετητήριον**, ου, τό (from **μελέτη**, with ending **τήριον**, denoting place where). *A place for exercise or practice, a study, a school.*

**μέλημα**, ἄτος, τό (from **μέλω**, to be a care). *An object of care, care.*

**Μέλης**, ου and **ητος**, ὁ. *Mēles*, a river of Ionia in Asia Minor, near Smyrna. Some of the ancients supposed that Homer was born on

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the banks of this river, from which circumstance they call him *Melē-sigēnes*.

μέλι, ἴτος, τό. *Honey*.

μελίζω, fut. -ίσω, perf. μεμέλिका (from μέλος, a song). 1. *To modulate, to sing, to play on an instrument.* —2. See μελείζω.

Μελικέρτης, ου, ό. *Melicertes*, or *Melicerta*, a son of Athamas and Ino, saved by his mother from the fury of his father. Ino sprang into the sea with him in her arms, and Neptune turned him into a sea deity, under the name of *Palæmon*.

μελίσσω, Doric for μελίζω.

μέλισμα, ἄτος, τό (from μελίζω, to sing). *A song, a melody, a strain.*

μέλισσα, ης, and Attic μέλιττα, ης, ή (from μέλι, honey). *A bee.*

μελλησμός, ου, ό (from μέλλω). *Deferring, delaying, hesitating, procrastination.*

μέλλω, fut. μελλήσω, perf. μεμέλληκα. *To be about, to intend, to purpose, to delay, to linger.*—With the infinitive, *to be about to*; as, μέλλω ἵεναι, *I am about to go.*—τὸ μέλλον, *the future.*—τὰ μέλλοντα, *things about to happen, the future.*

μέλος, εος, τό. *A member, a limb, a part.*—*A verse, a lyric poem, a song, a tune, a strain.*—μελῶν ποιητής, *a lyric poet.*

Μελπομένη, ης, ή. *Melpomēnē*, one of the Muses; she presided over tragedy. Her name is derived from μέλπομαι, *to sing.*

μέλπω, fut. μέλψω, and in the middle, μέλπομαι (from μέλος, song). *To recreate one's self (by song or dances), to sing, to play, to dance.*

μέλω, fut. μελήσω, perf. μεμέληκα (akin to μέλλω). *To be a concern or care to, to be a source of care.*

μελωδέω, ᾶ, fut. -ήσω, perf. μεμελώδηκα (from μέλος, and ᾶω, to sing). *To sing melodiously, to sing, to modulate, to play.*

μελωδία, ας, ή (from μελωδέω). *A melodious song, melody.*

Μεμνόνιον, ου, τό. *The Memnōnium*, a splendid structure at Thebes in Egypt, on the western side of the river, wherein was the vocal

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statue of Memnon, which was believed by the ancients to utter a sound like the snapping of a harp-string, when it was struck by the first beams of the sun; but see note, page 112, line 29–33.

μέμονα, Ionic and epic perf. mid., from a theme μένω, not extant in the pres. but akin to μέμνα, as γέγωνα to γέγνα; with the signif. of a pres. *To intend, to purpose, to desire.*

μεμπτός, ή, όν (adj. from μέμφομαι). *Blamed, censured, faulty, blameable.*

Μέμφις, ἴδος, ή. *Memphis*, a famous city of Egypt, on the western bank of the Nile, about fifteen miles south of the Delta.

μέμφομαι, fut. μέμφομαι, perf. μέμφομαι. *To rebuke, to censure, to blame, to reproach with, to be indignant at.*

μέν (a particle of connexion and affirmation). *Indeed.* Opposed to δέ in the latter part of the clause or sentence. It sometimes is omitted, though δέ follows. In translating it is often expressed by a mere emphatic tone of the voice, and is only rendered *indeed* when strong opposition is marked.

Μενεκράτης, εος contr. ους, ό. *Menecrātes*, a physician of Syracuse, famous for his vanity and arrogance; he assumed the title of Jupiter.

Μενέλαιος, ου, ό. *Menelæus*, a king of Sparta, brother of Agamemnon, and son of Atreus, according to Homer, but more probably of Pithēnes a son of Atreus. He was chosen by Helen as a husband in preference to the other Grecian princes.

μένος, εος, τό (from the root μῑω akin to μένω). *Bodily strength, might, vigour, impetuosity, inclination.*

μέντοι (a particle from μῑν, epic μέν, and τοί). *Indeed, truly.*—*But indeed, nevertheless.*

μένω, fut. μενῶ, perf. μεμένηκα, 1st aor. ἐμεινα (from the theme μῑω, akin to μένος). *To remain, to*

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*abide, to persist, to remain firm.*—

*To await.* See μέμονα.

μερίζω, fut. -ίσω, perf. μεμέρικα (from μέρος). *To divide, to parcel out, to give a part.*—In the middle, to share, to partake, to reserve for one's self, to appropriate to one's self.

μέρος, εος, τό. *A part, a share, a portion, a side.*—παρὰ μέρος, by turns. — πλείστον μέρος. See note, page 23, line 1–3.

μεσημβρία, ας, ἡ (from μέσος, and ἡμέρα, a day). *Midday, noon.*—*The south.*

μεσημβρικός, ἡ, όν, and μεσημβρινός, ἡ, όν (adj. from μεσημβρία). *Pertaining to noon or the south, meridian, southern.*

μεσγαῖα, ας, ἡ (prop. fem. of μεσόγαιος, with χώρα understood). *The interior (of a country).*

1. μεσόγειος, όν (adj. from μέσος, and γαῖα for γῆ, land). *Situated towards the centre of a country, midland, interior.*

2. μεσολάβέω, ώ, fut. -ήσω, perf. μεμεσολάβηκα (from μέσος, and λαβεῖν, 2d aor. inf. of λαμβάνω, to take). *To seize by the middle, to catch up, to hold by the middle, to intercept.*

Μεσοποταμία, ας, ἡ. *Mesopotamía, an extensive province of Asia, between the rivers Euphrates and Tigris; whence its name from μέσος, and ποταμός, a river, i. e., the country between the rivers (γῆ being understood).*

μέσος, η, όν (adj.). *In the middle, middle, in the midst, intermediate, lying between.*—ἐν μέσῳ, in the middle, publicly.—φθέγγομαι εἰς μέσον, to interrupt.

μεσῶω, ώ, fut. μεσώσω, perf. μεμέσωκα (from μέσος). *To break in half, to break in the middle, to halve.*—*To be in the middle, to be half.*

Μεσσηίς, ἰδος, ἡ. *Messēis, a fountain in Thessaly.*

Μεσσήνη, ης, ἡ. *Messēnē, the capital of Messenia, situate at the foot of Mount Ithōma, and founded by Epaminondas.*

Μεσσηνία, ας, ἡ. *Messenia, a prov-*

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ince of the Peloponnesus, west of Laconia, and south of Arcadia and Elis.

Μεσσηνιαῖκός, ἡ, όν (adj.). *Messenian, of Messenia.*—As a noun, ἡ Μεσσηνιακή (γῆ understood), *Messenia.*

Μεσσηνίος, α, όν (adj.). *Messenian.*—As a noun, οἱ Μεσσηνιοί, *the Messenians, the inhabitants of Messenia.*

μεστός, ἡ, όν (adj.). *Full, satiated, eated, satisfied, followed by the genitive.*

μετά (prep., governs the genitive, dative, and accusative) *With the genitive it denotes with, together with, in company with, by means of.*—With the dative, only in poetry, *among, between, in.*—With the accusative, *after, next after, towards.*—Without a case, as an adverb, *besides, moreover, together, afterward.*—μετὰ δέ, *and after this.*—μετ' ἡσυχίας, *in repose, indolently.*—μετ' ἡμέρας, *by day.*—In composition it denotes *change or transposition, like the Latin trans, participation, &c.*

μεταβάλλω, fut. -βύλω, &c. (from μετά, and βάλλω, to throw). *To throw across, to remove to another place, to transfer, to change, to transform.*

μετάβασις, εως, ἡ (from μεταβαίνω, to go away). *A transition, a passing from one place to another, departure, change of abode.*

μεταβολή, ης, ἡ (from μεταβάλλω). *Change, transposition, exchange, a revolution, a variation (in music).*

μεταδο νῦμαι, fut. -δαίσομαι, &c. (from μετά, with, and δαίνυμαι (mid. of δαίνυμι), to feast). *To feast with, to partake of along with.*

μεταδίδωμι, fut. -δώσω, &c. (from μετά, denoting participation, and δίδωμι, to give). *To give a share of unto, to impart unto, to participate with, with a dative of the person and genitive of the thing shared.*

μεταλαμβάνω, fut. -λήψομαι, &c. (from μετά, denoting participation,

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with, and εἶμι, to be). To be with or among, to be present.—With a genitive of the thing, to participate in.

ἀντεῖμι, fut. -εἴσουςαι, &c. (from μετά, after, and εἶμι, to go). To go after, to go in search of, to go for, to pursue, to follow up, to revenge or punish.

μετεῖπον, Ion. μετέειπον, &c. (from μετά, with, and εἶπον, 2d aor. to φημί, to speak). To speak with, to speak to, to address.

μετέρχομαι, fut. -ελεύσομαι, &c. (from μετά, after, and ἔρχομαι, to go). To go after, to go in search of, to pursue.—To take revenge, to punish.

μετέχω, fut. μεθέξω and μετασχήσω, &c. (from μετά, denoting participation, and ἔχω, to have). To participate in, to partake of, to possess in common with, to have a share in.

μετεωρίζω, fut. -ίσω and Att. -ίζω, perf. μεμετεώρικα (from μετέωρος). To lift on high, to raise aloft, to elevate, to hang on high, to keep in suspense, to excite.

μετέωρος, ον (adj. from μετά, denoting change, and ἔωρα a form of αἰώρα, the act of suspending, which from αἰωρέω, to raise on high). Raised on high, raised aloft, on high, suspended in the air.—In suspense, anxious.

μετεώρως (adv. from μετέωρος). In a state of suspense, anxiously.

μετήγορος, ον (adj.), poetic for μετέωρος.

μετόπισθεν (adv. from μετά, next after, and ὀπισθε, behind). Directly behind, next in order, afterward, behind, after.

μετόπωρον, ου, τό (from μετά, after, and ὀπώρα, autumn). The end of autumn, the end of the harvest season.

μετοχλίζω, fut. -ίσω, perf. μετώχλικα (from μετά, denoting change, and ὀχλίζω, to move by a lever). To remove by means of a lever, to lift away, to push back.—μετοχλίσεια, epic 1st aor. opt.

μέτριος, α, ον (adj. from μέτρον).

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In due measure, sufficient, moderate.—τὸ μέτρον, proportion.

μετρίως (adv. from μέτριος). Moderately, suitably, slightly.

μέτρον, ου, τό. Measure, stature, size.

μέτωπον, ου, τό (from μετά, after, and ὤψ, the eye). The forehead, the front, the brow.

μέχρι and μέχρις (adv.). Until, as far as, as long as.—μέχρι τινός, for some time, a while.—μέχρι θron, until, so long as.—μέχρι πολλοῦ, a long time.

μή (a negative particle and conjunction). Not, lest.—μή is the conditional or dependant negative, of the absolute one.

μηδέ (conj. from μή and δέ). Nor.—(In the middle of a sentence) not even, not at all.—μηδέ . . . . . μηδέ, neither . . . . . nor.

Μήδεια, ας, ἡ. Medæa, a celebrated sorceress, daughter of Æëtea, king of Colchis. She married Jason, and fled with him to Greece, after she had aided him in obtaining the golden fleece.

μηδεῖς, μηδεμίᾱ, μηδέν (pronom. adj. from μηδέ, and εἷς, one). Not even one, no one, none.—μηδέν, nothing, in no respect.

μηδέποτε (adv. from μηδέ, not even, and ποτέ, ever). Never at any time, never.

μηδέπω (adv. from μηδέ, not even, and πω, at some time). Not yet, not at all.

Μηδία, ας, ἡ. Mediæ, an extensive country of Asia, bounded on the west by Assyria, on the south by Persia, on the east by Parthia and Hyrcania, and on the north by the Caspian.

Μηδίσι (adv.). According to the custom of the Medes, like the Medes.

μήδομαι, fut. μήσομαι, 1st aor. ἐμυσάμην (dep. mid. from μῆδος). To concern one's self about, to plan, to devise.

Μῆδος, ου, ὁ. A Mede, an inhabitant of Media.

μηκέτι (adv. from μή, not, and ἔτι, farther). No farther, no more, no longer.

# MIT

μιμημα, ἄτος, τό (from μιμέομαι).

An imitation, a copy.

μιμνήσκω, fut. μνήσω, perf. μέμνηκα (from μνάω, obs.). To remind, to remember, to call to mind, to make mention of.—In the middle, μιμνήσκομαι, same as μνάομαι.

μίμνω, poetic for μένω.

μῖν (Doric νίν), Ion. acc. sing. of pron. of 3d pers. for all three genders; also for αὐτόν, αὐτήν, αὐτό, always enclitic; often in Homer for the reflexive ἐαυτόν, &c.

Μίνως, ὡς Attic ω, ὁ. Μῖνος, a king of Crete, son of Jupiter and Eurōpa; for his justice and moderation made supreme and absolute judge in the infernal regions.

Μινώταυρος, ὄν, ὁ (from Μίνως, and ταῦρος, a bull). Minotaur, a celebrated monster, half man and half bull; the offspring of Pasiphāē, wife of Minos.

μισάνθρωπος, ὄν (adj. from μισέω, and ἄνθρωπος, a man). Misanthropic.—As a noun, a misanthrope, one who hates mankind.

μισέω, ὦ, fut. -ήσω, perf. μεμίσηκα (from μῖσος, hatred). To hate, to dislike, to detest.

μισθός, ὄθ, ὁ. The reward of labour or service, hire, pay, wages, a reward.

μισθοφόρος, ὄν, ὁ (from μισθός, hire, and φέρω, to bear off). A hired person, a mercenary, a hireling.

μισθόω, ὦ, fut. -ώσω, perf. μεμίσθωκα (from μισθός). To let.—In the middle, to cause to be let to one's self, to hire.

μισθωτός, ὄν, ὁ (from μισθόω). A hireling, a hired person, a labourer, a hired servant.

μισόδημος, ὄν (adj. from μισέω, to hate, and δῆμος, the people). Hating the people, hostile to the people, aristocratic.—As a noun, οἱ μισόδημοι, the people haters, the aristocrats.

μισυῶν (used only in the present and imperfect), poetic imperfect without augment, μίστυλλον. To cut into small pieces.

μῆτρα, ας, Ionic μῆτρη, ης, ἡ. A belt or girdle (in Homer).—Generally,

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a head-band. See note, page 80, line 20–24.

Μιτυλᾶνᾱ, ας, Doric for

Μιτυληνη, ης, ἡ. Mitylēne, or, more correctly, Mytilēne, the capital of Lesbos, situate in the southeastern quarter of the island. It is now Mitylen.

μνᾱ, ὤς, ἡ (contr. from μνάα, ἄας).

A mina, a sum not a coin, equal to one hundred drachmæ, and in our currency seventeen dollars, fifty nine cents, three mills.

μνάομαι, ὦμαι, fut. μνήσομαι, perf. μέμνημαι, perf. inf. μεμνήσθαι, 1st aor. ἐμνήσθην (as middle to μιμνήσκω, from μνάω not in use). To remember, to recollect, to be mindful.—The perf. μέμνημαι often signifies I remember, i. e., I have called to mind and continue to remember.

μνήμα, ἄτος, τό (from μνάομαι). A memorial, a monument, a tombstone.

μνήμη, ης, ἡ (from μνάομαι). Memory, remembrance.

μνημονεύω, fut. -εύσω, perf. μεμνημόνευκα (from μνήμων). To remember, to have in mind.—To remind, to make mention of.

Μνημοσύνη, ης, ἡ. Mnemōsynē, a daughter of Cœlus and Terra, and mother of the nine Muses by Jupiter.

μνήμων, ὄν (adj. from μνάομαι). That remembers, mindful.

Μνήμων, ὄνος, ὁ (the above as proper name). Mnēmōn, a surname given to Artaxerxes, on account of his retentive memory.

μνησικᾱκέω, ὦ, fut. -ήσω (from μνάομαι, to remember, and κακόν, evil or injury). To remember injuries, to be revengeful, to resent.

μνηστεύω, fut. -εύσω, and μνηστεύομαι in the middle. To solicit in marriage, to woo.

μνηστήρ, ἦρος, ὁ (from μνάομαι, to seek in marriage). A wooer, a suiter, a lover.

μογέω, ὦ, fut. -ήσω, perf. μεμόγηκα (from μόγος, labour). To bestow labour on.—μογεῦμες, Doric 1st pl. pres. indic. for μογοῦμεν.

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**μόγεις** (adv. from **μόγος**, labour).  
With difficulty, hardly, scarcely.

**μοῖρα**, ας, ἡ (from **μείρομαι**, to obtain a share). A part, a portion, a lot, fate.—**πρὸ μοίρας**, before the appointed time, prematurely.

**Μοῖρα**, ας, ἡ (the above as proper name). Fate.—**αἱ Μοῖραι**, the Fates, three goddesses, daughters of Jupiter and Themis, or, as some say, of Night.

**Μοῖσαι**, Doric for **Μοῦσαι**. The Muses.

**μόλιδος**, ου, ὁ. Lead.

**μόλις** (adv. from **μόλος**, toil). With difficulty, hardly, scarcely.

**μόλω**, obs. in pres., from which 2d aor. **ἐμολον**, inf. **μολεῖν**, and fut. **μολουμαι**, assigned to **βλώσκω**, perf. **μέμβλωκα**. To go, to come, to arrive.

**μόνιμος**, ου (adj. from **μένω**, to remain). That remains, lasting, permanent, abiding, firm, immovable.

**μονόλιθος**, ου (adj. from **μόνος**, and **λίθος**, a stone). Made of a single stone, monolithal.

**μονομαχία**, ας, ἡ (from **μόνος**, and **μάχη**, a combat). A single combat.

**μόνος**, η, ου (adj.). Alone, sole, solitary.—Neut. sing. as adv., only, alone, &c.

**μονοσύνδῦλος**, ου (adj. from **μόνος**, and **σύνδῦλον**, a sandal). Having but one sandal.

**μονόφθαλμος**, ου (adj. from **μόνος**, and **ὀφθαλμός**, an eye). Having but one eye, one-eyed.

**μονόω**, ὦ, fut. -ῶσω, perf. **μεμόνωκα** (from **μόνος**). To make solitary, to leave alone, to abandon.

**μόνωσις**, εως, ἡ (from **μονόω**). Abandonment, desertion.—Loneliness.

**μορφή**, ἧς, ἡ. The form, figure, shape.

**μόσχος**, ου, ὁ and ἡ. In poetry, any young animal.—In prose, a calf.

**μόνως**, η, ου, Ionic and poetic for **μόνος**, η, ου.

**Μουνυχία**, ας, ἡ. Munychia, one of the three ports of Athens.

**Μουνυχιών**, ὧνος, ὁ. Munychion, the tenth month of the Attic year, containing 29 days, wherein the

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Munychia or festivals of Diana were celebrated. It commenced, according to our ca'endar, March 28th.

**μουσα**, ης, ἡ. The muse, the goddess who presides over music, &c.

**Μοῦσα**, ης, ἡ (as a proper name). A Muse.—**αἱ Μοῦσαι**, Doric **Μοῖσαι**, the Muses, nine goddesses, daughters of Jupiter and Mnemosyne.

**μουσική**, ᾤς, ἡ (properly fem. of **μουσικός**, musical, with **τέχνη** understood). Music.

**μοχθέω**, ὦ, fut. -ήσω, perf. **μεμόχθηκα** (from **μόχθος**). To labour, to toil.—To be in distress.

**μοχθηρία**, ας, ἡ (from **μοχθηρός**). Distress.—Unworthiness, wickedness, evil conduct.

**μοχθηρός**, ὤ, ον (adj. from **μοχθέω**). Miserable, wretched, bad, wicked.—ὦ **μοχθηρέ**, miserable creature.

**μοχθηρῶς** (adv. from **μοχθηρός**). With difficulty, wretchedly, wickedly.

**μόχθος**, ου, ὁ. Toil, labour, fatigue, pains.

**μοχλός**, οῦ, ὁ (from **ὀχος**, ὀχέω, to lift, whence **ὀχλεύω**, and, with **μ** prefixed, **μοχλεύω**, &c.). A lever, or engine for lifting, a bolt, a bar.—A stake. See note, p. 84, l. 1-7.

**μυγμός**, οῦ, ὁ (from **μύζω**). A grating, a muttering.

**μύδος**, ου, ὁ. A mass of ignited iron or stone.

**μυελός**, οῦ, ὁ. Marrow.

**μύζω**, fut. **μύξω**, perf. **μέμυχα**. To sigh, to groan, to snore.

**μυθεύω**, fut. -εύσω, perf. **μεμύθευκα**, and **μυθέω**, ὦ, fut. -ήσω, perf. **μεμύθηκα** (from **μῦθος**). To say, to relate.—To invent or feign, to fable.—In the middle, **μυθέομαι**, same meaning.

**μυθολογέω**, ὦ, fut. -ήσω, perf. **μεμύθολόγηκα** (from **μῦθος**, and **λέγω**, to say). To relate, to recount.

**μῦθος**, ου, ὁ. A word, a speech, a story, a fable, a tale, a narrative.

**μυῖα**, ας, ἡ. A fly.

**μυκάομαι**, ὦμαι, fut. -ήσομαι, perf. **μεμύκα**, 2d aor. **ἐμύκον**. To roar to bellow, to low.



# MON

**Μυκῆναι, ὤν, αἰ.** *Mycenæ*, an ancient city of Argolis, in the Peloponnesus, said to have been founded by Perseus.

**μυκτῆρ, ἦρος, ὁ.** *The nose.*—*The trunk* (of an elephant).

**μύλος, ον, ὁ** (from *μύω, μύλλω, to grind*). *A millstone*.

**μυριάς, ἄδος, ἡ** (from *μυρίος*). *The number of ten thousand.*—*A myriad*.

**μυρίκη, ης, ἡ.** *The tamarisk*.

**μύρτιν, ης, ἡ.** *The myrtle*.

**μυρίος, α, ον** (adj.). *Manifold, numberless, infinite.*—In the plural, **μυριοί, αι, α, ten thousand**.

**μύρμηξ, ηκος, ἡ.** *An ant*.

**Μυρμιδόνες, ων, οἱ.** *The Myrmidons*, a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war. They were said to have been originally ants.

**μύρομαι** (deponent mid. in Homer, and only used in present and imperfect). *To mourn, to lament, to deplore*.

**μόρον, ον, τό.** *Perfume, perfumed ointment, odour*.

**μυρόλην, ης, ἡ.** *The myrtle*.

**Μύρσων, ωνος, ὁ.** *Myrson*.

**μῦς, μύς, ὁ.** *A mouse.*—Nom. plur. **μύες, μῦς**.

**Μυσία, ας, ἡ.** *Mysia*, a province of Asia Minor, lying along the Propontis and the Ægean Sea.

**Μυσκελλος, ον, ὁ.** *Myscellus*, a native of Achaia, who founded Crotona in Italy.

**μυσταγωγέω, ὦ, fut. -ήσω** (from *μύστης*, one initiated in sacred mysteries, and *ἄγω, to lead*). *To initiate into the sacred mysteries, to make acquainted with*.

**μυστικός, ἡ, ὄν** (adj. from *μύστης*, one initiated in sacred mysteries). *Mystical, sacred to the initiated, secret*.

**μυχός, οὔ, ὁ** (from *μύω*). *A recess, a retired place, a corner*.

**μύω, fut. μῦσω, 1st aor. ἐμύσα, perf. μέμυκα.** *To close, to shut* (especially the eyes).

**μήν** (interrog. adv. from *μή οὐν*). *Is it not then? is it? whether?*

# NAT

Often expressed in translating merely by the tone of the voice.

**μωρός, ἄ, ὄν** (adj.). *Foolish, silly.*—As a noun, *a fool*.

## N.

**Ναβαταῖοι, ων, οἱ.** *The Nabathæans*, a people of Arabia Petrea, deriving their name from Nebaioth, son of Ishmael.

**ναί** (adv.). *Yes, truly, ay, indeed*.

**ναιεῖται, ὦ,** poetic for *ναίω*, used only in pres. and imperf.

**ναίω, fut. mid. νᾶσομαι, 1st aor. act.**

**ἐνῶσα, poetic ἐκασσα, perf. pass.**

**νένυμαι, 1st aor. pass. ἐνύσθη.**

As active, *to dwell, to inhabit.*

In passive sense, *to be inhabited, to be situated*.

**νᾶμα, ἄτος, τό** (from *νάω, to flow*).

*A stream, a fountain, a rivulet, water*.

**νᾶματιλος, α, ον** (adj. from *νᾶμα*).

*Flowing, running*.

**Νάξιοι, ων, οἱ.** *The inhabitants of Naxos, the Naxians*.

**Νάξος, ον, ἡ.** *Naxos*, the largest of the Cyclâdes, lying to the east of Paros, in the Ægean Sea.

**νᾶός, οὔ, ὁ** (from *νάω*, root of *ναίω, to dwell*). *A dwelling.*—Commonly, *a temple*.

**νάρθηξ, ηκος, ὁ.** *The ferula or giant fennel*. See note, page 73, line 10–16.

**ναρκᾶω, ὦ, fut. -ήσω, perf. νενάρκηκα** (from *νάρκη*). *To grow heavy, to grow torpid*.

**νάρκη, ης, ἡ.** *Numbness or torpidity*.

—Also, *a torpedo*. See note, page 55, line 21–23.

**ναρκώδης, ες** (adj. from *νάρκη*, and *εἶδος, appearance*). *Stiffened, benumbed.*—*Numbing*.

**Νασαμῶνες, ων, οἱ.** *The Nasamōnes*, a barbarous people of Africa, dwelling around the Syrtis Major, and subsisting by the plunder of vessels wrecked on their coast.

**ναυᾶγέω, ὦ, fut. -ήσω, perf. νενανᾶγηκα** (from *ναῦς, a ship*, and *ἄγνυμι, to break*). *To suffer shipwreck, to be shipwrecked*.

**ναυαρχέω, ὦ, fut. -ήσω, perf. νενανάρχηκα** (from *ναῦς, a ship*, and *ἄρχω*,



## NEI

to rule). To command a ship, to have the command.  
**ναυδάτης**, ου, ὁ (from ναῦς, a ship, and βαίνω, to go). A seaman, a mariner.  
**Ναυκλείδης**, ου, ὁ. Naucrides, a Spartan remarkable for his corpulence.  
**ναύκληρος**, ου, ὁ (from ναῦς, a ship, and κληρος, a lot). A shipmaster, a master of a vessel.  
**ναυμῶχέω**, ὦ, fut. -ήσω (from ναυμῶχος). To fight a naval battle, to engage at sea.  
**ναυμῶχία**, ας, ἡ (from ναυμῶχέω). A sea-fight, a naval battle.  
**ναυμῶχος**, ον (adj. from ναῦς, and μάχομαι, to fight). Fighting at sea.—Used in naval conflicts.  
**ναυπηγήσιμος**, ον (adj. from ναυπηγέω, to build ships). Useful in ship-building, suitable for ship-building.—**ναυπηγήσιμος ὕλη**, ship timber.  
**ναῦς**, gen. νέως, epic and Ionic νηός and νεός, Doric nom. νῆς, gen. νῆός, ἡ. A ship, a vessel.  
**ναύσταθμον**, ου, τό (from ναῦς, and σταθμός, a station). A harbour or road for ships, a naval station.  
**ναύτης**, ου, ὁ (from ναῦς). A seaman, a mariner.  
**ναυτιᾶω**, ὦ, fut. -ᾶσω, perf. νεναντιῶκα, same as ναυσιᾶω (from ναυσία, sea-sickness). To be sea-sick, to be affected with nausea.  
**ναυτικός**, ἡ, ὄν (adj. from ναύτης). Nautical, naval, marine.—**ναυτικάι δυνάμεις**, naval forces.  
**Νέα Καρχηδών**, ἡ. New Carthage. See Καρχηδών, 2.  
**νεάζω**, fut. νεῦσω, perf. νενέῶκα (from νέος, new). To make new.—Neuter, to become a youth, to be young.  
**νεῦνίας**, ου, ὁ (from νέος, young). A young man, a youth.  
**νεῦνισκος**, ου, ὁ, same as νεῦνίας.  
**νεῦρός**, ἄ, ὄν (adj. from νέος, new). New, fresh.—Youthful.  
**νεβρός**, οὔ, ὁ. A young stag.  
**Νεῖλος**, ου, ὁ. The Nile, the principal river of Africa, flowing through Egypt and emptying into the Mediterranean.

## NEO

**νεκρικός**, ἡ, ὄν (adj. from νεκρός). Pertaining to the dead, referring to the dead.  
**νεκροπομπός**, οὔ, ὁ (from νεκρός, and πέμπω, to send). A conductor of the dead to the lower world.  
**νεκρός**, οὔ, ὁ. A dead body, a corpse.—οἱ νεκροί, the dead.—As an adjective, dead.  
**νέκταρ**, ἄρος, τό. Nectar, the drink of the gods.  
**νέκυς**, ὅς, ὁ. A dead body.—As an adjective, dead, deceased.  
**Νεμέα**, ας, ἡ. Nemēa, a city of Argolis in the Peloponnese, in the neighbourhood of which Hercules destroyed the famous Nemean lion.  
**Νέμεος**, α, ον (adj.). Nemean, of Nemēa.  
**νέμω**, fut. νεμῶ, 1st aor. ἐνεμα, perf. νενέμηκα. To distribute, to allot, to bestow, to assign, to pasture.—In the middle, to allot to one's self, to appropriate to one's self.—To feed or graze upon, to consume, to inhabit.  
**νεόγῆμος**, ου, ὁ and ἡ (adj. from νέος, new, and γῆμέω, to marry). Newly-married.—As a noun, ὁ, a bridegroom; ἡ, a bride.  
**νεογενής**, ἐς (adj. from νέος, new, and γένος, birth). Newly-born.—Tender.  
**Νεοκλῆς**, έους, ὁ. Neocles, the father of Themistocles.  
**νεομαι** contr. νεῦμαι, 3d sing. pres. ind. νεῖται, inf. νεῖσθαι (poet. dep. mid. used only in the pres. and imperf.). To go or come, to depart, to return.  
**νεόπλουτος**, ον (adjective from νέος, and πλοῦτος, wealthy). Recently enriched, having newly become wealthy.  
**Νεοπτόλεμος**, ου, ὁ. Neoptōlēmus, son of Achilles, called also Pyrrhus.  
**νέος**, α, ον (adj.). New, young, recent, fresh.—As a noun, ὁ νέος, the youth.—As an adverb, νέον, newly, recently, just now.  
**νεοττεία**, ας, ἡ (from νεοττεύω, to nestle). The act of nestling, incubation, brooding.  
**νεοττός**, οὔ, Att. for νεοσσός, οὔ, ὁ

## NEE

(from νέος). A newly-born animal, the young of any animal, especially of birds.

νέρθε (adv. for ἐνερθε), before a vowel νέρθεν. Below, beneath.

Νέρων, ωνος, ό. Nera, a Roman emperor, infamous for his vices and cruelty.

Νέστωρ, ορος, ό. Nestor, son of Neleus and Chloris, king of Pylos. Although he had outlived two generations of men, and was now reigning among the third, he went with the Grecian chiefs to the Trojan war, where he distinguished himself by his eloquence, wisdom, and prudence.

νεύμα, ἄτος, τό (from νεύω). A nod.

νευρά, ἄς, Ionic νευρή, ἣς, ἡ, same as

νεῦρον, ου, τό. A sinew, a nerve.

—Usually, a bow-string, a string or cord (of a musical instrument).

νεύω, fut. νεύσω, perf. νένευκα. To nod, to assent by a nod.—To tend to.—νεύω πρὸς, to face towards, to be situated towards.

νεφέλη, ης, ἡ (from νέφος). A cloud.

—A fine net (used by bird-catchers).

Νεφέλη, ης, ἡ. Nephelē, the first wife of Athamas king of Thebes, and mother of Phrixus and Helle.

νέφος, εος, τό. A cloud, a swarm.

νέω, fut. νεύσομαι and νευσοῦμαι, aor. ἐνευσα (akin to νύω, νήχω, and the Latin no). To swim.

νέωνητος, ου (adj. from νέος, and ὠνέομαι, to buy). Newly bought, recently purchased.

νεώριον, ου, τό (from νεωρός, an inspector of ships or dockyards). A dock for ships, a naval arsenal (with docks and storehouses, where ships are repaired, &c.).

νεώς, ὤ, Attic for ναός, οῦ, ό. A temple.

νεώσοικοι, ων, οἱ (from ναῦς, a ship, and οἶκος, a house). Naval arsenals, dockyards. See note, page 118, line 1-11.

νεωσί (adv. from νέος, new). Newly, lately, recently.

νή, an affirmative particle used in

## NIK

adjuration and swearing, followed by the accusative of the object by which one swears; as, νῆ Δία, by Jove, or by Jupiter; νῆ μὲ τὸν Δία, yes, by Jupiter.—Also, assuredly, in truth.

νήγρετος, ου (adj. from νη, a privative particle, and ἐγείρω, to awaken). From which it is impossible to be awakened, eternal.

νημερής, ἐς (adj. from νη, privative and ἁμαρτάνω, to miss). Without fail, unerring, faithful, true.

νηπιῦχεύω, fut. -εύσω (from νηπιῖχος). To act like a child, to behave in a childish manner.

νηπιῖχος, ου, poetic for νήπιος.

νήπιος, ου (adj. from νη, privative, and ἔπος, a word). In a state of infancy or childhood, young, tender, small, simple.

Νηρεύς, έως, ό. Nereus, a sea god, son of Oceānus and Terra. He married Doris, by whom he had fifty daughters, called Nereides.

Νηρηΐς, ἰδος, ἡ (female patronymic from Νηρεύς). A daughter of Nereus, a Nereid.

νησιζω, fut. -ίσω (from νῆσος). To resemble an island, to be insulated.

νησίον, ου, τό (dim. of νῆσος). A small island, an islet.

νησιώτης, ου, ό, and fem. νησιώτις, ἰδος, ἡ (from νῆσος). An inhabitant of an island, an islander.—As an adjective, insular.

νῆσος, ου, ἡ (probably from νέω, to swim). An island.

νῆσσα, ης, ἡ (from νέω, to swim). A duck.

νήτη, ης, ἡ (properly fem. of νήτος, lowest, with χορδή understood). The lowest string, the lower string. See note, page 48, line 14-19.

νηῦς, gen. νηός, Ion. for ναῦς, ἡ. A ship.

νήψω, fut. νήψω, perf. νένηφα. To abstain from wine, to be sober.

νήχω, fut. νήξω, more commonly in the middle, νήχομαι, fut. νήξομαι (from νέω, to swim). To swim.

νικάτωρ, ορος, Doric for νικήτωρ, ορος, ό (from νικάω). A conqueror.—As a proper name, Nicātor, a surname of Seleucus.

## NOM

νικάω, ὦ, fut. -ήσω, perf. νενίκηκα (from νίκη). *To conquer, to be victorious, to excel, to gain, to surpass.*

νίκη, ης, ἡ. *Victory.*—As a proper name, ἡ Νίκη, the goddess *Victory*.

Νικηρέως, ου, ὁ. *Niceratus*, the father of Nicias.

Νικίας, ου, ὁ. *Nicias*, an Athenian general, famous for his valour and his misfortunes.

Νικοκλῆς, έους, ὁ. *Nicoteles*, a friend of Phocion, condemned to die along with him.

Νικοκρέων, οντος, ὁ. *Nicocræon*, a tyrant of Salamis, in the isle of Cyprus, who finally obtained the sway of the whole island, B.C. 372.

νίν, Doric for μίν.

Νίνος, ου, ὁ. *Ninus*, a son of Belus, founder of the Assyrian monarchy, B.C. 2059.

Νιόβη, ης, ἡ. *Niobe*, a daughter of Tantalus, and wife of Amphion, by whom she had seven sons and seven daughters, who were slain by Apollo and Diana.

Νίσος, ου, ὁ. *Nisus*, a king of Megara, who lost his life through the perfidy of his daughter Scylla.

νιτρώδης, ες (adj. from νίτρον, nitre, i. e., nitrate of potass, and εἶδος, appearance). *Nitrous, saturated with nitre.*

νιφερός, οὔ, ὁ (from νίφω). *A snow-storm, driving snow.*

νιφερώδης, ες (adj. from νιφερός, and εἶδος, appearance). *Snowy, subject to snow-storms.*

νίφω, fut. νίψω, perf. νένιφα (from the obsolete νίψ, snow). *To snow, to moisten.*—In the passive, *to be snowed upon.*

νοέω, ὦ, fut. νοήσω, perf. νενόηκα (from νόος, thought). *To think, to turn over in mind, to reflect, to see, to perceive, to observe, to consider, to purpose doing, to know, to come to one's senses.*

νομαδικός, ἡ, ὄν (adj. from νομάς). *Leading a wandering life, nomadic.*

νομαδικῶς (adv. from νομαδικός).

## NOX

*After the manner of wandering tribes.*

νομῖς, ὠδός, ὁ (from νομή, pasture). *One who pastures cattle, pasturing, wandering.*—In the plural, οἱ Νομῖδες, *Nomades, wandering tribes, pastoral communities.*

νομεύς, έως, ὁ (from νομός, pasture). *A pasturer, a grazier, a shepherd.*

νομεύω, fut. -εύσω, perf. νενόηκα (from νομεύς). *To pasture*

νομή, ης, ἡ (from νέμω, to feed). *Pasture.*—νομή τοῦ πυρός, *the action of the fire; literally, the feeding of the fire.*

νομίζω, fut. -ίσω, perf. νενόηκα (from νόμος, established law). *To establish by law or usage, to adopt, —To deem, to think, to believe.*

νόμιμος, η, ου (adj. from νόμος, established law). *Conformable to usage or law, legal, sanctioned by law, customary, lawful.*—τὰ νομίμα, *established usages, privileges, laws.*

νομίμως (adv. from νόμιμος). *Lawfully, legally, in accordance with stated custom.*

νόμισμα, ἄρος, τό (from νομίζω). *That which is established by law, a received custom.*—Coin, a piece of money.

νομοθέτης, ου, ὁ (from νόμος, and τίθημι, to enact). *A lawgiver, a legislator.*

νόμος, ου, ὁ (from νέμω, to allot). *Partition, allotment.*—An established law, usage, or custom.

νομός, οὔ, ὁ (with accent on the final syllable, from νέμω, to pasture). *Pasture ground, pasture, a district, a nome.*—οἱ νομοί, *nomes*, the districts into which Egypt was divided.

νόος contr. νοῦς, νόον contr. νοῦ, ὁ. *Thought, purpose, opinion, the mind, reason, understanding, the intellect.*

νοσέρος, ἁ, ὄν, same as νοσηρός, ἁ, ὄν (adj. from νοσέω). *Sickly, diseased, unhealthy.*

νοσέω, ὦ, fut. νοσήσω, perf. νενόηκα (from νόσος). *To be sick, to be afflicted.*—νοσεῖν παράδοτον πο

## ΞΑΝ

**νάσιν.** See note, page 47, line 82.  
**νόσος, ου, ἡ.** A disease, sickness, suffering.  
**νοστήω, ὦ, fut. -ήσω, perf. νενόστηκα** (from νόστος, a return). To return, to arrive.  
**νόσφι,** before a vowel **νόσφιν** (adv.). Apart, removed from, away from.  
**νότιος, α, ου** (adjective from νότος). Southern.  
**νότος, ου, ὁ.** The south, the south-wind.—As a proper name, **ὁ Νότος, Nōtus**, the south wind personified.  
**Νουμάς, ᾱ, ὁ.** Numa (Pompilius), the second king of Rome.  
**νῦν or νύν** (an enclitic particle). Now, then, indeed, thereupon.  
**νύκτωρ** (adv. from νύξ). By night.  
**νύμφη, ης, ἡ.** A bride.—A Nymph.  
**νύμφιος, ου, ὁ** (from νύμφη). A bridegroom.  
**νῦν and νύνι** (adv.). Now, at the present moment.—**τὰ νῦν**, at present.—**οἱ νῦν ἄνθρωποι**, the present race of men.—**The men of the present day.**  
**νύξ, νυκτός, ἡ.** Night.—Gen. sing. as adv., **νυκτός**, by night.  
**νῶτος, ου, ὁ.** The back.—In the plural, **τὰ νῶτα**.  
**νωτοφορέω, ὦ, fut. -ήσω** (from νῶτος, and φορέω for φέρω, to bear). To carry on the back.  
**νωτοφορία, ας, ἡ** (from νωτοφορέω). A carrying on the back, a back-load.

## Ξ.

**ξαίνω, fut. ξάνω, perf. ξάγκα** (from obs. ξύω, to scrape). To card or comb wool.  
**Ξανθίππη, ης, ἡ.** Xanthippē, the wife of Socrates, remarkable for her ill humour and peevish disposition.  
**Ξάνθιππος, ου, ὁ.** Xanthippus, a distinguished Athenian commander, the father of Pericles.  
**ξανθός, ἡ, ὄν** (adj.). Yellow, fair.—**τὸ ξανθόν**, the ruddy colour.  
**Ξάνθος, ου, ὁ.** Xanthus, a river of Troas in Asia Minor; according to Homer, called Xanthus by the gods, and Scamander by men.

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**ξανθότης, ητος, ἡ** (from ξανθός). Yellowness, fairness, ruddiness.  
**ξένη, ης, ἡ** (properly fem. of ξένος, strange, with γυνή understood). A female stranger, a foreign woman.—With γῆ understood, a strange land, a foreign country.  
**ξενία, ας, ἡ** (from ξένος, a guest, The relation of guest, the tie of hospitality.  
**Ξενιάδης, ου, ὁ.** Xenιάdes, a Corinthian who bought Diogenes the Cynic, when sold as a slave.  
**ξενιτεύω, fut. -εῶ, perf. ἐξενίτευκε** (from ξένος). To be a stranger, to reside or travel in foreign lands.  
**Ξενοκράτης, εος contr. ους, ὁ.** Xenocrātes, a philosopher, born at Chalcēdon, and educated in the school of Plato. He succeeded Speusippus in the Academy; over which he presided for twenty-five years.  
**ξενοκτονέω, ὦ, fut. -ήσω** (from ξένος, and κτείνω, to slay). To slay strangers, to offer strangers in sacrifice.  
**ξενοκτόνος, ου, ὁ and ἡ** (from ξένος, and κτείνω to slay). He or she that slays strangers.  
**ξένος, Ionic ξείνος, ου, ὁ.** A guest (with whom bonds of hospitality have been formed).—A foreigner, a stranger.—As an adj., foreign, strange, new, uncommon.  
**Ξενοφών, ὄντος, ὁ.** Xenōphon, an Athenian, son of Gryllus, and pupil of Socrātes, distinguished as an historian, philosopher, and commander.  
**ξενύλλον, ου, τό** (dim. of ξένος). Naughty stranger.  
**Ξέρξης, ου, ὁ.** Xerxes, second son of Darius, succeeded his father on the throne of Persia in preference to his elder brother. He invaded Greece with an immense army, but after a series of defeats and losses, he was obliged to return to Persia with a small remnant of his vast forces.  
**ξηραίνω, fut. -ράνω, perf. ἐξήραγκα** (from ξηρός). To dry up, to parch, to dry.

## OBL

ξηρός, ἄ, ὄν (adj.). *Dry, parched, withered.*

ξίφηρης, ες (adj. from ξίφος, and ἄρω, to fit to). *Armed with a sword, sword-bearing.*

ξίφος, εος, τό. *A sword.*

ξοῦνον, ον, τό (from ξέω, to scrape).

*A work performed by carving or polishing, a piece of sculpture, a statue, an image.*

συγκυκᾶω, ᾧ, fut. -κυκήσω, perf. συγκύκηκα, Attic for συγκυκάω, &c. (from σύν, with, and κυκάω, to mix up). *To mix up together, to throw into confusion, to agitate to its centre.*

ξύλινος, η, ον (adj. from ξύλον). *Made of wood, wooden.*

ξύλον, ον, τό. *Wood, a piece of wood, a log, a board.*

συμβαίνω, Attic for συμβαίνω (from σύν, together, and βαίνω, to walk).

*To walk with, to come together.*

—Impers., συμβαίνει for συμβαίνει, it happens.

ξύν, Attic for σύν. *With, &c.*

ξύνειμι, Attic for σύνειμι. *To be with.—To come together, &c.*

ξύρῳ, ᾧ, fut. -ήσω, perf. ξύρηκα, and Ionic ξυρέω, ᾧ, &c. (from ξυρόν, a razor). *To shave.*

ξύρόν, οὔ, τό (from ξύρω, to shave). *A razor.*

ξύω, fut. ξύσω, perf. ξυκα. *To scrape, to scratch, to rasp, to polish, to plane, to carve and work in ivory, stone, &c.*

## O.

ὁ, ἡ, τό (the article). *The.*—In the earlier writers, as Homer, the article as such is not known, it being there a demonstrative pronoun; *this, that, &c.* See note, page 155, line 22–25.—The article acquires new significations in combination with various particles; as, ὁ μὲν . . . . ὁ δέ, *the one . . . . the other, the former . . . . the latter, &c.*

ἑταρστής, οὔ, ὁ (masculine to ἑταρ, a female companion). *A companion, an intimate friend, a comrade.*

ὀβελός, οὔ, ὁ (from βέλος, an arrow or dart). *A spit.*

## OAT

ὀβολός, οὔ, ὁ. *An obolus, a small Athenian coin of bronze, worth between two and three cents.*

ὀβριμοεργός, ὄν (adj. from ὀβρίμας, mighty, and ἔργον, a deed). *Performing mighty deeds, terrible in arms, overbearing, audacious.*

ὀγδοήκοντα (num. adj. indecl. from ὀγδοός). *Eighty.*

ὀγδοός, η, ον (num. adj. from ὀκτώ, eight). *The eighth.*—Nenter as an adverb, ὀγδοόν, *eighthly.*

ὄγε, ἤγε, τόγε (pron. from ὁ, ἡ, τό, and γε). *This, this same.*

ὀγκῶμαι, ᾧμαι, fut. -ήσομαι, perf. ὠγκημαι. *Properly, to bray (like an ass).—To bellow, to roar.*

ὀγκος, ον, ὁ (from ὀβ. ἔγκω, root of ἐνεγκεῖν, 2d aor. inf. of φέρω, to bear). *Prominence, bulk, magnitude.*—Hence, *pride, pomp, self-conceit, arrogance.*

ὀδε, ἤδε, τόδε (pron. from ὁ, ἡ, τό, and δε). *This.*

ὀδεύω, fut. -εύσω, perf. ὠδευκα (from ὁδός). *To go forth, to travel, to journey.*—ὀδεύειν τετραποδιστί, *to go on all fours.*

ὀδηγέω, ᾧ, fut. -ήσω, perf. ὠδήγηκα (from ὁδός, and ἡγέομαι, to lead). *To point out the way, to direct or guide.*

ὀδῖτης, ον, ὁ (from ὁδός). *A traveller.*

ὀδοιπορέω, ᾧ, fut. -ήσω (from ὁδός, and πόρος, a passage). *To go on a journey, to travel, to wander.*

ὀδοιπορία, ας, ἡ (from ὀδοιπορέω). *A journey, a route.*

ὁδός, οὔ, ἡ. *A road, a way, a journey.*—*A means.*—ἐν ὁδῷ, *on a journey.*

ὀδούς, ὄντος, ὁ. *A tooth, a fang.*

ὀδύνη, ης, ἡ. *Pain, grief.*

ὀδυνηρός, ἄ, ὄν (adj. from ὀδύνη). *Painful, sad.*

ὀδυρόμαι, besides pres. and imperf., used only in the aor. part. ὀδυρόμενος. *To be distressed, to lament, to grieve.*—As active, *to be wail, to deplore.*

Ὀδυσσεύς, ἑως, ὁ. *Ulysses, son of Laertes or (according to some) of Sisyphus, king of Ithaca and Dulichium, and the most crafty and*

eloquent of the Grecian princes in the Trojan war.

Ὀζόλαι, ὦν, οἱ (Λοκροί). *The Locri Ozolæ or Ozolian Locrians, a people of Greece, occupying a small tract of country on the northern shore of the Corinthian Gulf, between Ætolia and Phocis.*

ὄζος, ου, ὅ. *A shoot, a branch.—A descendant, offspring.*

ὅθεν (adv. from ὅς). *Whence.—Why, wherefore.*

ὅθι (adv., poetic for οὐ). *Where.*

Ὀϊαγρος, ου, ὅ. *Æagrus, a king of Thrace, father of Orpheus by Calliōpe.*

οἶαξ, ἄκος, ὅ. *Properly, the handle of a rudder.—Also, a rudder, the helm.*

οἶδα, 2d sing. οἶδας, Attic οἶσθα, 3d sing. οἶδε, &c., perf. mid. of εἶδω, used as present. *I know. See under εἶδω, to know.*

Οἰδίπους, ποδός, ὅ. *Œdipus. A son of Laius king of Thebes, and Jocasta. The servant, who had been ordered to expose him on the mountains, bored his feet, and inserted a thong or strap (whence his name, from οἰδέω, to swell, and πούς, a foot). His misfortunes and death form the subject of two of the most finished plays of Sophocles.*

οἰκεία, ας, ἡ (properly fem. of οἰκεῖος, with γῆ understood). *One's native land, home.*

οἰκεῖος, α, ου (adj. from οἶκος, a house). *Domestic, private, proper, suitable, in unison with, own, peculiar.—In the plural, as a noun, οἱ οἰκεῖοι, those of one's own family, relations, countrymen.—Domestics.*

οἰκέτης, ου, ὅ (from οἰκέω). *A member of a family.—More commonly, a domestic, a slave.*

οἰκέω, ὦ, fut. -ήσω, perf. ὤκηκα (from οἶκος). *To inhabit, to live, to dwell in.—In the middle, to be of a certain quality, to be situated.—οἱ οἰκούντες, the inhabitants.*

οἰκήσιμος, ου (adj. from οἰκέω). *Habitable.*

οἰκῆσις, εως, ἡ (from οἰκέω). *An inhabiting.—Also, a habitation, a dwelling.*

οἰκήτωρ, ορος, ὅ (from οἰκέω). *An inhabitant.*

οἰκία, ας, ἡ ((from οἶκος). *An abode, a house.*

οἰκίδιον, ου, τό (dim. of οἶκος). *A little house, a mean abode, a hut, a cabin.*

οἰκίζω, fut. -ίσω, perf. ὤκισα (from οἶκος). *To build a house, to render habitable, to people, to found.—In the middle, to dwell.*

οἰκοδομέω, ὦ, fut. -ήσω, perf. ὤκοδόμηκα (from οἶκος, and δέμω, to construct). *To build a house, to build or construct.*

οἰκοθεν (adv. from οἶκος with endingθεν, denoting motion from). *From home.*

οἶκοι (adv., properly an old dative of οἶκος for οἶκῳ). *At home.*

οἰκονδε (adv., equivalent to εἰς οἶκον). *Towards home, homeward.*

οἰκονομία, ας, ἡ (from οἰκονομέω, to direct the affairs of a household). *The management of household affairs, housewifery, economy, management.*

οἰκονόμος, ου, ὅ (from οἶκος, and νέμω, to manage). *One who regulates household affairs, a steward.*

οἶκος, ου, ὅ. *A house, a family, a household.—κατ' οἶκον, at home.*

οἰκουμένη, ης, ἡ (properly fem. of pres. part. pass. of οἰκέω, with γῆ understood). *The habitable world.*

οἰκουρέω, ὦ, fut. -ήσω, perf. ὤκούρηκα (from οἶκος, and οὐρός, a watcher). *To watch a house, to watch over affairs at home.*

οἰκτεῖρω, fut. -τερῶ and -τερήσω, perf. ὤκτηρκα and ὤκτειρηκα (from οἶκος). *To pity, to commiserate.*

οἰκτιρμός, ου, ὅ (from οἰκτεῖρω). *Pity, compassion.*

οἶκτος, ου, ὅ (from οἶ, alas). *Lamentation.—Commonly, pity, mercy, compassion.*

οἰκτρός, ὅ, ὅν (adj. from οἶκτος). *Piteous, lamentable, worthy of commiseration, pitiable.*

οἶμαι, contracted from οἰόμαι. *To think, &c.*

# OKT

ὁδός, ἡς, ἡ (from ὁδω, obsolete, from which ὁδω, fut. to φέρω, to bear). *A way, a path, a journey.—Melody, a song, a voice.*  
 οἰμωγή, ἡς, ἡ (from οἰμῶζω). *Wailing, lamentation.*  
 οἰμῶζω, fut. -ῶζω, perf. ὤμωχα (from οἰμοί, alas, wo is me). *To wail, to lament, to deplore.*  
 οἶνοποιία, ας, ἡ (from οἶνος, and ποιέω, to make). *The making of wine.*  
 οἶνος, ου, ὁ. *Wine.*  
 οἶνόφλυξ, gen. ὕγος (adj. from οἶνος, and φλυω, to overflow). *Intoxicated with wine, addicted to wine, drunken.*  
 οἶνοχόος, ου, ὁ (from οἶνος, and χέω, to pour out). *A cup-bearer.*  
 οἶμαι and οἶμαι, fut. οἴσομαι, perf. ὤημαι. *To think, to suppose, to conjecture, to believe.*  
 οἶον (neuter of οἶος, as an adverb). *Just as, as, as if.*  
 οἰόπολος, ου, ὁ and ἡ (from οἶος, and obs. πέλω, to be). *One who leads a solitary life, solitary, lonely.*  
 οἶος, οἶη, οἶον (adj.). *Alone.*  
 οἶος, οἶα, οἶον (adj.). *Such, such as, as, like, just as, of such kind, manner, or nature.—With an infinitive, capable of doing, &c.—οἶός εἰμι, and οἶός τ' εἰμι, I am able.—οἶόν τέ ἐστι, it is possible, &c.*  
 οἶς, οἶος, ἡ. *A sheep.*  
 οἶσθα. See οἶδα.  
 οἶστευμα, ἄρος, τό (from οἶστεύω, to shoot arrows). *An arrow discharged from the bow, a discharge of arrows.*  
 οἶστός, οὔ, ὁ. *An arrow, a dart.*  
 Οἶτη, ἡς, ἡ. *Ἄτα, a lofty chain of mountains in Thessaly, now called Κατανοθρα. Upon its summit Hercules burned himself.*  
 οἶχομαι, fut. οἴχσομαι, perf. ὤχημαι. *To go away, to depart.—ὤχετο ἐπὶ τῶν, he departed quickly or abruptly.*  
 ὀκνος, ου, ὁ. *Sluggishness, sloth, inactivity, timidity, dulness.*  
 ὀκτάμηνιαίος, α, ου (adj. from ὀκτώ, and μῆν, a month). *Of eight months, eight months old.*

# OAO

ὀκτώ (num. adj. indecl.). *Eight.*  
 ὀκτωκαίδεκα (num. adj. from ὀκτά, καί, and δέκα, ten). *Eighteen.*  
 ὀλβίος, α, ου (adj. from ὀλβος). *Happy, prosperous, fortunate.—Wealthy.*  
 ὀλβος, ου, ὁ. *Good fortune, wealth.—Prosperity.*  
 ὀλέθριος, ου (adj. from ὀλεθρος). *Destructive, fatal, deadly.*  
 ὀλεθρος, ου, ὁ (from ὀλλῶμι, to destroy). *Ruin, destruction, perdition.*  
 ὀλιγαρχία, ας, ἡ (from ὀλιγάρχος, an oligarch, which is from ὀλίγος, and ἄρχω, to rule). *A government in the hands of a few persons, an oligarchy.*  
 ὀλιγαρχικός, ἡ, ὄν (adj. from ὀλιγαρχία). *Pertaining or friendly to an oligarchy, oligarchical.*  
 ὀλίγος, η, ου (adj.). *Few, little, small, slender.—μετ' ὀλίγον, shortly.—κατ' ὀλίγον, gradually, by degrees.*  
 ὀλιγωρία, ας, ἡ (from ὀλίγος, and ὥρα, care). *Carelessness, indifference, neglect, contempt.*  
 ὀλισθαίνω and ὀλισθῶν, fut. ὀλισθήσω, perf. ὤλισθηκα, 2d aor. ὤλισθον. *To slip, to slide, to fall, to decay, to decline.*  
 ὀλισθηρός, ὤ, ὄν (adj. from ὀλισθαίνω). *Slippery, smooth.*  
 ὀλκός, ὤδος, ἡ (from ὀλκή). *A ship of burden, a merchant vessel.*  
 ὀλκή, ἡς, ἡ (from ὀλκω, to draw). *The act of drawing.—Weight. See note, page 146, line 20–24.*  
 ὀλλῶμι, fut. ὀλέσω and Attic ὀλῶ, perf. ὤλεκα, with Attic redupl. ὀλώλεκα, 2d perf. or perf. mid. ὤλα, with Attic redupl. ὀλώλα, 2d aor. mid. ὤλόμην. *To destroy, to ruin.—In the passive, to perish, to be destroyed.*  
 ὀλμος, ου, ὁ. *A mortar.—A trough.*  
 ὀλοαίω, fut. -ύω, perf. ὤλόαχα. *To utter loud cries, to lament with loud wailings, to scream aloud.*  
 ὀλοός, ἡ, ὄν (adj. from ὀλλῶμι). *Destructive, ruinous, wretched, and, wicked.*  
 ὅλος, η, ου (adj.). *The whole, all.*



# ΟΜΗ

- entire.—τὸ ὅλον, in a word then.
- ὀλοσίδηρος, ον (adj. from ὀλος, and σίδηρος, iron). Wholly of iron, entirely iron.
- ὀλοσχερῶς (adv. from ὀλοσχερής, entire). Entirely, wholly.
- ὀλοφύρομαι, epic 1st aor. ὀλοφύραμην (dep. mid.). To lament, to deplore, to weep over.
- ὀλόχρυσος, ον (adj. from ὀλος, and χρυσός, gold). Wholly of gold, all-golden.
- Ὀλυμπία, ας, ἡ. Olympia, a name given to the sacred grove, and the collection of temples, altars, and other structures on the banks of the Alphæus in Elis, near the spot where the Olympic games were celebrated.
- Ὀλύμπια, ων, τὰ (neut. of Ὀλύμπιος, with ἀγωνίσματα understood). The Olympic games.
- Ὀλυμπιάκος, ἡ, ὄν (adj.). Olympic.
- Ὀλυμπίως, ᾧδος, ἡ. A contest in the Olympic games, a victory at the Olympic games.—Also, an Olympiad, a space of four years.
- Ὀλυμπιάς, ᾧδος, ἡ. Olympias, the wife of Philip king of Macedonia, and the mother of Alexander the Great.
- ὀλυμπιονίκης, ου, ὁ (from Ὀλύμπια, and νικάω, to conquer). A victor in the Olympic games.
- Ὀλύμπιος, α, ον (adj.). Olympian.
- Ὀλυμπος, ου, ὁ. Olympus, a celebrated mountain on the coast of Thessaly, the fabled seat of the Grecian gods.
- Ὀlynθος, ου, ἡ. Olynthus, a powerful city of Macedonia, in the district of Chalcidice.
- ὀλως (adv. from ὀλος). Wholly, entirely, altogether, in general.
- ὀμαλός, ἡ, ὄν (adj. from ὁμος, united). Even, level, smooth, like.
- ὀμαλῶς (adv. from ὀμαλός). Uniformly, evenly, equally, alike.
- Ὀμβρική, ἡς, ἡ. Umbria, a district of Italy, to the east of Etruria and north of the Sabine territory.
- ὀμβρος, ου, ὁ. Rain, a shower.
- Ὀμηρος, ου, ὁ. Homer. Consult remarks at page xii.

# ΟΜΟ

- ὀμιλέω, ὦ, fut. -ήσω, perf. ὀμίληκα (from ὁμίλος). To associate with, to be conversant with, to hold intercourse with, to be among.
- ὀμιλητής, οὔ, ὁ (from ὀμιλέω). A companion, an associate, a friend.
- ὀμιλία, ας, ἡ (from ὁμίλος). Intercourse, social converse.—An assembly.
- ὁμίλος, ου, ὁ (from ὁμοῦ, together, and ἰλη, a throng). A gathering, a crowd, a throng.
- ὁμίχλη, ης, Ion. for ὁμίχλη, ης, ἡ. Mist, vapour.
- ὁμμα, ατος, τό (from ὁπτομαι, to see). The eye.
- ὁμνύμι and ὁμνίω, fut. ὁμόσω, perf. ὁμοκα, with Attic reduplication ὁμώμοκα, fut. mid. ὁμοῦμαι. To swear.
- ὁμοεθνής, ἐς (adj. from ὁμός, and ἔθνος, nation). Of the same nation.—A fellow-countryman.
- ὁμοιος, α, ον, and poetic ὁμοίος, α, ον (adj. from ὁμός). Like, resembling, the same, equal.—Neuter as an adverb, ὁμοια and ὁμοιον, similarly, in like manner.
- ὁμοιότης, ητος, ἡ (from ὁμοιος). Resemblance, similarity.
- ὁμοιόω, ὦ, fut. -ώσω, perf. ὁμοίωκα (from ὁμοιος). To assimilate, to render similar.
- ὁμοίως (adv. from ὁμοιος). In like manner.
- ὁμολογέω, ὦ, fut. -ήσω, perf. ὁμολόγηκα (from ὁμοῦ, together, and λέγω, to say). To agree in opinion, to consent, to acknowledge, to confess, to grant.—ὁμολογουμενος, η, ον, confessed, avowed.
- ὁμολογία, ας, ἡ (from ὁμολογεω). Consent, agreement.—An engagement.
- ὁμονοέω, ὦ, fut. -ήσω, perf. ὁμονόηκα (from ὁμός, and νόος, mind). To be of the same mind, to agree in opinion with, to be concordant.
- ὁμορέω, ὦ, fut. -ήσω, perf. ὁμόρηκα (from ὁμορος). To border upon, to be adjacent to.
- ὁμορος, ον (adj. from ὁμός, and ὄρος, a boundary). Bordering upon, neighbouring.—As a noun, a neighbour



# ΟΝΟ

ὁμός, ἡ, ὄν (adj.). *United.—Like, equal, resembling.*  
ὁμοσε (adv. from ὁμός). *Together with, at the same place, together.*  
ὁμοτεχνος, ον (adj. from ὁμός, and τέχνη, trade). *Of the same trade, of the same calling.*  
ὁμοῦ (adv. from ὁμός). *Together, in the same place, at the same time, at once.—ὁμοῦ τι, almost, nearly.*  
Ὀμφᾶλη, ης, ἡ. *Omphālē, a queen of Lydia, who bought Hercules when that hero was sold as a slave. He was so passionately fond of her that he frequently spun among her female slaves, while she wore the lion's skin and carried his club.*  
ὀμφᾶλος, οὔ, ὁ. *The navel.*  
ὀμφας, gen. ἄκος (adj.). *Unripe.*  
ὀμῶς (adv. from ὁμός). *Together, equally, in like manner.*  
ὄναρ, τό (indeclinable). *A dream.*  
ὄνειαρ, ἄτος, τό (from ὄνημι, to profit). *Something profitable, advantage, utility, aid.—In the plural, agreeable things, viands.*  
ὄνειδεις, ον, and ος, α, ον (adj. from ὄνειδος). *Reproachful, shameful, opprobrious.*  
ὄνειδίζω, fut. -ίσω, perf. ὄνειδῖκα (from ὄνειδος). *To find fault with, to reproach, to upbraid.*  
ὄνειδος, εος, τό (from ὄνομαι, to abuse). *Blame, reproach, ignominy, disgrace.*  
ὄνειροπολέω, ὦ, fut. -ήσω, perf. ὄνειροπόληκα (from ὄνειρος, and πολέω, to turn over). *To be versed in the interpretation of dreams, to dream, to imagine.*  
ὄνειρος, ου, ὁ. *A dream.*  
ὄνθος, ου, ὁ. *Dung.*  
ὄννημι and ὄνημι, fut. ὄνήσω, perf. ὤνηκα. *To aid, to profit, to delight.*  
ὄνομα, ἄτος, τό. *A name.*  
ὄνομίζω, fut. -ᾶσω, perf. ὠνόμακα (from ὄνομα), and Æol. and Dor. ὀνομαίνω, fut. -μᾶνῶ, perf. ὠνόμαγκα. *To name, to style, to call.—To celebrate.—ὀνομαζόμενος, η, ον, so called, named.*  
ὀνομαστός, ἡ, ὄν (from ὀνομάζω).

# ΟΠΙΑ

*Famous, having a distinguished name, renowned.*  
ὄνος, ου, ὁ. *The ass.*  
ὄντως (adv. from ὄντος, gen. of ὄν, pres. part. of εἰμί, to be). *Truly, really, in truth.*  
ὄνυξ, ὄχος, ὁ (from ὄνσσω, to pierce). *A nail, a claw, a talon.*  
ὄξέως (adv. from ὄξύς). *Sharply.—Quickly, rapidly, actively.*  
ὄξος, εος, τό (from ὄξύς). *Vinegar, sour wine.*  
ὄξυδερκής, ἐς (adj. from ὄξύς, and δέρκομαι, to see). *Sharp-sighted.*  
ὄξύθυμος, ον (adj. from ὄξύς, and θυμός, spirit). *Quick-tempered, irascible, passionate.*  
ὄξύς, εἰα, ὦ (adj.). *Sharp, keen, pointed, piercing, poignant.—Rapid, fleet.—εἰς ὄξύ, to a point.*  
ὄξύτης, ητος, ἡ (from ὄξύς). *Sharpness, pointedness, acuteness.*  
ὄξύχολος, ον (adj. from ὄξύς, and χολή, anger). *Choleric, passionate.*  
ὀπάζω, fut. ὀπᾶσω, perf. ὀπᾶσα (from ὀπομαι, to follow). *To follow, to adjoin, to add to, to confer upon, to communicate.*  
ὀπη (adv.). *Where.—How, as, in such manner as, in whatsoever manner.*  
ὀπή, ης, ἡ. *A hole, an opening.*  
ὀπίθε or ὀπίθεν (adv.), poetic for ὀπισθε, and before a vowel ὀπισθεν (adv.). *From behind, behind, backward.*  
ὀπίσθιος, α, ον (adj. from ὀπισθε). *That is behind, the hinder.—πόδες ὀπίσθιοι, the hind feet.*  
ὀπίσσω (adv.), poetic for ὀπίω (adv.). *Backward, behind, back, again, for the future.—εἰς τὰ ὀπίσω, backward.*  
ὀπλίζω, fut. -ίσω, perf. ὀπλῖκα (from ὀπλον). *To furnish with arms, to arm, to equip.*  
ὀπλισμός, οὔ, ὁ (from ὀπλίζω). *Armour, equipment.*  
ὀπλίτης, ου, ὁ (from ὀπλον). *A heavy-armed soldier.*  
ὀπλομάχέω, ὦ, fut. -ήσω (from ὀπλον, and μάχομαι, to fight). *To contend in arms, to practise the use of arms.*

## OPE

**ὄπλον, ου, τό.** *A weapon.*—In the plural, τὰ ὄπλα, *arms*.  
**ὄπλοποιία, ας, ἡ** (from ὄπλον, and ποιέω, *to make*). *The manufacture of arms*.  
**ὅποιος, α, ου** (adj. correlative to τοῖος). *Such, of what kind or nature*.  
**ὅπεσος, η, ου** (adj. correlative to τόσος). *As much, as great.*—*How great, how much, what*.  
**ὅποτεν and ὅποτε** (adv. from πότε). *When, since, as often as, because, whenever*.  
**ὁποτέρως** (adv. from ὁπότερος, *which of the two*). *In which way of the two*.  
**ὅπου** (adv. from ποῦ). *Wherever, where, since*.  
**ὁπότε** (adv.), poetic for ὅποτε.  
**ὀπτάω, ῶ, fut. -ήσω, perf. ὤπηκα.** *To roast, to bake, to boil, to cook*.  
**ὀπτομαι, fut. ὀψομαι, perf. pass. ὤμμαι, 1st aor. pass. ὤθην** (middle voice, from ὀπτω, obsolete, theme to some of the tenses assigned to ὀρύω). *To see, to behold*.  
**ὀπώρα, ας, ἡ.** *Autumn, the beginning of autumn, harvest*.  
**ὀπως** (conj.). *In order that, that, how, when, as that, as*.  
**ὀραῖσις, εως, ἡ** (from ὀράω). *Vision, sight, the eye*.  
**ὀρύω, ῶ, fut. (from the obsolete ὀπτω) ὀψομαι, perf. ἑώρακα, 2d aor. (from εἶδω) εἶδον.** *To see, to behold, to perceive*.  
**ὀργάνον, ου, τό.** *An instrument, an engine, a machine.—An organ*.  
**ὀργή, ης, ἡ.** *Anger, rage, passion, deep-seated hatred*.  
**ὀργίζω, fut. -ίσω, perf. ὀργίκα** (from ὀργή). *To render angry, to exasperate.*—In the middle, *to become angry, to be angry*.  
**ὀρέγω and ὀρέγνυμι, fut. ὀρέξω, perf. ὤρεχα.** *To stretch forth, to extend.*—In the middle (with the genitive), *to stretch forth the hands in order to receive, to strain after, to desire, i. e., with outstretched hands.*—ποτὶ στόμα χεῖρ' ὀρέγεσθαι. See note, page 165, line 34.  
**ὀρειός, ῃ, ὄν** (adj. from ὄρος, a moun-

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*tain*). *Mountainous, on mountains*.  
**ὄρειος, ὄν** (adj. from ὄρος, a mountain).  *Dwelling on mountains, mountainous*.  
**ὄρεστιάς, ᾠδος, ἡ** (from the same). *Dwelling on mountains, a mountain-nymph*.  
**Ὀρθία, ας, ἡ.** *Orthia, a surname of Diana at Sparta, at whose altar boys were scourged to test, according to the common opinion, their endurance of pain*.  
**ὀρθίος, α, ὄν** (adj. from ὀρθός). *Erect, steep, straight, upright*.  
**ὀρθός, ῃ, ὄν** (adjective). *Erect, upright, straight, steep.*—*Encouraged, steadfast*.  
**ὀρθῶς** (adv. from ὀρθός). *Rightly, fully, suitably, correctly*.  
**ὀρίζω, fut. ὀρίσω, perf. ὤρικα** (from ὄρος). *To limit, to bound, to define, to appoint.*—In the middle, *to establish, to enact, to define*.  
**ὀρίνω, fut. ὀρίνῳ, perf. ὤρικα** (from ὄρω, *to excite*). *To excite, to rouse*.  
**ὀρκος, ου, ὁ.** *An oath*.  
**ὀρμυθός, οῦ, ὁ** (from ὄρμος, a necklace). *A row, a series, a collection of things hanging together*.  
**ὀρμύω, ῶ, fut. -ήσω, perf. ὤρμηκα** (from ὀρμή, *the first movement or impulse*). *To excite, to urge, to move forward, to rush onward, to hasten, to hurry forth, to advance, to flow from.*—In the middle, *to arise* (said of rivers).  
**ὀρμέω, ῶ, fut. -ήσω, perf. ὤρμηκα** (from ὄρμος, a harbour). *To be in harbour, to lie at anchor, to lie still or in security*.  
**ὀρνεον, ου, τό, same as ὀρνις.**  
**ὀρνις, ἰδος, ὁ and ἡ** (from ὀρνύμι, *to excite*). *A bird, a hen.—A winged creature, applied to the cicada*.  
**ὀρνύμι.** See ὄρω.  
**ὀροβίτης, ου, ὁ, and ὀροβίτις, ἰδος, ἡ** (from ὀροβός). *Like peas, pea-like, reduced to the size of a pea*.  
**ὀροβός, ου, ὁ.** *A pea*.  
**ὀρόδαμνος, ου, ὁ.** *A branch*.  
**ὄρος, εος, τό.** *A mountain*.  
**ὄρος, ου, ὁ.** *A limit, a boundary, a landmark*.  
**ὀροφός, ου, ὁ** (from ὀρέφω, *to cover*)

*A reed, used for thatching houses.*

—*A roof.*

ὀρρώδω, ὦ, fut. -ὀήσω, perf. ὀρρώδηκα (from ὀρρός, *the rump*, and δέος, *fear*, a metaphor from animals which show their fears by the movement of the tail). *To be terrified, to dread, to shudder at.*

ὀρνυξ, ὄρνυξ, ὄ. *A quail.*

ὀρυζα, ἡ, ὄ. *Rice.*

ὀρύσσω, Attic ὀρύττω, fut. -ὄξω, perf. ὀρύχα, Attic ὀρώρηχα, 2d aor. ὀρύγον. *To dig, to dig up, to excavate.*

ὀρφνυῖνός, ἡ, ὄν. *Without parents. —Deprived of, bereft of.*

Ὀρφεύς, ἔως, ὄ. *Orpheus*, son of the Muse Calliōpē, and Cēāgrus, or, according to some, Apollo; famous for his skill in playing on the lyre.

ὀρχέομαι, οὔμαι, fut. -ήσομαι, perf. ὀρχημαι (from ὀρω). *To bound, to spring, to dance.*

ὀρχησις, εως, ἡ (from ὀρχέομαι). *A dance.*

ὀρχηστικός, ἡ, ὄν (adj. from the same). *Pertaining or belonging to the dance, dancing.*

ὀρω, obs., for which ὀρνύμι, fut. ὀρω, perf. ὄρκα, perf. mid. ὄρα, with Attic redupl. ὄρωρα. *To excite, to raise, to awaken, to move.*—ὄφρ' ἂν γούνατ' ὀρώρη. See note, page 160, line 13.

ὅς, ἡ, ὄν, Homeric for ἑός, ἑή, ἑόν (pronom. adj.). *His, her, its.*

ὅς, ἡ, ὄ (rel. pron.). *Who, which, that.*

Ὀσκοί, ων, οἱ. *The Osci*, one of the most ancient tribes of Italy. They inhabited at first the central regions of the peninsula, but afterward spread east and west.

ὀσμή, ἡς, ἡ (from ὀζω, *to emit a smell*). *A smell, a perfume, odour.*

ὅσος, ὅση, ὅσον (pron.). *As much, how great, as great as, as much as, as many as.* Often opposed to τόσος and τοσούτος.—In the plural, ὅσοι, ὅσαι, ὅσα, *as many as, how many, those who.*—ἐφ' ὅσον, *as great as.*—ὅσω, with the comparative, *by as much, or simply, the; as, ὅσω πλείονα, the more.*—ὅθεν

... τοσούτον, *as great as* ...

*so great.*—With a numeral, *about*.

—In neut., as adv., ὅσον, *like*.

ὅσπερ, ἥπερ, ὅπερ (pron. from ὅς and περ). *Whoever, whichever, whatsoever.*

ὀσπρίον, ον, τό (prob. from σπείρω, *to sow*). *Pulse.*

Ὀσσα, ἡς, ἡ. *Ossa*, a celebrated mountain range of Thessaly, near Olympus, with which it is supposed it was once united.

ὄσος, ἡ, ον, poetic for ὄος, ἡ, ον.

ὄσος, ον, ὄ, and ὄσος, εως, τό. *The eye.*

ὅστε, ἥτε, ὅτε (pron. from ὅς, and τε). *Who, which, that, what.*

ὀστέον contr. ὀστούν, ὀστέου contr. ὀστού, τό. *A bone.*

ὅστις, ἥτις, ὅτι (pron. from ὅς, and τίς). *Whoever, whichever, whatever.*

ὀστράκίζω, fut. -ίσω, perf. ὀστράκισα (from ὀστράκον). *To vote with shells, to banish by ostracism.* See note, page 121, line 36.

ὀστράκον, ον, τό. *Baked clay, a tile, commonly, a shell used in voting at Athens, ostracism.*

ὀστράκοφορία, ας, ἡ (from ὀστράκον, and φέρω, *to bring*). *Sentence of ostracism, an ostracising, banishment by ostracism.*

ὅταν (conj. from ὅτε and αν). *When, whenever.*

ὅτε (conj.). *When, at times, since; as, ἐσθ' ὅτε, sometimes.*

ὅτι, poetic ὅττι (conj. prop. neut. of ὅστις). *That, as, because.*

ὅτου, Attic for οὔτινος gen. of ὅστις. —ὅτω for ὅτινι.

ὀτρηρός, ὅ, ὄν (adj. from ὀτρεῖν, *to urge*). *Active, quick, busy.*

οὐ, οὐκ, οὐχ (neg. adv.). *Not.*—Οὐ is used before a consonant, οὐκ before a smooth vowel, οὐχ before an aspirated vowel.—οὐ μὴν ἀλλά. See note, page 146, line 33–37.

οὐ (adv., prop. gen. of ὅς). *Where.*

οὐ (reflexive pron.), nom. wanting, dat. οἱ, acc. ἐ. *Of himself, of herself, of itself.*

οὐας, ἄτος, τό, Ionic for οὐχ. *The ear.*

οὐδάρου (adv. from οὐδέ, and ἀρού)

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any one). *Nowhere*. — οὐδ' αὖμὸς γῆς, *nowhere on earth*.  
 οὐδας, τό (nom. and acc., the other cases from a form οὐδος not used in nom.). *A floor, the ground, a hall*. — Gen. οὐδεος, dat. οὐδεὶ contr. οὐδ' εἰ.  
 οὐδέ (conj. from οὐ, and δέ). *And not, not even, neither, nor, not*.  
 οὐδεὶς, οὐδεμὶς, οὐδέν (adj. from οὐδέ, and εἷς, one). *No one, none, nobody*. — οὐδέν, *nothing*. — οὐδέν ἥττον, *nothing the less, nevertheless*.  
 οὐδέποτε (adv. from οὐδέ, and ποτέ, ever). *Never*.  
 οὐδέπω (adv. from οὐδέ, and πω, at some time). *Not even yet, not at all*.  
 οὐδέτερος, α, ον (adj. from οὐδέ, and ἕτερος, the other). *Neither of the two*.  
 οὐδός, οὐ, ὁ. *A threshold*.  
 οὐδος, εος. See οὐδας.  
 Οὐέναφρον, ου, τό. *Venafrum*, a city of Campania, in Italy, celebrated for the excellence of the oil which its territory produced.  
 Οὔεσσούιον, ου, τό (δρος). *Mount Vesuvius*, a volcanic mountain of Campania, about six miles southeast of Naples.  
 οὐκέτι (adv. from οὐκ, and ἔτι, still farther). *No farther, no longer*.  
 οὐκουν (adv. from οὐκ, and οὖν, then). *Therefore not, not then, surely not*. — As an interrogative, *is it not so? is it not then? not therefore?* — οὐκοῦν, *therefore, then*.  
 οὐλος, η, ον (adj., akin to εἰλω, εἰλέω, to roll up). 1. *Crowded together*. — *Woolly, curling, crisped leaf, with long nap, soft*. — 2. (From ὀλέω, root of δαλλύμι, to destroy). *Destructive, dire*.  
 Οὐλυμπόνδε, poetic for Ὀλυμπόνδε (adv. equivalent to πρὸς Ὀλυμπον). *To Olympus*.  
 οὖν (conj.). *Therefore, then, now*. — *Namely*.  
 οὐνεκα (for οὐ ἔνεκα). *On which account, since, because*.  
 οὐπερ (adv., prop. gen. of ὅπερ). *Where*.  
 οὐποτε (adv. from οὐ, not, and ποτέ, ever). *Never*.

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οὐπω (adv. from οὐ, not, and πω, at some time). *Not as yet, never, not at all*.  
 οὐπώποτε (adv. from οὐπω, and ποτέ, ever). *Never as yet, never*.  
 οὐρύ, ὤς, ἡ (akin to ὀρρος, the rump). *The tail*.  
 Οὐρανία, ας, poetic Οὐρανίη, ης, ἡ. *Urania*, one of the nine Muses. She presided over astronomy, whence her name (from οὐρανός, heaven).  
 οὐράνιος, α, ον (adj. from οὐρανός). *Heavenly, celestial*. — τὰ οὐράνια, *the heavenly bodies*.  
 οὐράνιον, ωνος. ὁ and ἡ (from οὐρανός). *A god, a goddess*. — οἱ Οὐρανῖνες, *the inhabitants of heaven*.  
 οὐρανόθεν (adv. from οὐρανός, with ending θεν, denoting motion from). *From heaven*.  
 οὐρανός, οὐ, ὁ. *Heaven*.  
 οὔρος, εος, Ion. for ὄρος, εος, τό. *A mountain*.  
 οὖς, gen. ὠτός, τό. *An ear*.  
 οὐσία, ας, ἡ (from οὐσα, nom. fem. pres. part. of εἰμί, to be). *A being, substance, property*.  
 οὔτε (conj. from οὐ, not, and τε). *And not, nor*. — οὔτε . . . . . οὔτε, *neither . . . . . nor*.  
 οὔτις, οὔτι, gen. οὔτινος (adj. from οὐ, not, and τις, any one). *No one, none, nobody*. — οὔτι, *not at all*.  
 Οὔτις, ὁ (the above as a proper name), acc. Οὔτιν. *Outis*, i. e., nobody, a name assumed by Ulysses to deceive the Cyclops Polyphemus.  
 οὔτος, αὐτη, τοῦτο and τοῦτον (pron.). *This, that*. — καὶ ταῦτα, *and that too, although*. — ὧ οὔτος. See note, page 32, line 3.  
 οὕτω and οὕτως (adv. from οὔτος). *Thus, in this manner, so, so far, in the following order*.  
 οὐχ. See οὐ  
 οὐχί, a form of οὐ. *Not*.  
 ὀφείλω, fut. -θήσω, perf. ὀφείληκα, 2d aor. ὀφελον (from ὀφέλλω, to owe). *To owe, to be indebted, to be under obligation*. — With the infinitive it is rendered by *must, would, ought, &c.* — With ὥς and

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παῖψων, ονος, ὁ, Ionic for παιάν. *A song of victory, &c.*  
 παῖς, παιδός, ὁ. *A child, a boy, a son, a slave.—ἡ παῖς, a girl, a daughter.*  
 παῖσσω, Doric for παίζω.  
 παίω, fut. καίσω, Att. παιήσω, perf. πέπαικα. *To strike, to wound, to sting.*  
 πύλα, ης, ἡ. See note, page 90, line 7-18.  
 πάλαι (adv.). *Formerly, in ancient times, long ago.—οἱ πάλαι, the ancients.*  
 Παλαίμων, ονος, ὁ. *Palæmon. See Μελίκερτης.*  
 παλαιός, ὤ, ὄν (adj. from πύλαι). *Old, ancient, of old.—τὸ παλαιόν, anciently, formerly.*  
 παλαιότης, ητος, ἡ (from παλαιός). *Age, antiquity.*  
 παλαιστή, ῆς, ἡ (from πέλλω). *The palm of the hand, a measure of four fingers' length.*  
 παλαιστρα, ας, ἡ (from παλαίω). *A place for wrestling, a palæstra, a gymnasium.*  
 παλαίω, fut. -αῖσω, perf. πεπάλαικα (from πύλη, wrestling). *To contend, to wrestle, to struggle.*  
 παλίμπαις, υῖδος, ὁ and ἡ (adj. from πύλιν, and παῖς, a child). *A second time a child, in a state of second childhood.*  
 πάλιν (adv.). *Again, anew, back, back again, on the contrary.*  
 πύλλω, fut. πᾶλῶ, perf. πέπαλκα. *To hurl, to brandish, to shake, to agitate, to fondle, to dandle.*  
 πάμβορος, ον (adj. from πᾶς, all, and βορά, food). *That devours everything, all-devouring, voracious.*  
 παμμεγέθης, ες (adj. from πᾶς, all, and μέγεθος, size). *Of enormous size, immense.*  
 παμπόνηρος, ον (adj. from πᾶς, all, and πονηρός, wicked). *Utterly wicked, abandoned, atrocious.*  
 παμφάγος, ον (adj. from πᾶς, all, and φάγειν, to eat). *That devours everything, voracious, gluttonous.*  
 παμφανόων, fem. -ώσα, gen. -ωντος, &c., epic pres. part. το παμφαίνω, as if from a form παμφανᾶω not

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used. *Beaming brightly, all brilliant to the view, all resplendent.*  
 παμφόρος, ον (adj. from πᾶς, all, and φέρω, to bear). *Yielding all kinds of productions, very fertile, prolific, luxuriant, abundant.*  
 Παμφυλία, ας, ἡ. *Pamphylia, a province of Asia Minor, on the coast of the Mediterranean, between Lycia and Cilicia.*  
 Πάν, Πανός, ὁ. *Pan, the son of Mercury, god of shepherds, herdsmen, and rustics.*  
 πανέποτος, ον (adj. from πᾶς, all, and ἄποτος, wretched). *Overwhelmed with misfortune, most wretched.*  
 πανύφηλις, γεν. ἱκος (adj. from πᾶς, all, ἄπό, from, and ἡλις, a companion in years). *Deserted by one's companions in years.*  
 παναώριος, ον (adj. from πᾶς, all, and ἰώριος, untimely). *Wholly unseasonable, destined prematurely to perish.*  
 πανδημεί (adv. from πᾶς, all, and δῆμος, the people). *In a mass, by all the people.*  
 Πανδίων, ονος, ὁ. *Pandion, a king of Athens, son of Erichthonius, who succeeded his father B.C. 1487.*  
 Πανδρόσιον, ου, τό. *The Pandrosium. See note, page 65, line 29-31.*  
 Πανδώρα, ας, ἡ. *Pandora, the first woman, according to the heathen mythology; made by Vulcan, and presented with gifts by all the gods, whence her name (from πᾶν, every, and δῶρον, a gift).*  
 πανήγυρις, εως, ἡ (from πᾶς, all, and ἑγυρίς for ἁγορά, an assembly). *A public assembly, a festive meeting, a festival.*  
 Πανόπη, ης, ἡ. *Panöpe, one of the Nereids.*  
 πανοπλία, ας, ἡ (from πᾶς, complete, and ὄπλον, armour). *A complete suit of armour, a panoply.*  
 πανόπτῃς, ου, ὁ (from πᾶς, all, and ὀπτομαι, to see). *He that seeth all, all-seeing.*  
 πανουργία, ας, ἡ (from πανούργος) *Craft, cunning, villany, mischief.*

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to deposit). To deposit with some one for another.—In the middle, to deposit for one's self, to intrust, to confide.

παρακείμει, fut. -κείσομαι (from παρά, near, and κείμει, to lie). To lie near, to be contiguous, to stand before.

παρακίνησις, εως, ἡ (from παρακινέω, to move out of place). Displacement, derangement.

παρακίνητικῶς (adv. from παρακίνητικός, deranged). Insanely.

παρακοίτης, ου, ὁ (from παρά, with, and κοίτη, a couch). A husband.

παρακολουθέω, ὦ, fut. -ακολουθήσω, &c. (from παρά, with, and ἕκολουθέω, to follow). To follow closely, to accompany.

παραλαμβάνω, fut. -λήψομαι, &c. (from παρά, from, and λαμβάνω, to receive). To receive from another, to take to one's self, to adjoin, to take, to receive by inheritance or tradition, to assume, to hear of.

παράλια, ας, ἡ (prop. fem. of παράλιος, with χώρα understood). The seacoast.

παράλιος, ου and ος, α, ου (adj. from παρά, along, and ἕλς, the sea). Bordering on the sea, maritime.

παραλλύσσω, fut. -αλλύξω, &c. (from παρά, by, and ἄλλύσσω, to move). To move along near, to pass by, to alternate.

παραμένω, fut. -μενῶ, &c. (from παρά, by, and μένω, to remain). To remain by, to persist, to remain behind.

παραμυθεόμαι, οὔμαι, fut. -ήσομαι, &c. (from παρά, with, and μυθεόμαι, to speak). To encourage, to console, to advise, to remedy, to allay.

παραμύθια, ας, ἡ (from παραμυθεόμαι). Encouragement, consolation, a soothing.

παρανήχομαι, fut. -νήξομαι, &c. (from παρά, by, and νήχομαι, to swim). To swim by the side of.

παράνοια, ας, ἡ (from παρανοέω, to misconceive). Folly, want of reason, insanity.

παρανοίγω, fut. -οίξω, &c. (from παρά, in a diminished degree, and

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ἀνοίγω, to open). To open gradually, to open partly.

παρῦπαν (adv. for παρὰ πᾶν). Universally, altogether, generally.

παραπέμπω, fut. -πέμψω, &c. (from παρά, with, and πέμπω, to send).

To send along with, to convey to.—In the middle, to send one's self with, to accompany, to convey.

παραπετῶμαι, ὦμαι, in Ionic prose for

παραπέτομαι, fut. -πετήσομαι and πτήσομαι, &c. (from παρά, near, and πέτομαι, to fly). To fly about near or by.

παραπλέω, fut. -πλεύσομαι (from παρά, by, and πλέω, to sail). To sail by or along, to sail beyond.

παραπλήσιος, ου (adjective from παρά, nearly, and πλήσιος, alike). Nearly alike, very similar, closely resembling, equal, like.

παραπλησίως (adv. from παραπλήσιος). Like, equally with.

παρακόλλυμι, fut. -ολέσω, &c. (from παρά, intensive, and ἀπόλλυμι, to destroy). To destroy, to ruin.—In the middle, to perish, to be lost.

παραπολύ (adv. for παρὰ πολύ). By far, by much.

παράσημον, ου, τό (neut. of παράσημος). An ensign, a standard.

παράσημος, ου (adj. from παρά, by, and σῆμα, a mark). Marked, distinguished, famous.

παράσιτος, ου, ὁ (from παρά, with, and σίτος, food). One who flatters another in order to live at his expense, a parasite.

παρασκευάζω, fut. -σκευῶσω, &c. (from παρά, with, and σκευάζω, to provide). To provide with, to furnish with, to fit out, to arrange, to prepare, to produce.—Middle with the same signification.

παρασκευή, ἥς, ἡ (from παρά, intensive, and σκευή, preparation). Preparation, a premeditated measure, intention.

παρασπονδέω, ὦ, fut. -ήσω (from παρά, contrary to, and σπονδή, a treaty). To violate a treaty, to act in violation of a treaty.

παραστᾶτης, ου, ὁ (from παρίσταναι, to stand by the side of). One who

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*stands by another to aid, a defender, a fellow-combatant.*

παράταξις, εως, ἡ (from παρατάσσω).

*Order of battle, an army in battle array, a battle.*

παρατάσσω, fut. -τάξω, &c. (from παρά, by the side of, and τάσσω, to arrange). *To range beside or near, to draw up in battle array.*

παρατείνω, fut. -τενῶ, &c. (from παρά, by the side of, and τείνω, to stretch). *To extend by the side of or along, to stretch out, to reach to.*

παρατίθημι, fut. -θήσω, &c. (from παρά, by the side of, and τίθημι, to place). *To place by the side of or near, to set down before, to serve up to.—In the middle, to cause to be served up before one's self.*

παρατρέχω, future -δράμοῦμαι, &c. (from παρά, by the side of, and τρέχω, to run). *To run by the side of.—To outstrip.*

παρατυγχάνω, future -τεύξομαι, &c. (from παρά, with, and τυγχάνω, to meet). *To meet with, to light upon by chance, to occur.*

παραυτίκα (adv. from παρά, at, and αὐτίκα, now). *At the present moment, immediately, for the moment.*

παραφέρω, fut. παροίσω, &c. (from παρά, from, and φέρω, to bring). *To bring away from.—In the passive, to be carried out of, to be driven away from.*

παράφορος, ον (adj. from παραφέρω). *Borne or driven from the right road, wandering.—Out of one's senses, delirious, passionate, madly fond.*

παραφυλάκη, ἡς, ἡ (from παραφυλάσσω). *A watch, preservation.*

παραφυλάσσω, Attic -φυλάττω, fut. -φυλιάξω, &c. (from παρί, near, and φυλάσσω, to watch). *To watch standing near, to guard, to garrison.*

παραχρήμα (adv., prope: y for παρὰ τὸ χρήμα). *At the very instant, immediately.*

παραχωρέω, ῶ, fut. -χωρήσω, &c. (from παρά, towards, and χωρέω,

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to go). *To go towards, to approach, to give way to, to yield, to deliver up.*

πάρδαλις, εως, ἡ. *The panther.*

παρεγγυῖω, ῶ, fut. -εγγυήσω, &c. (from παρά, to, and ἐγγυῖω, to hand over). *To hand over to, to consign to, to pass along, to deliver up, to command, to enjoin, to exhort.*

παρεδρεύω, fut. -εὔσω (from παρα, by the side of, and εἶδρα, a seat). *To sit by the side of (as a πᾶροδρος or assessor), to be an assessor.*

παρειά, ᾤς, ἡ. *The check.*

παρίεμι, fut. -έσομαι (from παρά, by, and εἰμί, to be). *To be present.—οἱ παρόντες, those present.—τὰ παρόντα, present circumstances, the present.*

πάριεμι, fut. -είσομαι (from παρά, to, and εἶμι, to go). *To approach, to draw near, to pass by, to pass beyond.—οἱ παριόντες, the passers by.*

παρεισέρχομαι, fut. -ελεύσομαι, &c. (from παρά, by the side, and εἰσέρχομαι, to enter). *To enter on one side, to pass to the other side and enter.*

παρεμφερής, ἐς (adjective from παρά, nearly, and ἐμφερής, like). *Nearly alike, similar, resembling.*

παρέξειμι, fut. -ἔξομαι (from παρά, by the side, and ἔξειμι, to go out). *To go out on one side, to pass out by.*

παρέπομαι, fut. -έφομαι, &c. (from παρά, by the side of, and ἔπομαι, to follow). *To follow closely, to be connected with.*

παρέρχομαι, future -ελεύσομαι, &c. (from παρά, by, and ἐρχομαι, to go). *To pass by, to go beyond, to come before the assembled people, to appear publicly, to approach.—τὰ παρεληλυθότα, the past.*

παρέχω, fut. παρέξω and παρασχέσω, &c. (from παρά, near, and ἔχω, to hold), and middle παρέχομαι. *To hold near, to offer, to bestow, to furnish, to display, to procure, to occasion.*

παρηγορία, ας, ἡ (from παρηγορέω, to exhort). *Exhortation, consolation, relief.*



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παρῆμαι, &c. (from παρά, by, and ἡμαι, to sit). *To sit by or near.*

παρθένος, ου, ἡ. *A virgin, a maiden.*

Παρθενών, ὠνος, ὁ (from παρθένος).

*The Parthēnon, a celebrated temple at Athens, on the summit of the Acropolis, and sacred to Minerva, the virgin goddess.*

παρίημι, future παρήσω, &c. (from παρύ, by, and ἵημι, to send). *To let pass by, to pass over, to omit, to permit, to yield, to grant, to allow, to enfeeble.*—Perf. pass. part., παρειμένος, η, ου, benumbed.

παριπνέω, fut. -εύσω, perf. παρίπνευκα (from παρά, by the side of, and ἵπνέω, to ride). *To ride by the side of or near, to ride beyond, to outstrip.*

Πάρις, ἴδος and ἴος, ὁ. *Paris or Alexander, son of Priam and Hecuba. With the assistance of Venus, he carried off Helen the wife of Menelaus, and thereby caused the Trojan war.*

παρίστημι, fut. παραστήσω, &c. (from παρά, near, and ἵστημι, to place). *To place near, to compare.*—As a neuter, in perf., pluperf., and 2d aor., παρέστηκα, *I stand near, I am present.*—παρέστην, *I stood by the side of, I assisted, I waited upon.*—In the middle, *to approach, to present one's self, to appear.*

Παρμενίων, ὠνος, ὁ. *Parmēnio, a celebrated general in the army of Alexander, the most able and trustworthy of his officers.*

Παρνασσός, οὔ, and Παρνασσός, οὔ, ὁ. *Parnassus, a mountain of Phocia, remarkable for its two summits, one of which was sacred to Apollo and the Muses, the other to Bacchus.*

παροδότης, ου, ὁ (from πάροδος). *A passer by, a traveller.*

πάροδος, ου, ἡ (from παρά, by, and ὁδός, a way). *A passage by, a passage, an entrance, a parade.*—In tragedy, *the entering-song of the chorus.*

παροικέω, ὦ, fut. -ήσω, &c. (from παρά, near, and οἰκέω, to dwell). *To dwell near, to be in the neighbourhood of.*

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παροιμία, ας, ἡ (from παρά, by, and οἶμος, the way). *A proverb.*

παροινέω, ὦ, fut. -ήσω (from πῆροινος, intoxicated). *To insult when intoxicated, to behave disorderly, to conduct one's self disgracefully (like a person intoxicated).*

παροιμία, ας, ἡ (from παροινέω). *Riotous conduct, disgraceful behaviour.*

παροίχομαι, future -οιχήσομαι, &c. (from παρά, by, and οἴχομαι, to go). *To go beyond, to pass by, to elapse.*

παροξύνω, fut. -οξύνω, perf. παρώξυνκα (from παρύ, intensive, and ὀξύνω, to sharpen). *To urge on, to encourage, to stimulate, to exasperate.*

παρορᾶω, ὦ, fut. -όρῶμαι, &c. (from παρύ, aside, and ὁράω, to look). *To look aside, to overlook, to affect not to see, to neglect.*

παρορμῶω, ὦ, future -ορμήσω, &c. (from παρά, intens, and ὀρμύω, to drive). *To urge onward, to stimulate.*

παρορμέω, ὦ, future -ορμήσω, &c. (from παρά, near, and ὀρμέω, to lie at anchor). *To lie at anchor near, to lie by the side of in harbour.*

πάρος (adv.). *Before, previously.*—As a preposition, poetic for πρό. *Before, in the presence of.*

Πάρος, ου, ἡ. *Páros, now Paro, one of the Cyclādes, situate to the south of Delos, famous for its marble.*

παρουσία, ας, ἡ (from pres. part. of παρίημι, to be present). *Presence, arrival.*

παροχέω, ὦ, fut. -ήσω, perf. παρώχηκα (from παρά, by the side of, and ὀχέω, to convey). *To convey by the side of.*—In the middle, *to ride by the side of, i. e., to have one's self conveyed with.*

παρρησία, ας, ἡ (from πᾶς, and ῥῆσις, speech). *Freedom of speech, boldness, frankness.*

παρωκεῖνιτις, ἴδος, ἡ (from παρά, by the side of, and ὠκεῖνός, the ocean). *Lying along the ocean, dwelling near the ocean.*

πᾶς, πᾶσα, πᾶν (adj.). *Every, each,*



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*all, the whole.*—τὸ πᾶν, *the whole, everything.*—πάντες, *everybody.*  
 πάσχω, fut. πείσομαι, perf. mid. πέπονθα, 2d aor. act. ἐπῶθον. *To suffer, to endure, to feel, to be affected* (with an adverb expressing the manner or degree). See note, page 26, line 15.  
 πατύγος, ου, ὁ (from πατύσσω). *A loud noise, a crash, roaring, din, tumult.*  
 πατύσσω, fut. -άξω, perf. πεπάτυχα. *To strike, to beat, to dash.*  
 πατέομαι, 1st aor. ἐπᾶσθην, perf. pass. as mid. πέπασμαι, pluperf. without aug. πέπασμην (poetic and Ionic dep mid.). *To eat, to taste of, to partake of* (with the genitive).  
 πατέω, ὦ, fut. -ήσω, perf. πεπάτηκα. *To trample, to tread out, to crush by trampling.*  
 πατήρ, πατέρος contr. πατρός, ὁ. *A father, a parent.*  
 πῦτρα, ας, Ionic πάτρη, ης, ἡ (from πῦτήρ). *One's fatherland, a native country.*  
 πατρίος, ον (adj. from πατήρ). *Inherited from a father, paternal, hereditary, peculiar to one's native country.*  
 πατρίς, ἴδος, ἡ (from πατήρ). *One's fatherland, one's native country.*  
 —As an adjective, *native.*  
 Πάτροκλος, ου, ὁ. *Patroclus, one of the Grecian chiefs in the Trojan war, son of Menoetius, and the intimate friend of Achilles. He was slain by Hector.*  
 πατρῶος, ον, and ος, α, ον (adj. from πατήρ). *Of a father, fatherly, paternal.*—As a noun, *an hereditary protector.*  
 παύλα, ης, ἡ (from παύω). *Cessation, rest, the end.*  
 Πανσανίας, ου, ὁ. *Pausanias, a Spartan general, who offered to betray his country to the Persians, but was discovered, and fled for refuge to the temple of Minerva, in which he was starved to death.*  
 παύω, fut. παύσω, perf. πέπauκα. *To cause to cease, to restrain, to suppress, to finish.*—In the mid-

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*die, to cause one's self to cease, to cease, to desist.*  
 Παφία, ας, and Ion. Παφίη, ης, ἡ. *Parhia, a surname of Venus, from being worshipped at Paphos, a city of Cyprus.*  
 Παφλαγονία, ας, ἡ. *Parhlagonia, a country of Asia Minor, on the coast of the Euxine.*  
 παχύνω, fut. παχύνω, perf. πεπάχυκα (from πᾶχύς). *To swell, to make firm, to fasten.*  
 πᾶχύς, εἰα, ὅ (adj. from πάγω, root of πήγνυμι). *Thick, stout, solid, robust.*  
 πεδῶ, ὦ, fut. -ήσω, perf. πετέδωκα (from πέδη). *To fetter, to bind.*  
 πέδη, ης, ἡ. *A fetter, a shackle.*  
 πεδιάς, ἄδος, ἡ (from πεδίον). *A plain.*—πεδιάς χώρα, *a level country.*  
 πέδιλον, ου, τό (from πέδη). *A shoe, a sandal, a buskin.*  
 πεδῖνος, ἡ, ὄν (adj. from πεδίον). *Level, even, plain.*  
 πεδίον, ου, τό (from πέδον, the ground). *A plain, level ground, a field.*  
 πεζεύω, fut. -εύσω, perf. πεπέζωνες (from πεζός, on foot). *To go on foot, to travel by land.*  
 πεζῇ (adv., properly dat. sing. fem. of πεζός, with ὁδῷ understood). *On foot, by land.*  
 πεζικός, ἡ, ὄν (adj. from πεζός). *On foot, of or pertaining to land.*—πεζικαὶ δυνάμεις, *land forces.*  
 πεζομαχία, ας, ἡ (from πεζός, and μάχομαι, to fight). *A battle of infantry, a battle on land.*  
 πεζός, ἡ, ὄν (adj. from πεζα, Doric for πούς, a foot). *On foot, land, by land.*—τὸ πεζόν, τὰ πεζά, and οἱ πεζοί, *infantry, land forces.*  
 πειθαρχέω, ὦ, fut. -ήσω, perf. πεπειθύρχηκα (from πείθομαι, and ἀρχή, authority). *To obey authority, to obey.*  
 πείθω, fut. πείσω, perf. πέπεικα, 2d aor. ἐπίθον, perf. mid. πέπεισθα. *To persuade, to induce.*—In the middle, *to obey, to yield to persuasion, to believe, to acquiesce in, to follow.*—Perf. mid., with the sig-

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nification of the present, πέπειθα, *I confide in.*

πεινῶ, ὦ, fut. -ήσω, perf. πεπείνηκα (from πείνα, *hunger*). *To be hungry, to starve.—To hunger or long for.*

πεῖρα, ας, ἡ. *An attempt, an undertaking, a trial, an experiment.*

Πειραιεύς, ἑως, ὁ. *The Piræus, the largest and most celebrated of the three harbours of Athens, connected with the city by the long walls.*

πειρῶ, ὦ, fut. -ᾶσω Ionic -ήσω, perf. πεπεύρακα. *To try, to make trial of, to prove, to attempt, to practise.—Middle with the same signification.*

Πειρίθους, ὄν, contr. Πειρίθου, οἱ, ὁ. *Pirithoüs, son of Ixion, king of the Lapithæ, and a friend of Theseus.*

πείρω, fut. περῶ, perf. πέπαρκα, 2d aor. ἐπᾶρον, perf. mid. πέπορα. *To pierce, to transfix, to perforate.*

Πεισιστράτης, ον, ὁ. *Pisisträtus, an Athenian, who made himself sole ruler of his native country, and held the sovereign power for thirty-three years.*

πελάγίζω, fut. -ῖσω (from πέλαγος). *To spread or overflow like a sea, to be like a sea.*

πέλαγος, εος, τό. *A sea.*

πελειάς, ἄδος, and πέλεια, ας, ἡ (from πελός for πελλός, *dark-coloured*). *A dove, a wood-pigeon.*

πελεκύν, ἄνος, ὁ (from πελεκάω, *to cut with an axe*). *The woodpecker, the pelican.*

πέλεκυς, εως, ὁ. *An axe.*

Πελίας, ον, ὁ. *Pelias, a king of Thessaly, who had unjustly seized upon the kingdom. In order to maintain himself in his usurpation, he sent his nephew Jason, to whom the kingdom belonged of right, to Colchis in search of the golden fleece.*

πέλμα, ἄτος, τό. *The sole (of a foot or of a sandal).*

Πελοπίδας, ον, ὁ. *Pelopidas, a celebrated general of Thebes, the friend of Epaminondas.*

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Πελοποννησιᾱκός, ἡ, ὄν (adj.). *Peloponnesian.*

Πελοποννήσιοι, ων, οἱ. *The Peloponnesians.*

Πελοπόννησος, ον, ἡ (from Πέλοπος of Pelops, and νῆσος, *the island*). *Peloponnēsus, a peninsula comprising that part of Greece which lies south of the Isthmus of Corinth. It is now the Moræa.*

Πέλοψ, οπος, ὁ. *Pelops, son of Tantälus king of Phrygia. He was murdered by his father and served up at a banquet, to try the divinity of the gods.*

πέλτη, ης, ἡ (from πάλλω, *to brandish*). *A light shield.*

πέλω, more commonly πέλομαι (used only in the present and imperfect). *To be, to become.—Syncopated 3d sing. imperfect ἐπλε, and middle ἐπλετο.*

πέμπτος, η, ον (num. adj. from πέντε). *The fifth.—Neuter as an adverb, πέμπτον, fifthly.*

πέμπω, fut. πέμψω, perf. πέπομφα. *To send, to send away, to throw.*

πένης, ητος, ὁ and ἡ (adj. from πένομαι). *Poor.—ὁ πένης, a poor man.*

Πενθεύς, ἑως, ὁ. *Pentheus, a king of Thebes in Boeotia, torn in pieces by the Bacchantes.*

πενθέω, ὦ, fut. -ήσω, perf. πεπένθηκα (from πένθος). *To mourn, to lament, to grieve.*

πένθος, εος, τό. *Grief, sorrow, misfortune, a strain of wo.*

πενία, ας, ἡ (from πένομαι). *Poverty.*

πενιχρός, ἂ, ὄν (adj. same as πένης). *Poor, necessitous.*

πένομαι (dep. mid. from the obsolete πένω). *To work, to be occupied.—As active, to do, to perform.—Hence, to be poor, i. e., to work for one's subsistence.*

πεντάκισχίλιοι, αι, α (num. adj. from πεντάκις, *five times*, and χίλιοι, *a thousand*). *Five thousand.*

πεντάκόσιοι, αι, α (num. adj. from πέντε, *five*, with numeral suffix denoting *hundreds*). *Five hundred.*

πέντε (num. adj. indecl.). *Five.*

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περιεῖδον (from περί, around, and εἶδον, *I looked*), used as 2d aor. to περιορᾶω, which see. *I overlooked, I neglected, &c.*

περίεμι, fut. -έσομαι, &c. (from περί, above, and εἰμί, *to be*). *To be over and above, to survive, to be superior to, to exceed.*

περίεμι, fut. -είσομαι, &c. (from περί, around, and εἶμι, *to go*). *To go round about, to encompass.*

περιελίσσω, fut. -ελίξω, perf. περιέλιχα (from περί, around, and ἐλίσσω, *to roll*). *To roll round about, to wind or wrap around.*

περιέρχομαι, fut. -ελεύσομαι, &c. (from περί, around, and ἔρχομαι, *to go*). *To go round about, to wander, to surround, to fall upon.*

περιέχω, fut. -έξω and -σχῆσω, &c. (from περί, around, and ἔχω, *to hold*). *To hold around, to surround, to encompass, to contain, to require.—In the middle, to attach one's self to, to resemble.*

περιζώννυμι and -ζωννύω, fut. -ζώσω, &c. (from περί, around, and ζώννυμι, *to gird*). *To place a girdle around, to gird, to bind around.*

Περιβοΐδης, ου, ὁ. *Of the borough of Perithædæ.*

περίστημι, fut. περιστήσω, &c. (from περί, around, and ἵστημι, *to place*). *To place around, to surround.—As neut. in perf., pluperf., and 2d aor., to stand around.—οἱ περιεστηκότες, and οἱ περιεστῶτες, the by-standers.*

περικᾶθημαι, &c. (from περί, around, and κάθημαι, *to sit*). *To sit round about, to encamp around, to besiege.*

περικαλλής, ἐς (adj. from περί, superior to, and κάλλος, *beauty*). *Exceedingly beautiful, very beautiful.*

περικαλύπτω, fut. -καλύψω, &c. (from περί, around, and καλύπτω, *to cover*). *To cover by wrapping around, to wrap up in.*

παρίκειμαι, fut. -κείσομαι, &c. (from περί, around, and κεῖμαι, *to lie*). *To lie around.*

Περικλῆς, έους, ὁ. *Pericles, an Athenian orator and statesman, so*

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popular and talented that for fifteen years he enjoyed almost absolute sway in his native city.

περικόπτω, fut. -κόψω, &c. (from περί, around, and κόπτω, *to cut*). *To cut round about, to cut down, to cut off, to reduce, to refuse.*

περικυλίω, fut. -κυλίσω, &c. (from περί, around, and κυλίω, *to turn*). *To turn round.—In the middle, to roll one's self into a ball.*

περιλαμβάνω, fut. -λήψομαι, &c. (from περί, around, and λαμβάνω, *to take*). *To embrace, to encompass, to enclose.—To comprehend.*

περιλάμπω, fut. -λάμψω, &c. (from περί, around, and λάμπω, *to shine*). *To shine so as to give light all around, to shine brilliantly, to gleam.*

περιλείπω fut. -λείψω, &c. (from περί, over, and λείπω, *to leave*). *To leave remaining.—In pass., to be left over, to survive.*

περιμάχητος, ου (adj. from περιμάχομαι, *to fight around*). *Contended for, closely contested, eagerly desired.*

περιμένω, fut. -μενῶ, &c. (from περί, around, and μένω, *to remain*). *To remain round about, to wait for.—To stop.*

περίμετρος, ου, ἡ (from περί, around, and μέτρον, *measure*). *A circumference, a circuit.*

περιναιέτης, ου, ὁ (from περιναιετάω, *to dwell round about*). *A neighbour.*

Περίνθιος, ου, ὁ. *A Perinthian.—οἱ Περίνθιοι, the Perinthians, inhabitants of Perinthus, a Thracian city on the coast of the Propontis.*

πέριξ (preposition, especially in Ionic, a strengthened form of περί) *Round about, around, &c.*

περίοδος, ου, ἡ (from περί, around, and ὁδός, *a way*). *A passage round, a circuit, a compass, a period (in rhetoric), a turn (in music).*

περιοικέω, ῶ, fut. -οικήσω, &c. (from περί, around, and οἰκέω, *to dwell*). *To dwell round about, to inhabit around, to settle around.*

περίοικος, ου (adj. from περί, around,

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—In the middle, to turn one's self about, to return.

περιφραδέως (adv. from περιφραδής, *circumspect*). *Prudently, skilfully, with great skill.*

περιχαρής, ἐς (adj. from περιχαίρω, *to rejoice greatly at*). *Highly delighted, overjoyed*

περιχέω, fut. -χεύσω, &c. (from περί, *around*, and χέω, *to pour*). *To pour around or upon, to pour out into.*

περιχορεύω, fut. -εύσω, &c. (from περί, *around*, and χορεύω, *to dance*). *To dance around.*

περιχρίω, fut. -χρίσω, &c. (from περί, *around*, and χρίω, *to anoint*). *To anoint all around, to lute.*

περιχρῦσώω, ᾶ, fut. -ώσω, perf. περικεχρῦσωκα (from περί, *around*, and χρῦσώω, *to cover with gold*). *To set round with gold, to gild.*

Περσέπολις, εως, ἡ. *Persēpōlis*, a famous city of Asia, capital of the Persian empire.

Περσεύς, εως, ὁ. *Perseus*, son of Jupiter and Danāē, a famous hero of antiquity, who cut off the head of the Gorgon Medūsa, and by means of it changed into stone the monster sent to devour Andromēda the daughter of Cepheus.

Περσεφόνη, ης, ἡ, and Doric Περσεφόνᾱ, ας, ᾱ. *Proserpina*, daughter of Ceres and Jupiter, carried off by Pluto as she was gathering flowers in the plain of Enna in Sicily.

Πέρσης, ου, ὁ. *A Persian*.—οἱ Πέρσαι, 1. *The Persians, inhabitants of Persia*.—2. The name of one of the seven remaining plays of Æschylus.

Περσικός, ἡ, ὄν (adj.). *Persian*.—Περσικός πόντος, *the Persian Gulf*.

Περσίς, ἰδος, ἡ. *Persis*, a province of Persia, bounded by Media, Carmania, Susiana, and the Persian Gulf.

πέρυσι (adverb from πέρας). *Last year.*

πέσσω, Attic πέττω (older forms of πέπτω), fut. πέψω, perf. pass. πέπεμαι. *To boil or cook, to ripen, to digest.—To keep down.*

πετεινόν, οῦ, τό (properly neuter of

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πετεινός). *A winged creature, a bird.*

πετεινός, ἡ, ὄν (adj. from πέτομαι). *Winged.*

πέτομαι, fut. πετήσομαι, commonly πτήσομαι, sync. 2d aor. ἐπτόμην, perf. act. πέπηκα, and 2d aor. act. ἐπτην, from an obs. pres. act. *To fly.*

πέτρα, ας, ἡ. *A rock, a stone.*

πετραῖος, α, ον (adj. from πέτρα). *Rocky, stony, growing among rocks.*

πετρώδης, ες (adj. from πέτρα, and εἶδος, *appearance*). *Rocky, stony.*

πέττω, Attic for πέσσω.

πεύκη, ης, ἡ. *A pine tree.*

πέφνον, without augment for ἐπέφνον, sync. 2d aor. with redupl. from the obsolete φένω, *to slay*. *I slew, I killed.*

πῇ (interrogative particle from obs. πός). *Whither?—πῃ, as enclitic, anywhere, somewhere.*

Πήγᾱσος, ου, ὁ. *Pēgāsus*, a winged horse, sprung from the blood of Medūsa. He fixed his residence on Mount Helicon, where he became the favourite of the Muses.

πηγή, ης, ἡ. *A fountain, a spring, a source.*

πήγνυμι, fut. πήξω, 2d aor. ἐπάγον, perf. mid. πέπηγα, with neuter signification. *To fix together, to make fast, to fasten, to construct, to stiffen, to freeze.—In the middle, to become stiffened, to freeze, to become torpid.*

πηδάω, ᾶ, fut. -ήσω, perf. πεπήδηκα. *To jump, to bound, to spring.*

πηκτίς, ἰδος, ἡ (from πήγνυμι). *A lyre.*

Πηλείδης, ου, ὁ (patronymic from Πηλεύς). *Son of Pelcus*, an epithet of Achilles.

Πηλεύς, εως, ὁ. *Pelcus*, the son of Æacus, was king of Thessaly. He married Thetis, one of the Nereids, by whom he had Achilles.

πηλός, οῦ, ὁ. *Clay, loam, mud, dung.*

Πηλουσιᾱκός, ἡ, ὄν (adj.). *Of Pelusium*, a city of Egypt on the eastern mouth of the Nile.

πῆμα, ᾶτος, τό (from πᾶσχω, *to suf*

fer). *An injury, damage, a misfortune, suffering.*  
 πηνία (adv.). *At what time, when.*  
 πῆξις, εως, ἡ (from πήγνυμι). *Congelation, ice, a freezing.*  
 πῆρα, ας, ἡ. *A wallet, a bag, a sack.*  
 πηρόω, ὦ, fut. -ώσω, perf. πεπήρωκα (from πηρός, maimed). *To maim, to mutilate, to injure, to deprive of.*  
 πήρωσις, εως, ἡ (from πηρόω). *A maiming, mutilation, a plundering, deprivation, blindness.*  
 πῆχυς, εως, ὁ. *Properly, the elbow. —In poetry, the arm. —As a measure, a cubit.*  
 πιέζω, ὦ, and πιέζω, fut. πιέσω, perf. πεπίεκα, perf. pass. πεπίεσμαι. *To press, to squeeze, to press hard, to force. —πιεζόμενος, hard pressed.*  
 Πιερία, ας, ἡ. *Pieria, a region of Macedonia, north of Thessaly, and extending along the Thermaic Gulf; celebrated as the first seat of the Muses.*  
 πειθᾶνός, ἡ, ὄν (adj. from πείθω, to persuade). *Persuasive, insinuating, courteous.*  
 πέθηκος, ου, ὁ. *An ape.*  
 πίθος, ου, ὁ. *A large vessel, a cask, a jar, a tub.*  
 πικρός, ᾶ, ὄν (adj.). *Bitter, sharp, piercing, painful.*  
 πῖλιν, ου, τό (dim. of πῖλος, a hat). *A cap.*  
 πίμελή, ἡς, ἡ (from πίαρ, fat). *Fat.*  
 πίμελής, ἐς (adj. from πίμελή). *Fat.*  
 πινᾶκίς, ἰδος, ἡ (dim. from πίναξ, a board). *A small board, a tablet (for writing), a painting.*  
 Πίνδαρος, ου, ὁ. *Pindar, the most illustrious of lyric poets, born at Thebes B.C. 518.*  
 πίννα, ης, ἡ. *The pinna or pearl-muscle. See note, page 55, line 28-31.*  
 πιννατήρας, ου, ὁ (from πίννα, and τηρέω, to preserve or keep). *A pinnaotēras. See note under πίννα.*  
 πίνω, fut. πίομαι later πιούμαι, 2d aor. ἐπίον, perf. (from οβα. πῶω) πέπωκα. *To drink, to quaff, to sip.*  
 πιπράσκω, Ionic πιπρήσκω, fut. and

aor. wanting, perf. πέπρᾶκα, 2d fut., as fut. pass., πεπρῶσμαι. *To sell.*  
 πίπτω, fut. πεσοῦμαι, perf. πέπτωκα, 2d aor. ἔπεσον. *To fall, to fall in battle, to perish.*  
 πιστεύω, fut. -εύσω, perf. πεπίστευκα (from πίστις, belief). *To believe, to confide in, to trust, to rely on.*  
 πίστις, εως, ἡ (from πιστός). *Belief, trust, good faith, reliance, persuasion.*  
 Πίστις, εως, ἡ (as proper name). *Faith, a goddess worshipped by the Romans under the name of Fides.*  
 πιστός, ἡ, ὄν (adj.). *Faithful, trustworthy, confiding. —Credible, true.*  
 πίτνημι, poetic for πετάννυμι, fut. πετῶσω. 1st aor. ἐπέτῶσα, perf. pass. πέπτᾶμαι. *To spread out. —In the middle, πίτνᾶμαι, imperf. poetic πιτνῶμην, to stream.*  
 Πιττᾶκος, ου, ὁ. *Pittacus, a native of Mytilenē in Lesbos, one of the seven wise men of Greece.*  
 πῖτυρον, ου, τό (from πτίσσω, to hull barley). *Bran, the hull of barley.*  
 πῖων, neut. πῖον, gen. πῖονος (adj.) *Fat, rich.*  
 πᾶλγος, α, ου (adj.). *Oblique. —Equivocal.*  
 πλακβεῖς, ὄντος, contr. πλακοῦ, οὔντος, ὁ (from πλάξ, a flat body). *A cake.*  
 Πλάκος, ου, ἡ. *Placus, a mountain in Mysia.*  
 πλᾶνᾶω, ὦ, fut. -ήσω, perf. πεπλᾶνῆκα (from πλᾶνῆ, a wandering about). *To cause to wander, to lead astray. —In the middle, to wander about, to go astray.*  
 πλᾶνος, η, ου (adj.). *Wandering, deceitful.*  
 πλάξ, ἄκος, ἡ. *A flat body, a board, a table, a mass of ore.*  
 πλάσσω, Attic πλῦττω, fut. πλάσω, perf. πέπλᾶκα. *To form, to fashion, to figure, to mould (especially in clay, as an image or model).*  
 πλάστης, ου, ὁ (from πλάσσω). *An artist, a sculptor.*  
 πλαστικός, ἡ, ὄν (adj. from πλάσσω). *Plastic. —Fem. as a noun, πλαστική, ἡς, ἡ (with τέχνη understood).*

## ΠΑΕ

**The art of making images in clay or plaster, the plastic art.**

**Πλάτεια, ας, ἡ**, in prose more commonly **Πλαταιαί, ὤν, αἱ**. *Plataea*, and *Plataea*, a city of Boeotia, in the neighbourhood of which the Persians were routed by the Athenians.

**πλάτυνος, ου, ἡ**. *The plane-tree.*

**πλάτεια, ας, ἡ** (prop. fem. of **πλατύς**, with **ὁδός** understood). *A spacious way, a broad street.*

**πλάτος, εος, τό** (from **πλάτύνω**). *Breadth, width.*

**πλάττω**, Attic for **πλάσσω**.

**πλάτυνω**, fut. -ῶν, perf. **πεπλάτυγκα** (from **πλάτύνω**). *To make broad, to widen, to spread out.*

**πλάτύς, εἰα, ὅ** (adj.). *Broad, wide, spacious, flat.*

**Πλάτων, ωνος, ὁ**. *Plato*, a distinguished philosopher of Athens, disciple of Socrates, and founder of the Academy. See page xiii.

**πλέγμα, ἄτος, τό** (from **πλέκω**). *That which has been twined or woven, cloth, a covering.*

**πλέθρον, ου, τό**. *A measure of a hundred feet, the sixth part of a stadium.*

**πλεῖστος, η, ου**, superl. of **πολύς**. *Most, &c.*

**Πλειστοῦναξ, ακτος, ὁ**. *Pleistōnax*, son of Pausanias, and general of the Lacedæmonian armies in the Peloponnesian war.

**πλείων**, neut. **πλείον** and **πλέον**, gen. **ονος** (adj. irreg. comp. to **πολύς**). *More, greater.*—**ἐπὶ πλείον**, *to a greater degree* (than others).—**πλείους** and **πλείω**, by sync. and contr. for **πλείονες** or **πλείονας** and **πλείονα**.

**πλεκτήνη, ης, ἡ** (from **πλέκω**). *A tress, a braid.*—In the plural, *the arms of the sea-polyrhus.*

**πλεκτός, ἡ, ὄν** (adj. from **πλέκω**). *Twined, twisted, braided, plaited.*

**πλέκω**, fut. **πλέξω**, perf. **πέπλεχα**. *To knit, to weave, to intertwine, to fold, to construct, to arrange.*

**πλεονάκις** (adv. from **πλέον**). *Often.*  
**πλεονασμός, οῦ, ὁ** (from **πλεονάζω**, *to be more*). *Superfluity, abundance, excess, greatness.*

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**πλεονεκτέω, ὦ, fut. -ήσω**, perf. **πεπλεονέκτηκα** (from **πλέον**, and **ἔχω**, *to have*). *To have more, to seek to gain more, to be avaricious.*

**πλεονεξία, ας, ἡ** (from **πλέον**, and **ἔχω**, *to have*). *The desire of having more, avarice, cupidity.*

**πλευρά, ὤς, ἡ**. *The side.*—Also, **πλευρόν, οῦ, τό**.

**πλέω**, fut. **πλεύσομαι**, perf. **πέπλευκα**. *To navigate, to sail, to be at sea.*

**πληγή, ῆς, ἡ** (from **πλήσσω**, *to strike*). *A blow, a wound.*

**πλήθος, εος, τό** (from **πῖμπλημι**, fut. **πλήσω**, *to fill*). *A great number, a crowd, a multitude, abundance, extent.*

**πληθύς, ὤς, ἡ**, Ionic for **πλήθος, εος, τό**.

**πληθύω** and **πληθύνω**, fut. -ῶν, perf. **πεπλήθυγκα** (from **πλήθος**). *To fill.*—Neuter, *to be full, to abound.*

**πλήθω**, fut. **πλήσω**, perf. mid. with pres. signif. **πέπληθα**. *To be full, to abound.*—Active, *to fill.*

**πληκτρον, ου, τό** (from **πλήσσω**, *to strike*). *Any instrument to strike with, a plectrum for striking the lyre, a quill for the same purpose, both made either of metal or ivory.*

**πλημμυρίς, ἰδος, ἡ**. *A flood, an inundation.*

**πλὴν** (from **πλέον**), as prep. with gen. *Above, besides, except.*—As an adverb or conjunction, *over and above, besides, unless, however, but, yet.*

**πληρής, ἐς** (adj. from **πλέος**, *full*). *Full, complete, abounding in.*

**πληρώω, ὦ, fut. -ώσω**, perf. **πεπλήρωκα** (from **πληρής**). *To make full, to fill, to supply, to fulfil, to fit out.*

**πλήσιος, α, ου** (adj. from **πέλας**, **πλάζω**, *to approach*). *That is near, contiguous, neighbouring.*—**ὁ πλῆσιος**, *a neighbour.*—Neuter as an adverb, **πλήσιον**, *near.*

**πλήσσω**, Attic **πλήττω**, fut. -ήξω, perf. **πέπληχα**, 2d aor. **ἐπλάγην** and **ἐπληγον**. *To strike, to wound, to hit.*—Perf. mid. **πέπληγα**.

**πλίνθος, ου, ἡ**. *A brick, a tile.*

**πλοῖον, ου, τό** (from **πλέω**, *to sail*). *A ship.*

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ποινή, ἥς, ἡ (from the obsolete φένω, to kill). Properly, compensation for a homicide.—Hence, satisfaction, retaliation, punishment, a penalty.

ποιός, α, ον (adj. from the obsolete πός). Of what kind? what? of what size? how large?

ποιπνύω, imperf. without augment ποίπνυον (from πνέω, πέπνυμαι, with reduplication in οι), fut. ποιπνύσω. To be busily occupied, to hurry about, to minister, to attend upon.

πολεμέω, ὦ, fut. -ήσω, perf. πεπολέμηκα (from πόλεμος). To wage war with, to carry on a war, to attack, to invade.

πολεμίζω, fut. -ίσω, perf. πεπολέμικα (from πόλεμος). To make war upon, to wage war, to attack in battle, to contend.

πολεμικός, ἡ, ὄν (adj. from πόλεμος). Warlike, adapted to warlike purposes.

πολέμιος, α, ον (adj. from πόλεμος). Warlike.—More commonly, hostile, inimical.—As a noun, πολέμιος, ου, ὁ, an enemy.—οἱ πολέμιοι, the enemy. See ἐχθρός for the distinction between ἐχθρός and πολέμιος.

πόλεμος, ου, ὁ. War, battle.

πολιότριξ, gen. πολιότριχος (adj. from πολιός, gray, and τρίξ, hair). Gray-haired.

πολιορκέω, ὦ, fut. -ήσομαι (from πόλις, and εἰργνύμι, to shut in). To invest a city, to besiege a city.

πολιορκητής, οὔ, ὁ (from πολιορκέω). A besieger of cities, a taker of cities.—As a proper name, Poliorcetes, a surname of Demetrius.

πολιορκία, ας, ἡ (from πολιορκέω). The investment of a city, a siege.

πολιός, ά, ὄν (adj.). Gray, hoary. πόλις, εως, Ion. ἰος, epic ηος, ἡ. A city, a state, a community.

πολιτεία, ας, ἡ (from πολιτεύω). The management of public affairs, the constitution of a state, a form of government, a political career, public life.

πολίτευμα, ἄτος, τό (from πολιτεύω).

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Administration of public affairs, a constitution.

πολιτεύω, fut. -εύσω, perf. πεπολίτευκα (from πολιτης). To be a citizen, to manage public affairs.—More commonly in the middle, πολιτεύομαι, to take part in public affairs, to manage state affairs, to be a politician.

πολίτης, ου, ὁ (from πόλις). A citizen.

πολιτικός, ἡ, ὄν (adj. from πολιτης). Becoming in a citizen, suitable or belonging to a statesman, of a city or state, municipal.—τὰ πολιτικά, state affairs, politics.

πολιτικῶς (adv. from πολιτικός). Under a regular form of government, in organized society.

πολλῶκις and poetic πολλῶκι (adv. from πολύς). Often, frequently. πολλαπλάσιος, α, ον, and ος, ον (adj.). Manifold, much greater, much more, many more.

πολλαπλάσιων, ον (adj.), same as the preceding.

πολλῶχοῦ (adv. from πολύς). In many places, in many ways.

πολυάνδριον, ου, τό (from πολύς, and ἀνὴρ, a man). A place where many people assemble.—Hence, the public cemetery.

πολυανθρωπία, ας, ἡ (from πολύνθρωπος). A vast concourse of people, population.

πολυάνθρωπος, ον (adj. from πολύς, and ἄνθρωπος, a man). Thronged with men, populous.

πολυαύχενος, ον (adj. from πολύς, and αὐχήν, a neck). Many-necked.

Πολυβιάδης, ου, ὁ. Polybiades, father of Naucrides.

πολύγονος, ον (adj. from πολύς, and γόνος, offspring). Very fruitful, productive, prolific.

πολυδαΐδαλος, ον (adj. from πολύς, and δαΐδαλος, curiously wrought). Curiously wrought, highly ornamented.

πολύδακρυς, υ, and πολυδάκρυτος, ον (adj. from πολύς, and δάκρυ, a tear). Shedding many a tear, weeping profusely.—Passive, wept with many a tear, deeply lamented.

πολυδειράς, gen. ἄδος (adj. from πο-



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- λός, and δειρή, the neck, also a summit). *Many-peaked*.  
 πολύδωρος, ον (adj. from πολύς, and δῶρον, a gift). *That has received rich gifts.—Rich-dowered*.  
 Πολύευκτος, ου, ὁ. *Polyeuctus*, a public speaker at Athens, in the time of Demosthenes.  
 πολύκλαυστος, ον (adj. from πολύς, and κλαίω, to weep). *Loudly lamenting.—Passive, much lamented, deeply deplored*.  
 πολυκοιρανία, ας, Ion. πολυκοιρανίη, ης, ἡ (from πολύς, and κοίρῖνος, a ruler). *A plurality of rulers, the government of the many*.  
 Πολυκράτης, εος, ὁ. *Polycrates*, a tyrant of Samos, at whose court Anacreon resided for some time.  
 πολυμαθής, ἐς (adj. from πολύς, and μαθεῖν, 2d aor. inf. of μανθάνω, to learn). *Very learned*.  
 πολυμαθία, ας, ἡ (from πολυμαθής). *Extensive learning*.  
 Πολυμνία, ας, ἡ (from πολύς, and ὕμνος, a song). *Polymnia* or *Polyhymnia*, one of the nine Muses. She presided over eloquence.  
 Πολυξένη, ης, ἡ. *Polyxena*, a daughter of Priam and Hecuba, immolated at the tomb of Achilles by his son Neoptolēmus.  
 πολυόμματος, ον (adj. from πολύς, and ὄμμα, an eye). *Many-eyed*.  
 πολῦπους, gen. -ποδος, ὁ (from πολύς, and πούς, a foot). *A polypus*.  
 πολύς, πολλή, πολύ (adj.). *Much, many, large, abundant*.—In the plural, οἱ πολλοί, *the many, the multitude*.—Neuter as an adverb, πολύ, *much, very, by far*.—πολὺ μᾶλλον, *much more, rather*.—Also with the article, τὰ πολλά and τὸ πολύ, *mostly, for the most part; frequently*.—Comparative πλείων, ον, and πλείων, ον.—Superlative πλείστος, η, ον, *most, &c.*  
 πολυσαρκία, ας, ἡ (from πολύς, and σὰρξ, flesh). *Abundance of flesh, corpulence*.  
 Πολυσπέρχων, οντος, ὁ. *Polysperchon*, one of the officers of Alexander. Antipater, at his death, appointed him governor of the

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- kingdom of Macedonia in preference to his own son Cassander.  
 πολύστεγος, ον (adj. from πολύς, and στέγη, a roof, a chamber). *Well-covered.—Having numerous apartments*.  
 πολύστῦλος, ον (adj. from πολύς, and στῦλος, a pillar). *Many-pillared, having numerous pillars*.  
 πολυτάλαντος, ον (adj. from πολύς, and τάλαντον, a talent). *Worth many talents*.  
 πολύτεκνος, ον (adj. from πολύς, and τέκνον, a child). *Having many children, prolific*.  
 πολυτέλεια, ας, ἡ (from πολυτελής). *Great expense, pomp, magnificence, sumptuousness*.  
 πολυτελής, ἐς (adj. from πολύς, and τέλος, expense). *Costly, precious, sumptuous, of great value*.  
 Πολύφημος, ου, ὁ. *Polyphēmus*, one of the Cyclopes, a son of Neptune and Thoösa. He dwelt on the coast of Sicily.  
 πολύφωνος, ον (adj. from πολύς, and φωνή, a voice). *Many-voiced, eloquacious*.  
 πολύχωρος, ον (adj. from πολύς, and χώρα, a region). *Very capacious, spacious*.  
 πόμα, ἄτος, τό (from πίνω, to drink, perf. pass. πέπομαι). *Drink*.  
 πομπεύω, fut. -εύσω, perf. πεπόμπηκα (from πομπή). *To make a solemn procession, to march in solemn procession*.  
 πομπή, ἥς, ἡ (from πέμπω, to send). *The act of sending.—A solemn procession, a procession*.  
 Πομπήσιος, ου, ὁ. *Pompey*, a famous Roman commander, the opponent of Cæsar in the civil wars, and defeated by him in the decisive battle of Pharsalia.  
 πομπός, οὗ, ὁ (from πέμπω, to send). *A conductor, an attendant*.  
 πονέω, ᾶ, fut. -ήσω, perf. πεπόνηκα (from πόνος). *To work out*.—Neuter, *to labour, to toil at, to be weary, to be exhausted, to be worn down, to give way, to be insecure*.  
 πονηρία, ας, ἡ (from πονηρός). *Badness, a bad condition, wickedness*.  
 πονηρός, ᾶ, ὁν (adj. from πονέω).



## ΠΟΡ

*Wretched, evil, wicked, miserable, useless.—Causing distress.*

πουνήρως (adv. from πουνήρός). *In bad circumstances, wretchedly, badly.*

πόνος, ου, ὁ (from πένομαι, *to work*). *Work, labour, toil, fatigue, distress.*

Ποντικόν, οὔ, τό (πέλαγος). *The Euxine Sea, now called the Black Sea.*

ποντικός, ἡ, ὄν (adj. from πόντος). *Of or belonging to the sea, marine.—Of the Euxine.*

πόντος, ου, ὁ. *The sea.*

πόντος, ου, ὁ (Εὐξείνιος). *The Euxine or Black Sea.*

πόπانون, ου, τό (from πέπτω, *to cook*). *A sacrificial cake.*

πορεία, ας, ἡ (from πορεύω). *A departure, a passage, a journey, a way, a route.*

πορεύω, fut. -εύσω, perf. πεπόρευκα (from πόρος). *To cause to go, to convey, to transport.—In the middle, to cause one's self to go, to go, to set out, to travel.*

πορθέω, ὦ, fut. -ήσω, perf. πεπόρθηκα (from πέρθω, *to lay waste*). *To lay waste, to devastate, to plunder.*

πορθμεύς, ἑως, ὁ (from πορθμεύω, *to ferry over*). *A ferryman.*

πορθμός, οὔ, ὁ. *A strait (over which there is a passage or ferry).*

πόρος, ου, ὁ (from πείρω, *to pass*, perf. mid. πέπορα). *A passage.*

πóρρω (adv. from πρό). *Towards, farther on, far, afar off, remotely.*

—Comp. πορρώτέρω, superlative πορρώτατω.

πόρρωθεν (adv. from πόρρω, with ending *θεν*, denoting motion from). *From afar, from a distance, in the distance.*

πόρτις, ἰος, ἡ. *A calf, a heifer.*

πορφύρεος, ἑα, εον, contr. οὔς, ᾱ, οὖν (adj. from πορφύρα, *the shellfish yielding the purple colouring matter*). *Purple, crimson.*

πορφύρίς, ἰδος, ἡ (from the same). *A purple garment or robe.*

πόρω, obs. in the present, from which remains in use 2d aor. ἔπορον, inf.

περεῖν, part. περών, &c. (from

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πόρος). *To give, to furnish, to provide, to present with.*

Ποσειδών, ὤνος, ὁ. *Neptune, called by the Greeks Posidon, a son of Saturn and Ops. He received, on the dethronement of his father, the dominion of the sea as his portion.*

πόσις, εως, ἡ (from πίνω, *to drink*; perf. pass. πέπομαι). *A drinking, drink.*

πόσις, εως Ἰονίς ἰος, ὁ. *A husband, a spouse.*

πόσος, ης, ον (adj.). *How much? how large? of what value?—πόσω, by how much?—In plural, πόσοι, how many?*

ποσσημαρ (adv. from πόσος, and ἡμαρ, *a day*). *How many days?*

ποταμίος, α, ον (adj. from ποταμός). *Dwelling in rivers, an inhabitant of the water.*

ποταμός, οὔ, ὁ. *A river.*

ποταῖομαι, ὦμαι, fut. -ήσομαι, perf. πεπότημαι (a poetic form of πέτομαι). *To fly, to wing its flight.*

πότε (interrog. adv. from obs. πός). *When? at what time?—Not interrogative, ποτέ, on a certain time, once, ever, some time or other, at times, perhaps, haply.—ποτέ . . . ποτέ, now . . . now.*

πότερος, α, ον (pron. from obs. πός, and ἕτερος, *the other of two*). *Which of the two?—Neut. as adv., πότερον, whether?*

ποτί, Doric for πός.

Ποτίδαια, ας, ἡ. *Potidaea, a city of Macedonia, founded by the Corinthians.*

πότμος, ου, ὁ (from πίπτω, *to fall*). *What befalls one, fate, destiny, death, lot.*

πότνια, ας, ἡ (adj. used only in fem., and applied to women as a title of respect). *Revered, honoured.—As a noun, a sovereign, a mistress.*

ποτόν, οὔ, τό (from πίνω, *to drink*). *Drink.*

πότος, ου, ὁ (from the same). *A drinking, drink, a drinking in company, a bacchanalian festival.*

ποτός, ἡ, ὄν (verbal adj. from πίνω). *Potable, fit to drink.—φάρμακον ποτόν, medicinal drink, a potion, medicine.*

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πῶς (interrog. adv. from οὐα. πός). *Where? in what place?—πῶς, as enclitic, somewhere, almost, anywhere.—ἡ πῶς. See note, page 78, line 13.*

πούς, ποδός, ὁ. *The foot.—ἐκ ποδός, on his very footsteps, closely.—πρὸς πόδα, into feet (into metre).*

πρᾶγμα, ἔργον, τό (from πράσσω, to do). *A deed, an act, an affair, a business, a thing.—τὸ πρᾶγμα, public property.*

πραγματεῖα, ας, ἡ (from πραγμάτεσθαι, to prosecute any undertaking). *Prosecution or management of any business.—Business, occupation, trouble, an undertaking.*

πρακτικός, ἡ, ὁν (adj. from πράσσω, to do). *Capable of, or qualified for action, practical, efficient, active.*

πρᾶν, Doric for πρίν (adv.). *Formerly, in former days.*

πρᾶξις, εως, ἡ (from πράσσω). *A deed, an act, performance, a performing, an exploit.*

πρᾶος, ον, and πρᾶος, ον (adj.). *Mild, gentle, soft, tame.*

πρᾶότης, ητος, and πρᾶότης, ητος, ἡ (from the preceding). *Gentleness, mildness.*

πράσσω, Attic πράττω, fut. πράξω, perf. πέπραχα, 2d aor. ἐπράγην, perf. mid. πέπραγα. *To do, to act, to perform, to manage, to pursue, to effect.—Neuter, to be in a certain state or condition; as, εὖ πράσσειν, to be fortunate, to fare well.—τί πράσσει, how fares.*

πρᾶός, εἰα, ὅ (adj.). *Soft, mild, gentle, tame.*

πρᾶως and πρᾶως (adv. from πρᾶος). *Softly, mildly, gently, politely, humanely.*

πρέπω. *To be distinguished, to be prominent.—To become, to suit.—Often impersonal, πρέπει, it is fitting, it becomes, it is becoming, it relates.—Neuter part., τὸ πρέπον, what is becoming.*

πρεσβευτής, οὔ, ὁ (from πρεσβεύω). *An ambassador, a deputy.*

πρεσβεύω, fut. -εύσω, perf. πεπρέσβευκα (from πρέσβυς). *To be an ambassador, to go on an embassy.*

πρέσβυς, υός and εως, ὁ.—As an ad-

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jective, old, ancient; hence, venerable or revered, esteemed.—As a noun, an old man, an elder; hence, an ambassador, a deputy (old men being originally selected for such offices).

πρεσβύτερος, ον, ὁ. *An old man, an elder.*

πρῆξις, εως, Ionic for πρᾶξις, εως, ἡ. *An action, avail, &c.*

πρήσσω, Ionic for πράσσω.

πρίσμαι, not used in the present, from it remains in use only ἐπρίσμαι, as 1st aor. mid. to ἐπρίσμαι, subj. πρίσμαι, opt. πρίσμαι, imp. πρίσσω, πρίω, 3d sing. πρίσθαι, &c., inf. πρίσθαι, part. πρίσμενος. *To buy, to purchase.*

Πριάμος, ον, ὁ. *Priam, the last king of Troy, was son of Laomedon and father of Hector. During his reign Troy was attacked by the Greeks, and, after a ten years' war, was destroyed, Priam himself being slain by Pyrrhus, the son of Achilles.*

πρίν (adv.). *Before, sooner, previously, before that.—πρίν ἢ, before that, sooner than.*

πρό (prep.), governs the genitive only. *Primitive meaning, before.—In the relation of place, before, in front of.—Of time, before, prior to.—Of the occasion or cause, for, on account of, because of.—Also, more than, rather than, in preference to, in the place of.—In composition it denotes, before, for, instead of, in front of, forward, &c.*

προαγορεύω, fut. -εύσω, &c. (from πρό, and ἀγορεύω, to announce). *To announce beforehand, to foretell.*

προάγω, fut. -άξω, &c. (from πρό, before, and ἄγω, to lead). *To lead onward, to convey to, to advance before, to precede, to urge on.*

προαίρεσις, εως, ἡ (from προαίρω). *A premeditated purpose, a resolve, a design, an intention.*

προαίρω, ὦ, fut. -ήσω, &c. (from πρό, forth, and αἰρέω, to take). *To take forth from, to take beforehand, to select, to undertake.—In the middle, to take for one's self in*

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*preference, to prefer* —To resolve upon (after previous deliberation), to determine.

προαισθάνομαι, fut. -αισθήσομαι, &c. (from πρό, before, and αἰσθάνομαι, to perceive). To perceive beforehand, to foresee.

προανασείω, fut. -σεῖω, perf. προ-ανασείεκα (from πρό, before, ἀνά, aloft, and σείω, to shake). To brandish before one.

προάστειον, ου, τό (from πρό, in front of, and ἄστυ, a city). A house in the suburbs.—τὴ προάστεια, the suburbs.

προβαίνω, fut. -βήσομαι, &c. (from πρό, before, and βαίνω, to go). To go forward, to advance, to surpass.

προβάλλω, fut. -βάλλω, &c. (from πρό, before, and βάλλω, to cast). To cast before, to place before, to bring forward, to propose.—τὸ προβληθέν, the thing proposed for consideration.

προβάτον, ου, τό (from προβαίνω). A sheep.—Properly, any four-footed animal, especially a domestic one.

προδιδάσκω, fut. -ᾶσω, perf. προβεβήκα (from πρό, before, and βιβάζω, to carry). To carry forward, to advance, to push forward.

προβλής, γεν. ἦτος (adj. from προβάλλω). Cast forward, projecting.

προδοσκίς, ἴδος, ἡ. The proboscis or trunk (of an elephant).

προγίγνομαι, fut. -γενήσομαι, &c. (from πρό, before, and γίγνομαι, to be). To exist before, to precede, to go before.—οἱ προγεγεννημένοι, the men of former times, ancestors.

πρόγονος, ου, ὁ (from προγίγνομαι). An ancestor, a forefather.

προδείκνυμι, fut. -δείξω, &c. (from πρό, before, and δεικνύμι, to show). To hold up in front of, to exhibit in public, to show beforehand.

προδήλως (adv. from πρόδηλος, manifest). Manifestly, evidently, publicly.

προδιαβαίνω, fut. -βήσομαι, &c. (from πρό, before, and διαβαίνω, to cross). To cross before, to pass over first.

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προδιδάσκω, fut. -ᾶξω, &c. (from πρό, before, and διδύσκω, to teach). To teach beforehand or previously.

προδίδωμι, fut. προδώσω, &c. (from πρό, before, and δίδωμι, to give). To give before or in front of, to give over unto, to betray.

προδόμος, ου, ὁ (from πρό, before, and δόμος, a house). A vestibule, a porch (in the front of a house).

προδοσία, ας, ἡ (from προδίδωμι). Treachery, a betrayal.

προδότης, ου, ὁ (from προδίδωμι). A traitor, a betrayer.

πρόειμι, fut. -είσομαι, &c. (from πρό, before, and εἰμι, to go). To go before, to precede, to lead the way, to advance.

προεξανίσταμαι, fut. -αναστήσομαι, &c. (from πρό, before, and the middle voice of ἐξανίστημι, to arise and go forth). To rise up and start before the time.

προερέω, Ion., and προερῶ, Att., fut. from a present not in use (from πρό, before, and ἐρέω, ἐρῶ, I will say). I will foretell, I will relate beforehand. See ἐρῶ.—ὁ προειρημένος, the aforesaid.

προέρχομαι, fut. -ελεύσομαι, &c. (from πρό, before, and ἔρχομαι, to go). To go forward, to move onward, to advance, to proceed, to come forth, to appear in public.

προέχω, fut. -έξω and -σχήσω, &c. (from πρό, before, and ἔχω, to have). To have or hold before, to surpass, to excel, to have the advantage.

προήκω, fut. -ήξω, &c. (from πρό, before, and ἵκω, to go). To go before, to precede, to advance.

προθέω, fut. -θεύσομαι, &c. (from πρό, before, and θέω, to run). To run before, to run forward, to outrun.

προθυμία, ας, ἡ (from πρόθυμος). Willingness, activity, zeal.

πρόθυμος, ου (adj. from πρό, before and θυμός, spirit). Willing, prepared, eager, ready, disposed.

προθυμως (adv. from πρόθυμος). Willingly, eagerly, readily.

προιάπτω, fut. -ύψω, &c. (from πρό, before, and ἰάπτω, to hurl). To

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**πρό**, before, and **ῥδοιπορέω**, to travel). To travel before, to precede.

**προοίμιον**, ου, τό (from **πρό**, before, and **οἶμος**, a song). A prelude, an exordium, an introduction.

**προπάροιθε** (adv. from **πρό**, intens., and **πάροιθε**, before). Before.

**προπάσχω**, fut. -**πείσομαι**, &c. (from **πρό**, before, and **πάσχω**, to suffer). To suffer before, to be previously acted upon.

**πραπέμπω**, fut. -**πέμψω**, &c. (from **πρό**, before, and **πέμπω**, to send). To send forward, to convey on its way, to escort, to conduct, to accompany.

**προπηδάω**, ὦ, fut. -**ήσω**, &c. (from **πρό**, before, and **πηδάω**, to bound). To bound forward, to spring in front of.

**προπηλακίζω**, fut. -**ίσω** (from **πρό**, intens., and **πηλακίζω** (from **πηλός**, mud), to trample in the mud). Properly, to fling into and trample on in the mire.—Hence, to treat with contempt, to abuse, to slight, to insult.

**προπίνω**, fut. -**πίομαι**, &c. (from **πρό**, before, and **πίνω**, to drink). To drink before, to quaff before.

**προρρίζος**, ου (adj. from **πρό**, forth, and **ρίζα**, a root). With the roots, from the foundations.

**πρός** (prep.), governs the genitive, dative, and accusative.—With the genitive, from, of, for the sake of, on account of, in respect to, by.—With the dative, in addition to, besides, with, before, at, upon.—With the accusative, to, at, towards, against, with reference to, in comparison with, by, with.—**πρός ὑπερβολήν**, to excess.—**πρός πολὺν χρόνον**, for a long time.—**πρός καιρόν**, for a time, for the moment.—In composition it generally signifies, in addition to, over and above, besides or against, unto, and often merely strengthens the simple verb.

**προσαγγέλλω**, fut. -**αγγελῶ**, &c. (from **πρός**, and **ἀγγέλλω**, to announce). To carry intelligence to, to announce to.

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**προσαγορεύω**, fut. -**εύσω**, &c. (from **πρός**, unto, and **ἀγορεύω**, to speak). To address, to accost, to salute by name, to name, to style.

**προσῴγω**, fut. -**ῴξω**, &c. (from **πρός**, unto, and **ἄγω**, to lead). To lead to, to admit, to introduce, to offer unto, to apply, to move to.—In the middle, to draw unto one's self, to testify regard for.

**προσαμύνω**, fut. -**αμύνω**, &c. (from **πρός**, unto, and **ἀμύνω**, to defend). To come unto in order to defend, to come to the aid of.

**προσάπτω**, fut. -**άψω**, &c. (from **πρός**, to, and **ἄπτω**, to fasten). To fasten to, to apply, to attribute.

**προσαρτᾶω**, ὦ, fut. -**ήσω**, &c. (from **πρός**, unto, and **ἄρτάω**, to join). To attach to, to bind to, to unite, to connect.

**προσαυδάω**, ὦ, fut. -**αυδήσω**, perf. **προσηύδηκα** (from **πρός**, to, and **αὐδάω**, to speak). To speak to, to address.

**προσβάλλω**, fut. -**βάλλω**, &c. (from **πρός**, to, and **βάλλω**, to cast). To cast to, to put to, to contribute unto.—To run into (as a vessel into port).

**πρόσδῶσις**, εως, ἡ (from **προσβαίνω**, to approach). Access, approach, an entrance, a doorway.

**πρόσδορός**, ου (adj. from **πρός**, towards, and **βορέας**, the north). Situated towards the north, northern.

**πρόσγειος**, ου (adj. from **πρός**, towards, and **γέα**, γῆ, the earth). Near the earth, towards the land.

**προσγίγνομαι**, fut. -**γενήσομαι**, &c. (from **πρός**, in addition, and **γίγνομαι**, to be). To be added, to occur in addition.

**προσγράφω**, fut. -**γράφω**, &c. (from **πρός**, in addition, and **γράφω**, to write). To write in addition, to add unto (a decree, or writing of any kind).

**προσδέομαι**, future -**δεήσομαι**, &c. (from **πρός**, in addition, and **δέομαι**, to need). To need besides, to feel additional need, to be in great want.

**προσδέχομαι**, future -**δέξομαι**, &c.

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tion, to acquire besides, to appropriate, to comprehend.  
 προσμαρτύρέω, ὦ, future -ήσω, &c. (from πρόσ, in addition, and μαρτύρέω, to bear witness). To bear additional witness in favour of, to confirm by one's testimony.  
 προσμυθεύω, fut. -εύσω, &c. (from πρόσ, in addition, and μυθεύω, to relate), and προσμυθεύομαι. To relate besides or moreover, to sub-join.  
 προσνέω, fut. -νεύσομαι, &c. (from πρόσ, to, and νέω, to swim). To swim to.  
 πρόσσος, ου, ἡ (from πρόσ, unto, and ὁδός, a way). An approach, an entrance.—Revenue, income.  
 προσομιλέω, ὦ, fut. -ήσω, &c. (from πρόσ, intens., and ὀμιλέω, to associate with). To have intercourse with, to be familiar with, to associate with.  
 πρόσοψις, εως, ἡ (from πρόσ, at, and ὀπτομαι, to look). The appearance, the aspect, the surface, the view.  
 προσπαράτιθμι, future -θήσω, &c. (from πρόσ, in addition, and παρ-τίθμι, to place near). To place near in addition, to add to.  
 προσπασσῶ, Attic -παττάλῶ, fut. -εύσω (from πρόσ, to, and πᾶσσω, a peg). To fasten to with a peg, to nail to or on.  
 προσπελάζω, fut. -ᾶσω (from πρόσ, unto, and πελάζω, to draw near). To draw near unto, to approach.  
 προσπίπτω, fut. -πεσοῦμαι, &c. (from πρόσ, unto, and πίπτω, to fall). To fall out or happen to, to light upon, to come in contact with, to meet, to attack.  
 προσπλάσσω, Attic -πλάττω, future -πλάσω, &c. (from πρόσ, to, and πλάσσω, to form). To form upon, to paste to, to fix to.  
 προσπλέω, fut. -πλεύσομαι, &c. (from πρόσ, to, and πλέω, to sail). To sail to.  
 πρόσπνευσις, εως, ἡ (from προσπνέω, to breathe upon). A breathing upon.—An odour, an exhalation, a scent.  
 προσποιέω, ὦ, future -ποιήσω, &c.

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(from πρόσ, to, and ποιέω, to make). To make over to, to add to, to assign unto.—In the middle, to acquire for one's self, to lay claim or pretend to, to pretend, to profess, to feign.  
 προσπορίζω, fut. -ίσω, perf. προσπορίκα (from πρόσ, in addition, and πορίζω, to procure). To procure in addition, to acquire besides, to provide, to add to, to occasion.  
 προσπτῶ, fut. -πτῶσω, perf. προσπέπτuka (from πρόσ, at, and πτῶ, to spit). To spit at or upon.—Hence, to spurn, to despise.  
 πρόσταγμα, ἄτος, τό (from προστάσσω). An order, a command, an injunction.  
 προστάσσω, Att. -τάττω, fut. -τάξω, &c. (from πρόσ, in addition, and τάσσω, to enjoin). To enjoin in addition, to ordain farther, to enjoin upon, to command, to order strictly.  
 προστίθμι, future προσθήσω, &c. (from πρόσ, in addition, and τίθμι, to place). To adjoin, to place down in addition, to add more, to attribute, to impute, to ascribe.  
 προστίμησις, εως, ἡ (from προστιμᾶω, to decree a punishment). The assigning a punishment, a sentence, a punishment.  
 πρόσφατος, ον (adj. from πρόσ, referring to recent action, and the obsolete φάω, to slay). Recently slain.—Recent, fresh.  
 προσφέρω, fut. προσοίσω, &c. (from πρόσ, to, and φέρω, to bring). To bring unto, to offer unto, to apply, to lay on.—In the middle, to bring one's self to, to come to, to arrive at, to assault, to convey, to put up with, to conduct one's self towards.  
 πρόσφημι, &c. (from πρόσ, to, and φημί, to speak). To speak to, to address, to accost.  
 προσφίλης, ἐς (adj. from πρόσ, to, and φίλος, dear). Beloved, acceptable, cherished, dear.  
 προσφίλως (adv. from προσφίλης). Agreeably, acceptably, kindly.  
 προσχωρέω, ὦ, fut. -χωρήσω, &c. (from πρόσ, towards, and χωρέω, to go). To go towards, to ap-

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proach, to pass over to, to join one's self unto.  
**πρόσω** (adv. from **πρό**, forward). Forward, farther on, afar, far.—Comparative **προσώτερω**, superlative **προσώτατω**.  
**προσωνυμία**, ας, ἡ (from **πρός**, in addition, and **ὄνομα**, a name). A name in addition to one's previous name.—A surname, an epithet.  
**πρόσωπον**, ου, τό (from **πρός**, to or towards, and **ὤψ**, the eye). The countenance, the aspect, the forehead.  
**προτείνω**, fut. -τενῶ, &c. (from **πρό**, before, and **τείνω**, to stretch). To stretch before, to extend, to hold out to, to present, to give up to.  
**προτερέω**, ῶ, fut. -ήσω, perf. πεπροτέρηκα (from **πρότερος**). To be before, to be superior to, to conquer, to excel.  
**προτέρημα**, ἀτος, τό (from **προτερέω**). A precedence, a superiority, an advantage.  
**πρότερος**, α, ου (adj. comp. from **πρό**, before). Prior, anterior, preceding, earlier.—Neuter as an adverb, **πρότερον**, before, previously.  
**προτίθημι**, fut. -θήσω, &c. (from **πρό**, before, and **τίθημι**, to place). To place before, to bring forward, to propose, to make publicly known, to expose, to publish.  
**προτιμάω**, ῶ, fut. -τιμήσω, &c. (from **πρό**, before, and **τιμάω**, to prize). To prize more highly, to esteem in preference to, to prefer.  
**προτρέπω**, fut. -τρέψω, &c. (from **πρό**, forward, and **τρέπω**, to turn). To push forward, to urge on, to impel, to incite, to warn.  
**προτρέχω**, fut. -δράμομαι, &c. (from **πρό**, before, and **τρέχω**, to run). To run before, to outstrip.  
**προύργον** (adv. for **πρὸ ἔργον**). Useful, expedient, requisite, of advantage.  
**προφαίνω**, fut. -φάνῶ, &c. (from **πρό**, before, and **φαίνω**, to show). To hold out to view, to foreshow.  
**πρόφῃσις**, εως, ἡ (from **προφαίνω**). A pretext, a pretence, an excuse, a cause or occasion.

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**προφέρης**, ἐς (adj. from **προφέρω**). Preferable, superior, distinguished, excellent.  
**προφέρω**, fut. **προοίσω**, &c. (from **πρό**, before, and **φέρω**, to bring). To bring before or forward, to bring forth to view, to make evident.—In the middle, to bring one's self forward, to boast.  
**προφεύγω**, fut. -φεύξομαι, &c. (from **πρό**, before, and **φεύγω**, to flee). To flee before, to flee forth, to escape.  
**προφήτης**, ου, ὁ (from **πρό**, before, and **φημί**, to say or tell). A soothsayer, a prophet, a diviner.—ἡ, a prophetic, &c.  
**προφορά**, ας, ἡ (from **προφέρω**). A bringing forward, delivery, pronunciation, a proposal.  
**πρόφρων**, ου (adj. from **πρό**, before, and **φρήν**, mind). With mind previously inclined, with predetermined resolution, in serious earnest, ready, willing.  
**προχειρίζω**, fut. -ίσω, perf. προχειρίσκα (from **πρό**, before, and **χειρίζω**, to handle). To have at hand ready for use.—More commonly in the middle, to take in hand, to undertake, to choose.  
**προχέω**, fut. -χεύσω, &c. (from **πρό**, forth, and **χέω**, to pour). To pour forth, to pour out.—In the middle, to flow out.  
**προχωρέω**, ῶ, fut. -χωρήσω, &c. (from **πρό**, forward, and **χωρέω**, to go). To go forward, to proceed, to advance, to succeed, to increase, to grow.  
**πρύμνα** and Ion. **πρύμνη**, ης, ἡ (prop. fem. of **πρυμνός**, the extreme). The poop of a vessel, the stern.  
**Πρυτάνειον**, ου, τό. The **Prytaneum**, a large public building at Athens, where the Prytanes or council of fifty, and those citizens who had deserved well of their country, were maintained at the public expense.  
**πρώην** (adv.). Lately, recently, formerly, previously.  
**πρωί** (adv. from **πρό**, before). Early, in the morning.  
**πρώλος**, α, ου (adj. from **πρωί**).

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**Early.**—Comparative *πρωϊαίτερος*, superlative *πρωϊαίτατος*.

*πρώρᾱ, ας, ἡ* (from *πρό*, before).

*The fore part of a ship, the prow.*  
*πρῶτα* (adv., prop. neut. pl. of *πρῶτος*). *In the first place.*

*πρωτεῖον, ου, τό* (from *πρωτεύω*).  
*The first place, the palm, the highest rank.*

*Πρωτεσίλαος, ου, ὁ.* *Protesilāus*, one of the Grecian chiefs in the Trojan war. He was the first to land on the Trojan shore, and the first to fall by the hand of the enemy.

*πρωτεύω*, fut. -εύσω, perf. *πεπρώτενκα* (from *πρῶτος*). *To be the first or best, to maintain the highest rank, to excel.*

*πρῶτος, η, ου* (adj. prop. *πρότατος*, *πρότατος*, superl. of *πρό*, before).  
*First.*—Neuter as an adverb, *πρῶτον*, *in the first place, at first.*—*τὸ μὲν πρῶτον* and *τὰ μὲν πρῶτα*, *at first.*

*πρώτως* (adv. from *πρῶτος*). *In the first place, at first.*

*πταίρω*, fut. *πτάρῳ*, 1st aor. *ἐπτάρα*, 2d aor. *ἐπτάρον*. *To sneeze.*

*πτελέᾱ, ας, ἡ.* *The elm-tree.*

*πτέρνη, ης, ἡ.* *The heel.*

*πτερόεις, ὅσσσα, ὅεν* (adj. from *πτερόν*). *Winged, having wings.*

*πτερόν, οὔ, τό* (from *πέτομαι*, to fly).  
*A pinion, a wing.*

*πτερόω, ῶ, fut. -ώσω, perf. ἐπτέρωκα* (from *πτερόν*). *To furnish with wings, to fledge.*

*πτέρυξ, ὕγος, ἡ* (from *πτερόν*). *A wing, a plume, a pinion.*

*πτερωτός, η, ου* (adj. from *πτερόω*).  
*Winged, furnished with pinions.*

*πτηνός, η, ου* (adj. from *πτήναι*, 2d aor. inf. of *πέτομαι*, to fly). *Having wings, winged.*

*πτοέω, ῶ, fut. -ήσω, perf. ἐπτόηκα.*  
*To cause terror, to strike with dread, to cause to fly away (through terror), to frighten away.*

*Πτολεμαῖος, ου, ὁ.* *Ptolemy*, sur-named *Lagus*, as being the son of *Lagus*. He received Egypt in the division of Alexander's conquests, and from him his successors assumed the title of *Ptolemy*.

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*πτόλις*, poetic for *πόλις*. *A city.*

*πτωχός, η, ου* (adj. from *πτύσσω*, to crouch). *That begs from door to door, poor, wretched.*—*ὁ πτωχός*, *a beggar.*

*Πυγμαῖοι, ων, οἱ.* *The Pygmies*, a fabled nation of dwarfs, dwelling, according to the common account, in India, and engaged in frequent warfare with the cranes.

*Πυθαγόρας, ου, ὁ.* *Pythāgōras*, a celebrated Grecian philosopher of Samos. He established a school at Crotōna in Magna Græcia, where he taught with great success, in the sixth century B.C.

*Πυθαγόρειος, ου* (adj.). *Of or pertaining to Pythagoras, Pythagorean.*—As a noun, *ὁ Πυθαγόρειος*, *the disciple of Pythagoras.*

*Πυθαγορικός, η, ου* (adj.). *Pythagorean.*—As a noun, *ὁ Πυθαγορικός*, *the follower of Pythagoras, the Pythagorean.*

*Πύθαρχος, ου, ὁ.* *Pytharchus*, a native of Cyzicus, to whom Cyrus gave seven cities.

*Πυθέας, ου, ὁ.* *Pythēas.*

*Πυθία, ας, ἡ.* *The Pythia*, the priestess of Apollo at Delphi.

*Πυθοκλῆς, έους, ὁ.* *Pythōcles*, a friend of Phocion.

*Πύθων, ωνος, ὁ.* *Python*, a celebrated serpent, destroyed by Apollo.

*πυκάζω*, fut. -άσω, perf. *πεπύκακα* (from *πύκα*, closely). *To compress, to cover, to deck profusely, to surround.*

*πυκνός, η, ου*, poetic *πυκίνος, η, ου* (adj.). *Thick, close, compact, crowded, frequent, numerous, intense, firm.*

*πύκνωμα, ἄτος, τό* (from *πυκνός*, to thicken). *A stiffening, thickness.*—*πύκνωμα τῶν τριχῶν*, *a thick growth of hair.*

*πύλη, ης, ἡ.* *A gate, a pass.*

*Πύλαι, ῶν, αἱ* (commonly an abbreviated expression for *Θερμοπύλαι*). *Thermopylae.* See note, page 44, line 34.

*Πύλος, ου, ὁ.* *Pylos*, a city of Elis in the Peloponnēsus.

*πυλωρέω, ῶ, future -ήσω* (from *πυλωρός*, a gatekeeper). *To keep*



## ΠΥΡ

watch at the gate or opening, to be a gatekeeper, to watch.  
 πυνθάνομαι, fut. πεύσομαι, perf. πέπυσμαι, 2d aor. ἐπύθόμην. To inquire, to question, to learn by inquiry, to ascertain, to ask, to perceive, to learn.  
 πυξοειδής, ἐς (adj. from πύξος, and εἶδος, appearance). Resembling the box-tree.  
 πύξος, ον, ἡ. The box-tree.  
 πῦρ, πῦρός, τό. Fire.  
 πύρρα, ἄς, ἡ (from πῦρ). A pile of wood for burning, especially a funeral pile.  
 πυρακτώω, ὦ, fut. -ώσω (from πῦρ, and ἄγω, to lead). Properly, to turn about in the fire, to make hot, to harden in the fire.  
 πύρραμις, ἰδος, ἡ. A pyramid.  
 πύργος, ον, ὁ. A tower.  
 Πυρηναία, ων, τῷ (from the Celtic Pyren or Pyn, a high mountain). The Pyrenees, a well-known range of mountains, separating France from Spain.  
 πύρινος, η, ον (adj. from πῦρός). Wheaten, made of wheat.  
 πυρίπνοος, ον (adj. from πῦρ, and πνέω, to breathe). Fire-breathing.  
 Πυριφλεγέθων, οντος, ὁ (from πῦρ, fire, and φλέγω, to burn). Pyriphlegèthos, a river in the lower world which rolled with waves of fire.  
 πῦρός, οὔ, ὁ (from πῦρ, fire, from its colour). Wheat.  
 πύρῳ, ὦ, fut. -ώσω, perf. πεπύρωκα (from πῦρ, fire). To set on fire, to burn, to heat.  
 πυρπολέω, ὦ, fut. -ήσω (from πῦρ, fire, and πολέω, to turn round). To light up a fire, to inflame, to waste, to be in the fire.  
 Πύρρα, ας, ἡ. Pyrrha, a daughter of Epimætheus and Pandora, and wife of Deucalion.  
 πυρρῆξις, fut. -ίσω (from πυρρῆξις, the Pyrrhic dance, a dance performed by men in full armour). To dance the Pyrrhic dance.  
 Πύρρος, ον, ὁ. Pyrrhus, a celebrated king of Epirus, who assisted the Tarentines in their wars with the Romans.

## ΠΑΚ

πα (an enclitic particle from the obsolete πός). Yet.—In some way, some how, ever.—Generally joined with negatives; as, οὐδέπω, not yet, not at all; μήπω, not yet, by no means, &c.  
 πωλέω, ὦ, fut. -ήσω, perf. πετώλεον (from πολέω, to turn round). To go about and barter, to sell goods, to barter, to sell, to exchange.  
 Πῶλος, ον, ὁ. Pōlus, a native of Ægina, a celebrated actor.  
 πῶμα, ἄτος, τό. A cover, a lid.  
 πῶποτε (adv. from πα, and ποτέ, ever). Ever, at any time, at some time.  
 πῶς (adv.). With the circumflex it is interrogative, how? in what way?—Without the accent, πως, as an enclitic, anyhow, in some way or other, in any way, some how.

## P.

πα (an enclitic particle), epic for ἀπα. Then, thereupon, indeed, &c. See ἀπα.  
 ράβδος, ον, ἡ. A staff, a rod, a wand.  
 Ραδάμανθυς, υος, ὁ. Rhodamantus, a son of Jupiter and Europa, and brother of Minos. For his justice and impartiality while on earth, he was made, after death, one of the judges of the under world.  
 ράδιος, α, ον (adj.). Easy, light, complaisant.—Comparative ῥῆως, superlative ῥῆστος.  
 ῥαδίως (adv. from ράδιος). Easily.  
 ῥαθυμέω, ὦ, fut. -ήσω (from ῥαθυμός). To be careless or indolent, to be negligent, to be free from care, to be at ease.  
 ῥαθυμία, ας, ἡ (from ῥαθυμέω). Indolence, the absence of care, idleness, carelessness, ease, leisure.  
 ῥαθυμός, ον (adj. from ῥάδιος, and θυμός, mind). That has an easy mind, light-hearted, thoughtless, careless, indolent.  
 ῥαθυμῶς (adv. from ῥαθυμός). Indolently, carelessly, thoughtlessly.  
 ῥάκος, εος, τό (from ῥάσσω, ῥαγγῶμαι, to rend). A piece torn off—



## PHI

Hence, a rag, a shred, a tattered garment.

ράμμα, ἄτος τό (from ράπτω, to sew).

A seam.

δαΰ, ραγός, ἡ. A grape, a grape-stone.

ραπίζω, fut. -ίσω, perf. ἐρράπικα (from ράπισ, a rod). To strike with a rod, to beat.

ραπισμα, ἄτος τό (from ραπίζω). A blow, a stripe, a stroke.

ράχης, εως and ιος, ἡ. The backbone, the back.

Ρέα, ας, ἡ. Rhea, a daughter of Caelus and Terra, wife of Saturn, and mother of the gods.

ρεῖθρον, Ionic and poetic for ρεῖθρον.

ρέζω, fut. ρέξω and (from the obsolete ἐργω) ἐρξω, perf. ἐοργα. To do, to perform, especially, to sacrifice.

ρεῖα (adv. from ράδιος). Easily.

ρεῖθρον, ου, τό (from ρέω, to flow). A stream.

ρέμω (akin to ρόμβος, circular motion). To turn round.—More usually in the middle, to turn one's self around, to go astray, to wander about.

δέπω, fut. ρέψω (akin to ρέω and ρέμω). To bend downward, to sink, to incline.

ρεῦμα, ἄτος τό (from ρέω). A stream.

ρέω, fut. ρεύσομαι, 1st aor. ἐρρευσα, seldom used. The only genuine Attic forms are 2d aor. pass. ἐρρύην, fut. pass. ρυήσομαι, and perf. (formed from this aorist), ἐρρύηκα. To flow, to run, to flow down.

ρέω (obsolete as a present), from it in use, as tenses of φημί, are perf. εἶρηκα, perf. pass. εἶρημαι, 1st aor. pass. ἐρρήθην and ἐρρέθην, 3d fut. pass. εἰρήσομαι. To say, to tell, to speak.

ρήγμα, ἄτος τό (from ρήγνυμι). A rupture, a rent, a strain.

ρήγνυμι, fut. ρήξω, 2d aor. pass. ἐρράγην. To rend, to tear, to break.

—Perf. mid. with the neuter signification, ἐρρώγα, to be torn in pieces, to break loose.

ῥήγος, εος, τό (from ῥήζω, ἄέζω in Doric for βάπτω, to dye). A col-

## POA

oured coverlet, in general, a covering (for a bed or seat), a coverlet. See note, page 168, line 170.

ῥῆμα, ἄτος τό (from the obsolete ρέω, to speak). A word, a saying.

Ῥῆνος, ου, ὁ. The Rhine, a celebrated river of Europe, rising in the Alps, and forming in part the boundary between France and Germany.

ῥῆσις, εως, ἡ (from the obsolete ρέω, to speak). A saying, a speech, a verse.

ῥητέον (verb. adj. from the obsolete ρέω, to speak). To be spoken or said.

ρήτωρ, ορος, ὁ (from the same). A public speaker, an orator, a rhetorician.

ῥιγέω, ὦ, fut. -ήσω, perf. mid., with the present signification, ἐρρίγα (from ῥιγός, cold). To stiffen with cold, to freeze, to shiver with cold.—To become stiff with dread.

ρίζα, ης, ἡ. A root.

ρίζοτόμος, ου, ὁ (from ρίζα, and τέμνω, to cut). One that cuts and gathers roots, a root-collector, as physicians and sorcerers do.—Hence, a nickname for a physician.

ρίζοφάγεω, ὦ, fut. -ήσω (from ρίζα, and φάγειν, to eat). To devour roots, to live on roots.

ρίζω, ὦ, fut. ριζώσω, perf. ἐρρίζωκα (from ρίζα). To cause to take root.—In the middle, to take firm root, to strike root.

ρίνόκερως, ωτος, ὁ (from ρίς, a nose, and κέρας, a horn). The rhinoceros.

ρίον, ου, τό. The summit of a mountain, a peak.—A promontory.

ρίπιζω, fut. -ίσω, perf. ἐρρίπικα (from ρίπισ, a fan). To fan.

ρεπτέω, ὦ, same as

ρίπτω, fut. ρίψω, perf. ἐρρίφα, 2d aor. ἐρρίπον. To throw, to hurl, to cast, to beat down, to cast away, to plunge.

Ῥοδανός, οῦ, ὁ. The Rhone, a large and rapid river of Europe, rising in the Alps near the sources of the Rhine. It flows through the south

## POM

- of France, and discharges itself by three mouths into the Gulf of Lyons.
- ροδινός, ἡ, ὄν (adj. from ρόδον). *Made of roses.*
- Ρόδιος, ον, ὁ. *An inhabitant of Rhodes, a Rhodian.*
- δόδον, ον, τό. *The rose.*
- Ῥόδος, ον, ἡ. *Rhodes, a celebrated island in the Mediterranean Sea, lying southwest of the coast of Caria, and about forty-three miles distant.*
- ῥόος, ῥόον, contracted ῥοῦς, ῥοῦ, ὁ (from ῥέω, to flow). *A stream, a current.*
- ῥόπαλον, ον, τό (from ῥέπω, to bend upon). *A club, a staff.*
- ροφῶ, ὦ, fut. -ήσω, perf. ἐρρόφηκα. *To sip, to sup up, to drink, to taste.*
- ῥυαξ, ἄκος, ὁ (from ῥέω, to flow). *A stream, a current (especially of lava).*
- ῥύγχος, εος, τό (from ῥύζω, to snarl like an angry dog). *Properly, the distorted visage of a snarling dog, a bill, a beak.*
- ῥυέω, ὦ, fut. pass. ῥυήσομαι, &c., another form of ῥέω, which see. *To flow, &c.*
- ῥυθμός, οὔ, ὁ. *Measured movement, cadence, harmony, rhythm, the beat, music, measure.*
- ῥύμμα, ἄτος, τό (from ῥύπτω, to cleanse). *That which is used for cleansing, a cleansing process.*
- ῥυμοτομέω, ὦ, fut. -ήσω (from ῥύμη, a street, and τέμνω, to cut). *To divide into streets, to lay out a city in streets and quarters.*
- ῥυμοτομία, ας, ἡ (from ῥυμοτομέω). *The laying out the streets of a city, a line of streets.*
- ῥύομαι, fut. ῥύσομαι, 1st aor. ἐρρύσῃην, epic ῥυσᾶμην (see under ἐρύω). *To rescue, to preserve, to deliver, to restrain.*
- ῥυπαρός, ἄ, ὄν (adj. from ῥύπος, filth). *Filthy, foul, soiled.*
- Ῥωμαῖος, ον, ὁ. *A Roman.*
- ῥωμαῖός, α, ον (adj. from ῥώμη). *Robust, strong.*
- ῥώμη, ης, ἡ (from ῥώννυμι). *Strength, vigour, might.*
- Ῥώμη, ης, ἡ. *Rome.*

## ΣAM

- ῥώννυμι and ῥωννύω, fut. ῥώσω, perf. ἐρρώκα. *To strengthen, to fortify, to confirm.*
- ῥώομαι, fut. ῥώσομαι, 1st aor. ἐρρύσῃην (an old epic verb). *To move about rapidly, to dance.*
- ῥώσις, εως, ἡ (from ῥώννυμι). *A strengthening, strength, vigour.*

## Σ.

- Σαβίνη, ης, ἡ. *The Sabine territory, in Italy, lying northeast of Rome.*
- Σαβίνοι, ον, οἱ. *The Sabines.*
- σαγήνη, ης, ἡ. *A net.*
- Σάγρα, ας, ἡ. *The Sagra or Sagras, a river of Magna Græcia. See note, page 97, line 23.*
- σαίω, fut. σᾶνῶ, perf. σέσσυκα (akin to σείω). *To shake, to move or wag the tail (as dogs do when sawing).—Hence, to saw, to flatter, or wheedle, to favour upon.*
- σαίρω, fut. σᾶρῶ, perf. σέσσηρα. *To grin.—To sweep, to brush, to clean.*
- σαλαμίνδρα, ας, ἡ. *The salamander.*
- Σαλαμίνιος, ον, ὁ. *An inhabitant of Salamis, a Salaminian.*
- Σαλαμίς, ἴνος, ἡ. *Salāmis, 1. An island in the Sinus Saronicus, off the coast of Attica. In the strait between this island and the main land the Greeks obtained a splendid victory over the Persian fleet, B.C. 480.—2. A city on the eastern shore of Cyprus, the largest and most important in the island.—3. The title of the poem composed by Solon to incite the Athenians to recover the island of Salamis.*
- Σαλμυδισσός, οὔ, ἡ. *Salmydessus, a city of Thrace, on the coast of the Euxine.*
- Σαλμωνεύς, εως, ὁ. *Salmonæus, a king of Elis, who styled himself Jupiter, and endeavoured to imitate thunder and lightning. See note, page 74, line 1–3.*
- σαλπικτής, οὔ, ὁ (from σαλπίζω, fut. σαλπίγξω, to sound a trumpet). *A trumpeter.*
- σάλπιγξ, ιγγος, ἡ. *A trumpet.*
- Σάμιος, ον, ὁ. *An inhabitant of Samos, a Samian.*

## ΣΑΤ

**Σάμος, ου, ἡ.** *Samos*, an island of the *Ægean*, lying off the coast of *Ionia*, celebrated for the worship of *Juno*, and as the birthplace of the philosopher *Pythagoras*.

**σάνδαλον, ου, τό.** *A sandal*.

**σάνις, ἴδος, ἡ.** *A board, a table*.

**σαπρός, ὅ, ὄν (adj. from σήπω, to corrupt).** *Decayed, spoiled, corrupted, useless*.

**Σαπφώ, ὅς contr. οὗς, ἡ.** *Sappho*, a celebrated poetess, a native of *Lesbos*, and contemporary with *Pittacus* and *Alcæus*. She flourished B.C. 610.

**Σαρδανάπαλλος, ου, ὁ.** *Sardanapalus*, the last king of *Assyria*, celebrated for his luxury and voluptuousness.

**Σαρδανία, ας, ἡ.** *Sardinia*, an island in the *Mediterranean*, west of *Italy*.

**Σάρδεις, εῶν, αἱ.** *Sardis*, a city of *Lydia*, the ancient capital of that country. Its site is now occupied by a village called *Sart*.

**Σαρδῖοι, ὧν, οἱ.** *The Sardinians, inhabitants of Sardinia*.

**Σαρδῖος, α, ου (adj.).** *Sardinian*.—τὸ Σαρδῖον πέλαγος, *the Sardinian Sea*.

**σαρκοδόρος, ου (adj. from σὰρξ, flesh, and βόρῃ, food).** *That uses flesh as food, carnivorous*.

**σαρκοφῤύγῃω, ὦ, fut. -ήσω (from σὰρξ, and φῤύγειν, to eat).** *To eat flesh, to be carnivorous*.

**Σαρμαῖται, ὧν, οἱ.** *The Sarmatians, inhabitants of Sarmatia*.

**Σαρματία, ας, ἡ.** *Sarmatia*, an extensive country, comprising a large part of the north of *Europe* and *Asia*, corresponding to what is now *Russia*, *Poland*, *Prussia*, *Little Tartary*, *Astracan*, and several other neighbouring countries.

**σὰρξ, σαρκός, ἡ (from σαίρω, σύρω, to draw off).** *Literally, that which has been stripped off, flesh*.

**σατραπῆς, ου, ὁ.** *A satrap*.

**σάτυρος, ου, ὁ.** *A satyr*.

**Σάτυρος, ου, ὁ.** *Satyrus*, a Greek actor, who taught *Demosthenes* how to acquire a good style of elocution.

## ΣΕΜ

**σαύτιον, ου, τό.** *A javelin*.

**Σαυνῖται, ὧν, οἱ.** *The Samnites, the inhabitants of Samnium*, a country of central *Italy*, north of *Campania* and west of *Apulia*.

**Σαυνιτικός, ἡ, ὄν (adj.).** *Of or belonging to Samnium, Samnite*.

**σαυτοῦ, ἧς, contr. for σεαυτοῦ, ἧς.**

**σαφής, ἐς (adj. akin to σοφός).** *Manifest, clear, evident, plain*.—τοῦ σαφοῦς χάριν, *for the sake of clearness or perspicuity*.

**σβέννῃμι, fut. σβέσω, perf. ἐσθῆκα, perf. pass. ἐσβεσμαι.** *To extinguish, to quench*.—The perf. ἐσθῆκα and 2d aor. ἐσθην have the intransitive signification, *to go out, to be extinguished*.

**σεαυτοῦ, ἧς (reflexive pron., nom. wanting, from σέο for σοῦ, gen. ο σύ, thou, and gen. of αὐτός, self).** *Of thyself, thine*.

**σεβάζομαι, fut. -ᾶσομαι (from σέβας, reverential awe).** *To stand in awe or reverence, to revere, to dread, to worship*.

**σέβομαι, fut. σέψομαι, perf. σέσεμμαι.** *To revere, to adore, to worship, to stand in awe of*.

**σέθεν, poetic for σοῦ, gen. of σύ.**

**σειρά, ὤς, ἡ (from εἶρω, to tie).** *A cord, a rope, a chain*.

**σεισμός, οὔ, ὁ (from σείω, to shake).** *An earthquake*.

**Σέλευκος, ου, ὁ.** *Seleucus*, one of *Alexander's* generals, surnamed *Nicator* or *the victorious*. He received *Babylon* in the division of the empire, but made himself master of *Syria* by subsequent conquest.

**σελήνη, ἧς, ἡ.** *The moon*.

**σέλινον, ου, τό.** *Parsley*.

**Σεμέλη, ἧς, ἡ.** *Semēlē*, daughter of *Cadmus* and *Hermione*, and mother of *Bacchus*.

**σεμίδῶλις, εως, ἡ.** *The finest wheat flour*.

**Σεμίραμις, ἴδος, ἡ.** *Semīrāmis*, a celebrated queen of *Assyria*, wife of *Ninus*, whom she survived and succeeded on the throne.

**σεμνός, ἡ, ὄν (from σέβομαι, perf. pass. σέσεμμαι).** *Venerable, revered, holy, dignified, solemn, ma-*

jestic, honourable.—σεμνός τις, a grave sort of a person.

σεμνύνω, fut. -υνῶ (from σεμνός).

To render venerable.—In the middle, to be proud of, to boast of, to pride one's self, to grow arrogant.

Σερίφιος, ου, ὁ. A Seriphian, an inhabitant of Seriphus.

Σερίφος, ου, ἡ. Seriphus, an island of the Ægean, one of the Cyclades. It is now Serpho.

σεῦ, Ion. and Dor. gen. of σὺ, for σοῦ.

σηκός, ου, ὁ. An enclosed place.—

Hence, a fold or pen, a stable.—

A sepulchre, a temple, but especially the shrine or cella of a temple.

σῆμα, ἄτος, τό. A gravestone, a sepulchral mound or monument, a tomb.—Κυνὸς σῆμα, "the dog's tomb."

σημαίνω, fut. -ανῶ, perf. σεσήμαγκα (from σῆμα). To point out, to show, to indicate, to signify, to command.

σημασία, ας, ἡ (from σημαίνω). The giving a signal, an indication, a sign, a signal.

σημεῖον, ου, τό (from σῆμα). A sign, a proof, an indication.

σηραγγώδης, ες (adj. from σήραγξ, a cleft, and εἶδος, appearance). Full of clefts and fissures, abounding in hollows.

Σῆρες, ων, οἱ. The Sères, a nation of Asia, who inhabited the eastern part of the continent, corresponding in a great degree to the modern Chinese.

σήσαμον, ου, τό. Sesame.

σθένω (from σθένος, strength). To be strong, to be able, to have power.

σιᾶγών, ὄνος, ἡ. The jawbone, the jaw, a cheek.

σιγᾶλοί, ὄεσσα, ὄεν (adj. from σιάλος, fat). Fat, oily.—Hence, sleek, shining, splendid, brilliant, delicate.

σιγᾶω, ὦ, fut. -ήσω, perf. σεσίγηκα (from σιγή). To be silent, to keep silence.—Strictly speaking, σιγᾶω is like *taceo* in Latin, to become silent after having just spoken;

and σιωπᾶω, like *silco*, to remain or continue silent.

σιγή, ἡς, ἡ. Silence.

σιδηρεῖος, α, ου (adj. from σίδηρος). Of steel or iron.

σιδηρεός, ἑα, εον, contr. σιδηροῖς, ἃ, οὔν (adj. from σίδηρος). Of iron, iron.

σίδηρος, ου, ὁ. Iron.—A sword.

Σιδών, ὄνος, ἡ. Sidon, an ancient and wealthy city of the Phœnicians.

Σιδώνιος, α, ου (adj.). Sidonian.—As a noun, ὁ Σιδώνιος, a Sidonian.

Σικάνια, ας, ἡ. Sicānia, an ancient name of Sicily, derived from the Sicāni.

Σικάνοι, ὦν, οἱ. The Sicāni, one of the early tribes of Sicily.

Σικελία, ας, ἡ. Sicily, the largest and most important island of the Mediterranean, lying south of Italy, from which it is separated by a narrow strait.

Σικελιώται, ὦν, οἱ. The Sicilians.

Σικελικός, ἡ, ὄν (adj.), same as

Σικελός, ἡ, ὄν (adj.). Sicilian.—οἱ Σικελοί, the Sicilians.

Σικειννός, ου, ὁ. Siceinnus, a Persian captive employed by Themistocles to deceive Xerxes.

Σικτών, ὄνος, ἡ. Sicyon, a city of Achaia, situate to the northwest of Corinth, one of the oldest cities of Greece.

Σικυννία, ας, ἡ. Sicyonia, the territory of Sicyon, west of Corinth, one of the members of the Achaean confederacy.

Σιλούιος, ου, ὁ. Silvius, son of Æneas, and third king of Alba.

σιμός, ἡ, ὄν (adj.). Property, flattened.—Bent, turned up, oblique, steep.

Σιμωνίδης, ου, ὁ. Simōnides, a celebrated poet of Ceos, born at Iulis in that island, B.C. 566.

σινδών, ὄνος, ἡ. Fine linen, a fine garment (of cotton), a towel, a napkin.

σίνουμαι (dep. mid.), in Homer used only in the present and imperfect. To hurt, to injure, to destroy, to plunder.

## ΣΚΑ

**Σινδουσα**, ης, ἡ. *Sinuessæ*, a city of Campania, subsequently of New Latium, on the seacoast.

**Σινωπεύς**, έως, ὁ. *A Sinopian*, an inhabitant of *Sinope*, a city of Asia, on the shores of the Euxine. It is now *Sinub*.

**Σιπύλος**, ου, ὁ. *Sipylius*, a mountain of Lydia in Asia Minor, branching off from Mount Tmolus.

**Σισύφος**, ου, ὁ. *Sisyphus*, a son of *Æolus* and *Enaretia*, the most crafty prince of the heroic age.

**σιστραπέω**, ὦ, fut. -ήσω (from *σῖτρος*, and *ὑρπέω*, to furnish). *To furnish provisions, to provide with food, to feed, to board.*

**σίστρώ**, ὦ, fut. -ήσω, perf. *σεσίτηκα* (from *σῖτρος*). *To feed, to nourish.*—In the middle, *to help one's self to food, to feed upon, to eat, to feast upon, to live on.*

**σῖτρον**, ου, τό (from *σῖτρος*). *Food, provisions, nourishment.*

**σῖτῖσις**, εως, ἡ (from *σῖτίζω*, to feed). *A nourishing or feeding, support, food.*

**σῖτοδεία**, ας, ἡ (from *σῖτρος*, and *δέομαι*, to want). *A want of provisions, scarcity, a famine.*

**σῖτρος**, ου, ὁ. *Wheat, corn, bread, food, provision.*—In the plural, *τὰ σῖτρα.*

**σῖτοφόρος**, ον (adj. from *σῖτρος*, and *φέρω*, to bear). *Producing grain, abounding in grain, fertile.*

**σιωπᾶω**, ὦ, fut. -ήσω, perf. *σεσιώπηκα* (from *σιωπή*). *To remain silent, to refrain from speaking.* See *σιγῶω*.

**σιωπή**, ης, ἡ. *Silence.*

**Σκαιαί**, ὦν, αἱ (prop. fem. of *σκαῖος*, with *πύλαι* understood). Properly, *the western gate.*—*The Scæan gate.*

**σκαῖος**, ᾧ, ὅν (adj.). Properly, *left, on the left side*—Hence, *unlucky, awkward.*—*Western, towards the west.*

**Σκαμάνδριος**, ου, ὁ. *Scamandrius*, the son of *Hector* and *Andromache*.

**σκάπτω**, fut. *σκάψω*, perf. *ἐσκάφα*. *To dig.*

**σκάφος**, εος, τό (from *σκάπτω*). *A boat, a skiff, a vessel, a raft,*

## ΣΚΟ

**σκέλος**, εος, τό. *The leg.*—In the plural, *τὰ σκέλη*, *the legs*, i. e., *the long walls* extending from the city of Athens to its harbour the *Piræus*.

**σκεπύζω**, fut. -ᾶσω (from *σκεπας*, a covering), same as

**σκέπω**, fut. *σκέψω*, perf. *ἐσκεφα*. *To cover, to protect, to defend, to conceal.*

**σκενύζω**, fut. -ᾶσω, perf. *ἐσκεύακα* (from *σκενή*). *To prepare, to arrange, to get in readiness, to fit out, to attire, to put on.*

**σκενασία**, ας, ἡ (from *σκενάζω*). *Preparation, equipment.*

**σκενή**, ης, ἡ. *Equipment, armour, dress, attire.*

**σκεῦος**, εος, τό. *A vase, a vessel.*—*A tool, an implement, a weapon, an article of dress, a piece of furniture.*—*Baggage.*

**σκευοφόρος**, ον (adj. from *σκεῦος*, and *φέρω*, to carry). *That carries baggage.*—*τὰ σκευοφόρα*, *beasts of burden.*

**σκηνή**, ης, ἡ. *A tent, a hut, a stage, a scene.*

**Σκηπίων**, ωνος, ὁ. *Scipio.*

**σκήπτρον**, ου, τό (from *σκήπτω*). *A staff, a sceptre.*

**σκήπτω**, fut. *σκήψω*, perf. *ἐσκηφα*. *To place on the ground, to fix, especially a staff for the purpose of supporting something.*—In the middle, *to rest one's self upon something, to lean upon for support.*—*To dissemble, to pretend.*

**σκιά**, ᾧς, ἡ. *A shadow, a shade.*

**σκιῶδτον**, ου, τό (from *σκιά*). *A shaded place, an arbour, a shaded walk.*

**σκιρτάω**, ὦ, fut. *σκιρτήσω*, perf. *ἐσκιρτήκα*. *To bound, to spring, to gambol, to skip.*

**σκληρός**, ᾧ, ὅν (adj. from *σκληναι*, 2d aor. inf. of *σκέλλω*, to dry up). *Dry, hard, brittle, rough, difficult, harsh, rude, violent.*

**σκληρότης**, ητος, ἡ (from *σκληρός*). *Hardness, roughness, harshness, rude conduct.*

**σκόπελος**, ου, ὁ (from *σκοπός*). *A height, an eminence, a lofty rock, a cliff.*

## ΣΜΑ

σκοπέω, ὦ, fut. σκοπήσω, perf. ἐσκόπηκα (from σκοπός). To observe narrowly, to examine, to survey, to consider, to aim at, to look at.

σκοπός, οὐ, ὁ (from σκέπτομαι, to look out around). A watcher, a scout.—An aim, an object, a mark.

σκορπίος, οὐ, ὁ. The scorpion.

σकुθμαίνω, fut. -μύνω, perf. ἐσकुθμαγκα. To be angry with, to be enraged against.

Σκυθός, οὐ, ὁ. A Scythian.

Σκυθία, ας, ἡ. Scythia, a general name given by the ancient Greeks and Romans to a large portion of Northern Asia.

Σκυθικός, ἡ, ὄν (adj.). Scythian.

σκυθρωπάζω, fut. -ύσω (from σκυθρωπός). To have a morose aspect, to look sour.

σκυθρωπός, ἡ, ὄν (adj. from σκυθρός, morose, and ὤψ, the countenance). Having a morose look, of gloomy aspect.

σκύλαξ, ὤκος, ὁ. A young animal.—Commonly, a young dog, a whelp.

Σκύλλα, ης, ἡ. Scylla, a daughter of Nisus, king of Megara.

σκῦλλον, οὐ, τό (from σκύλλω, to tear in pieces). A hide, anything stripped off.—Hence, spoils, booty, plunder.

σκύμνιον, οὐ, τό (dim. of σκύμνος). A young animal, the young.

σκύμνος, οὐ, ὁ. A young animal.

σκυτάλη, ης, ἡ (from σκυτός, a skin). A scytālē, a cylindrical piece of wood with a piece of skin wrapped around, used by the Spartans for transmitting secret orders to their generals when abroad.

σκυτίνος, η, οὐ (adj. from σκυτός, a skin). Made of leather, leathern.

σκῶμμα, ἄτος, τό (from σκώπτω). A sarcastic jest, sarcasm; raillery, a libel, a slander.

σκώπτω, fut. σκώψω, perf. ἐσκώφα. To banter, to deride, to mock, to jest.

σμῖω, ὦ, fut. σμήσω, perf. (from σμήχω), σμηχα (from the obsolete μάω, root of μάσσω, to touch). To rub, to rub on, to wipe, to anoint, to embalm.

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## ΣΜΑ

σμερουνός, οὐ, ὁ (from σμήνους, a swarm of bees, and ἔργον, work). One who has the care of bees.

σμέρνα, ης, ἡ. Myrrh.

σμήχω, fut. σμήξω, perf. ἐσμήχα. To smoulder.—σμήχεται πυρ, to be consumed by a smouldering fire.

Σούρες, οὐ, ὁ. The Sūres, a brave and warlike race, inhabiting the summits of Mount Caucasus in Cathia, whose method of collecting the gold, washed down by the mountain torrents, in wool skins, is fabled to have given rise to the legend of the golden fleece.

σοῦειν, ῖ, fut. -ήσω, perf. ἐσοῦειν. To move, to drive off, to urge forward.—Neuter, to hasten.

Σόλων, υγιος, ὁ. Solon, one of the seven wise men of Greece, born in the island of Salamis; elected archon and legislator of Athens B.C. 594.

σορός, οὐ, ἡ. A coffin, an urn, a sarcophagus.

σός, σή, σόν (poss. pron. from σός). Thine.

Σουνίης, ἄδος, ἡ (fem. adj.). Sounian.

Σούνιον, οὐ, τό. Sunium, a celebrated promontory of Attica, forming the extreme southern point of that province. On it was a beautiful temple of Minerva, whence her appellation of Sounias.

Σούσα, υν. τά. Susa, a celebrated city of Susiana in Persia, on the east side of the Euphrates or Choaspes.

Σουσαμίδης, οὐ, ὁ. Susamithres. σοφία, ας, ἡ (from σοφός). Wisdom. σοφιστής, οὐ, ὁ (from σοφίζω, to render wise). A teacher of wisdom.—A sophist.

Σοφοκλῆς, εῖος, ὁ. Sophocles, a celebrated Greek tragic poet, born at Colonus, B.C. 495.

σοφός, ἡ, ὄν (adj.). Wise.

σπῦθῶ, ὦ, fut. -ήσω, perf. ἐσπῦθηκα (from σπύθω, a weaver's tool for striking the threads together). To press the web with the beam.—Hence, to weave.—To squander, to consume.

σπάνίζω, fut. -ίσω, perf. ἐσπάνισα

## ΣΗΘ

- (from σπάνις), and middle σπανίζομαι. To want, to be in want, to be destitute of.
- σπάνις, εως, ἡ (from σπανός, scarce). Want, scarcity, indigence.
- σπανιστός, ἡ, ὄν (adj. from σπανίζω). Lacking, standing in need, wanting. — Passive, scarce.
- σπανίως (adv. from σπάνιος, scarce). Scarcely, rarely, seldom.
- σπαργάνη, ου, τό (from σπάργω, to sow/he). A swathing cloth or band.
- Σπάρτη, ης, ἡ. Sparta, a celebrated city of Greece, the capital of Laconia, situated on the west bank of the Eurōtas. Its remains are near the modern Mistra.
- Σπαρτιάτης, ου, ὁ. A Spartan.
- σπᾶω, ὦ, fut. σπῶω, perf. ἐσπᾶκα. To draw, to drag, to draw up, to drink.
- σπείρω, fut. σπερῶ, perf. ἐσπαρκα, 2d aor. ἐσπᾶρον. To sow, to scatter seed.
- σπέρμα, ἀτός, τό (from σπείρω). Seed.
- σπεύδω, fut. σπεύσω, perf. ἐσπευκα. To propel, to urge forward. — Mostly neuter, to press forward, to hasten, to exert one's self, to strive after.
- σπήλαιον, ου, τό (from σπέος, a cave). A cave, a grotto.
- σπιθῆμή, ἡς, ἡ (from σπίζω, to extend). A span. See note, page 48, line 29.
- Σπινθῆρας, ου, ὁ. Spinthærus.
- σπλαγχνεύω, future -εύσω, perfect ἐσπλάγχνευκα (from σπλάγχνον). To inspect the entrails of a victim, to predict from the appearance of the entrails of a victim.
- σπλάγχνον, ου, τό (mostly in the plural), τὰ σπλάγχνα. The entrails.
- σπογγία, ας, ἡ. A sponge.
- σπόγγος, ου, ὁ. A sponge.
- σπονδή, ἡς, ἡ (from σπένδω, to make a libation). A libation. — In the plural, αἱ σπονδαί, commonly, a treaty, a truce, because the hostile parties poured out libations in ratification of the contract thus entered into.

## ΣΤΕ

- σπόρος, ου, ὁ (from σπείρω). A sowing, seed, a crop.
- σπουδάζω, fut. -ᾶσω, perf. ἐσπούδακα (from σπουδή). To be earnest: or zealous, to apply earnestly, to attain every effort, to hasten.
- σπουδή, ἡς, ἡ (from σπεύδω). Earnestness, zeal, activity, diligence.
- σπουδαῖος, α, ου (adj. from σπουδή). Zealous, active, upright, honest, excellent, worthy.
- στάγυν, ὄνος, ἡ (from στάζω, to fall in drops). A drop.
- στάδιον, ου, τό. A stadium, a Grecian measure of length, containing 606 feet, 10 inches.
- στάδιος, ου, ὁ. Same as στάδιον.
- σταθμός, οὔ, ὁ (from ἵσταμαι, to stand). A place where men or animals rest on a journey. — Hence, a halting or resting place, an inn, a stable. — A balance, a weight. — In the plural, τὰ σταθμά.
- στασιάζω, fut. -ᾶσω, perf. ἐστασίακα (from στάσις). To excite dissension, to stir up revolt, to revolt, to quarrel, to disagree.
- στάσις, εως, ἡ (from ἵσταμαι, to stand, to rise up). A rising against lawful authority, sedition, discord, faction, revolt, party. — Position, posture.
- Στάτινος, η, ου (adjective from Στάτινα, Statāna, a city of lower Italy). Statanian. — οἶνος, Statanian wine.
- σταυρός, οὔ, ὁ. A cross, a stake.
- σταυρόω, ὦ, fut. -ᾶσω (from σταυρός). To crucify.
- σταφύλή, ἡς, ἡ. A grape, a bunch of grapes.
- στέγη, ης, ἡ (from στέγω, to cover). A roof, a ceiling, a covering.
- στέλεχος, εος, τό. A trunk (of a tree).
- στέλλω, fut. σταλῶ, perf. ἐσταλκα, 2d aor. pass. ἐσταλην. To send, to fit out, to equip, to array, to get ready.
- στενάζω and στενᾶχω, fut. -ᾶξω, perf. ἐστένεχα (forms of στένω, to groan). To groan, to lament, to bewail, to sigh.
- στενδρίζω, fut. -ᾶσω. Same as στενάζω.

ΣΤΟ

στενός, ἡ, ὄν (adj.). *Narrow, strait, close, crowded.*—Pinched by want, in narrow circumstances.—τὰ στενά, the straits.

στενωπός, ὄν (adj. from στενός, and ὤψ, the eye). Where the view is confined within narrow bounds; narrow.—As a noun, ὁ and ἡ στενωπός, a lane, a narrow road.

στέργω, fut. στέρξω, perf. ἔστεργα. To love, to cherish, to be content with.

στερεότης, ητος, ἡ (from στερεός, firm). Firmness, strength, hardness.

στερβός, ἄ, ὄν (adj. from ἵσταμαι, to stand). Firm, compact, hard, solid.

στερβότης, ητος, ἡ (from στερβός). Firmness, hardness, solidity.

στεφάνισκος, ου, ὁ (dim. of στέφανος). A small crown, a wreath, a garland.

στέφανος, ου, ὁ (from στέφω). A crown.

στεφάνω, fut. -ώσω, perf. ἔστεφύνωκα (from στέφανος). To crown.

στέφος, εος, τό, poetic for στέφανος.

στέφω, fut. στέψω, perf. ἔστεφα. To crown.

στήθος, εος, τό. The breast.

στήλη, ης, ἡ (from ἵστημι, to erect). A column.—αἱ στήλαι, the Pillars of Hercules.

στηρίζω, fut. στηρίξω, perf. ἑστήριξα. To prop, to support.

στῖβάς, ἄδος, ἡ (from στείβω, to tread).

A bed or couch of straw or leaves.

στιβέω, fut. -εύσω, perf. ἑστίβευκα (from στείβω, to tread). To tread.

—To follow by track, to track or trace, to search out, to follow.

στῖφος, εος, τό (from the same). A troop, a crowd, a multitude.

στῖχος, ου, ὁ (from στείχω, to march in a row). A rank, a row, a line.

στολή, ης, ἡ (from στέλλω, to fit out). Attire, dress, a robe, a garment.

στόλος, ου, ὁ (from στέλλω, to fit out). A fleet, an expedition.

στόμα, ἄτος, τό. The mouth, an opening.

στόμιον, ου, τό. Same as στόμα.

στονάχῃ, ης, ἡ (from στενάχω, to groan). A groan, lamentation.

ΣΤΡ

στοργή, ης, ἡ (from στέργω). Love, affection.

στορέννυμι and στούννυμι, fut. στρέσω and στρίψω, perf. ἑστρωκα, 1st aor. pass. ἑστρώθην and ἑστρεψθην. To strew, to spread, to smooth down.

στοχάζομαι, fut. -ᾶσθαι (from στόχος, a mark). To aim at, to have in view, to strive to attain, to exert one's self, with the genitive.

στράτευς, ας, ἡ (from στρατεύω). A military expedition, a campaign.

στράτευμα, ἄτος, τό (from στρατεύω). An army.

στρατεύω, fut. -εύσω, perf. ἑστρέτευκα (from στρατός), and middle στρατεύομαι. To make a military expedition, to go on an expedition, to serve in war.

στρατηγέω, ὦ, fut. -ήσω, perf. ἑστράτηγηκα (from στρατηγός). To lead an army, to be a general, to have the command of, to command.

στρατηγία, ας, ἡ (from στρατηγέω). The office of general, chief command, conduct in command.

στράτηγος, ου, ὁ (from στρατός, and ἄγω, to lead). A commander.

στρατιά, ὤς, ἡ (from στρατός). An army.

στρατιώτης, ου, ὁ (from στρατιά). A soldier.

στρατιωτικός, ἡ, ὄν (adj. from στρατιώτης). Of or pertaining to soldiers, military, warlike.—τὸ στρατιωτικόν, an army.

Στρατονίκη, ης, ἡ. Stratonice, a daughter of Demetrius Poliorcetes, who married Seleucus, king of Syria.

στράτόπεδον, ου, τό (from στρατός, and πέδον, a basis or foundation). An encampment, an army established in camp, an army.

στράτος, οὔ, ὁ (from στορέννυμι). A camp, an encampment.—Mostly, an army.

στρεβλόω, ὦ, fut. -ώσω, perf. ἑστρεβλώκα (from στρεβλός, twisted). To wind or twist with a screw or roller.—To torture, to put to the rack.

στρέφω, fut. στρέψω, perf. ἑστρεφε, perf. pass. ἑστραμμαι, 2d aor. σῖτ.



## ΣΤΒ

**στρόφον.** To turn, to twist, to turn round.—In the middle, to turn one's self round, to return.

**στρούθιον, ου, τό** (dim. of στρονθός). A small bird, a sparrow.

**στρουθοκάμηλος, ου, ό** (from στρονθός, a sparrow, and κάμηλος, a camel). An ostrich.

**Στροφᾶδες, ων, αἱ** (νησοί). Strophades, two small islands in the Ionian Sea, off the coast of Elis.

They received this name from the circumstance of Zetes and Calais having returned from thence (from στρέφομαι, to return) after they had driven the Harpies thither from the table of Phineus.

**Στρώμων, όνος, ό.** The Strymon, a large river of Thrace forming the boundary between that country and Macedonia. It is now the *Karason*.

**στρώμα, ἄτος, τό** (from στρώννυμι, to spread). Anything spread out to lie on.—A bed, a couch, a couch-covering, a coverlet.

**στυγερός, ἄ, όν** (adj. from στυγέω, to hate). Odious, hateful, dreadful, drear, dismal.

**στυγρός, ή, όν**, contr. from στυγᾶνός (adj. from the same). Hateful, dismal, sad, harsh, cruel.

**στῦλος, ου, ό.** A pillar, a column.

**Στυμφᾶλις, ἴδος, ή** (sem. adjective). Of Stymphālus, Stymphalian.—**Στυμφᾶλις λίμνη, ή**, Lake Stymphalis, in Arcadia.—**Στυμφᾶλίδες όρνιθες** or **όρνεις**, the Stymphalian birds.

**Στῦμφᾶλος, ου, ή.** Stymphālus, a town of Arcadia, in the north-eastern angle, near the confines of Achaia.

**Στύξ, Στῦγός, ή.** The Styx, a river of the lower world.

**στυφέλιζω, fut. -ίξω** (from στυφέλος, close). To beat, to push away, to drive away.

**σύ, gen. σου** (pers. pron.). Thou.

**Συβᾶρις, ἴος** or **ἴδος, ή.** Sybāris, a city of Lucania, on the Tarentine Gulf, and noted for the luxury of its inhabitants. It was destroyed by the Crotonians about B.C. 510.

C o o s

## ΣΥΓ

**Συβαρίτης, ου, ό.** A Sybarite, an inhabitant of Sybaris.

**συγγένεια, ας, ή** (from συγγενής). Affinity, relationship, kindred.

**συγγενής, ές** (adj. from σύν, with, and γένος, birth). Having a common origin with, of the same family.—As a noun, **ό**, a relation.

**συγγηρύσκω, fut. -γηρύσω, &c.** (from σύν, with, and γηρύσκω, to grow old). To grow old with.

**συγγιγνώσκω, fut. -γνώσομαι, &c.** (from σύν, with, and γιγνώσκω, to be of opinion). To agree in opinion with.—To pardon, to forgive.

**συγγνώμη, ης, ή** (from συγγιγνώσκω). Pardon, forgiveness.

**συγγραμμα, ἄτος, τό** (from συγγράφω). A writing, a treatise, a history.

**συγγραφεύς, έως, ό** (from συγγράφω). A writer, an author, an historian.

**συγγράφω, fut. -γράψω, &c.** (from σύν, together, and γράφω, to write). To put down together in writing to compose, to write, to prepare.

**συγγυμναστής, ου, ό** (from σύν, together, and γυμναστής, a teacher of gymnastics). A fellow-gymnast.

**σύγε** for **σύ.** Thou for thy part, thou indeed, thou even thou.

**συγκυθεύδω, fut. -ευδήσω, &c.** (from σύν, together, and καθεύδω, to lie down to sleep). To lie down with, to sleep with.

**σύνκαιρος, ου** (adj. from σύν, with, and καιρός, a season). Seasonable, opportune.

**συγκάλέω, ώ, fut. -καλέσω, &c.** (from σύν, together, and καλέω, to call). To call together, to invite, to convoke.—**οἱ συγκεκλημένοι**, the invited guests.

**συγκάλυπτω, fut. -καλύψω, &c.** (from σύν, with, and καλύπτω, to cover). To cover with, to cover up, to hide away.

**συγκάμνω, fut. -κάμω, &c.** (from σύν, with, and κάμνω, to labour). To labour with, to partake in the toil of, to assist, to help.

**συγκαταβαίνω, future -θήσομαι, &c.** (from σύν, together, and καταβαίνω, to descend). To descend with,

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to go down together, to engage in, to submit to.  
**συγκαταδύνω**, fut. **δύσω**, &c. (from **σύν**, with, and **καταδύνω** or **-δύνω**, to sink). To sink with, to go down along with.  
**συγκατακαίω**, fut. **-καύσω**, &c. (from **σύν**, with, and **κατακαίω**, to consume). To burn up along with, to consume together with.  
**συγκατασβέννυμι**, fut. **-σβέσω**, &c. (from **σύν**, with, and **κατασβέννυμι**, to quench). To extinguish together with, to destroy utterly.  
**σῦγκειμαι**, fut. **-κείσομαι**, &c. (from **σύν**, with, and **κείμαι**, to lie). To lie with, to be joined together, to consist of.  
**συγκλείω**, fut. **-κλείσω**, &c. (from **σύν**, together, and **κλείω**, to shut). To shut together, to shut in.  
**σῦγκλητος**, ου, ἡ (from **συγκάλλω**, to call together). The senate.  
**συγκρίνω**, fut. **-κρίνῶ**, &c. (from **σύν**, together, and **κρίνω**, to judge). To place things together in order to judge, to compare.  
**συγκροτέω**, ᾠ, fut. **-κροτήσω**, &c. (from **σύν**, together, and **κροτέω**, to strike). To strike together, to clap, to unite, to collect, to organize.  
**συγκρούω**, fut. **-κρούσω**, &c. (from **σύν**, together, and **κρούω**, to strike). To strike or dash together, to bring into collision, to join together.  
**συγχαίρω**, fut. **-χαρῶ**, &c. (from **σύν**, with, and **χαίρω**, to rejoice). To rejoice with.  
**συγχορεύω**, fut. **-χορεύσω**, &c. (from **σύν**, with, and **χορεύω**, to dance). To dance with.  
**συγχωρέω**, ᾠ, future **-χωρήσω**, &c. (from **σύν**, with, and **χωρέω**, to go). To go with.—Mostly, to concede, to grant, to pardon.  
**σῦκον**, ου, τό. A fig.  
**συκοφαντέω**, ᾠ, fut. **-ήσω** (from **συκοφάντης**, an informer). To inform against, to calumniate, to slander, to denounce.  
**συλλαμβάνω**, future **-λήψομαι**, &c. (from **σύν**, with, and **λαμβάνω**, to seize). To seize together with, to lay hold of, to seize upon, to grasp.—To succour.

**συμβαίνει**, fut. **-έξομαι**, &c. (from **σύν**, together, and **βαίνω**, to go). To go together, to come together, to meet, to agree.—Imperative, **συμβαίνει**, it happens, it is fitting, it suits.—τὸ **συμβεβηκός**, what has occurred, a peculiarity; and in the plural, τὰ **συμβεβηκότα**, occurrences, the attributes of a thing.—τὰ **συμβύντα**, the things that have happened, the occurrences.  
**συμβάλλω**, fut. **-βύλλῶ**, &c. (from **σύν**, together, and **βάλλω**, to cast). To cast together, to unite, to connect, to compare, to strike together, to contend, to engage with, to appoint.—In the middle, to meet with, to contribute to.  
**συμβασιλεύω**, fut. **-εῖσω**, &c. (from **σύν**, with, and **βασιλεύω**, to reign). To reign with.  
**συμβίωσις**, εως, ἡ (from **συμβίω**, to live together). A living together, a community, union.  
**σύμβολον**, ου, τό (from **συμβάλλω**). A sign, a token, a symbol.  
**συμβουλευέω**, future **-βουλεύσω**, &c. (from **σύν**, together, and **βουλεύω**, to counsel). To give advice to, to counsel, to advise.  
**σύμβουλος**, ου, ὁ and ἡ (from **σύν**, with, and **βουλή**, counsel). An adviser, a counsellor.  
**συμμαχία**, ας, ἡ (from **συμμάχεω**, to be an ally in war). An alliance, a confederacy, assistance.  
**σύμμαχος**, ου (adj. from **σύν**, together with, and **μάχομαι**, to fight). Allied with, friendly.—As a noun, an ally or confederate in war, a fellow-combatant.  
**συμμένω**, fut. **-μένῶ**, &c. (from **σύν**, with, and **μένω**, to remain). To remain with, to continue, to persist.  
**συμμίγνυμι**, fut. **-μιξῶ**, &c. (from **σύν**, with, and **μίγνυμι**, to mingle). To mingle with, to intermingle, to blend, to mix together.—In the middle, to mingle with, to confer with.  
**συμμίσγω**, poetic for **συμμίγνυμι**.  
**συμπαίζω**, fut. **-παίξομαι**, &c. (from **σύν**, with, and **παίζω**, to play). To play with, to sport together.  
**συμπαράδω**, future **-δέξομαι**, &c.

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(from σύν, together with, and παρα-  
θέω, to run by the side of). To  
run along with, to run by the side  
of.

συνπύρειμι, fut. -έσομαι (from σύν,  
with, and πύρειμι, to be present).

To be present with.

σύνπας, -πῦσα, -παν (adj. from σύν,  
together, and πᾶς, all). All to-  
gether, the whole.

συνπάσχω, fut. -κείσομαι, &c. (from  
σύν, with, and πᾶσχω, to suffer).

To suffer along with.—To sym-  
pathize with.

συνπειθῶ, future -πείσω, &c. (from  
σύν, with, and πείθω, to persuade).

To persuade along with, to prevail  
upon, to influence, to move by en-  
treaty.

συνπίνω, fut. -πίομαι, &c. (from  
σύν, with, and πίνω, to drink).

To drink with, to drink together.

συνπίπτω, fut. -πεσοῦμαι, &c. (from  
σύν, together, and πίπτω, to fall).

To fall together, to meet, to come  
into contact, to fall down.—συν-  
πίπτειν εἰς μάχην, to engage in  
battle with.

συνπλέκω, fut. -πλέξω, &c. (from  
σύν, together, and πλέκω, to  
weave). To bind or weave to-  
gether, to intertwine, to interweave.

—συνπλέκομαι, to come to blows  
with, to join battle with, to grapple  
with.

συνπλέω, fut. -πλεύσομαι, &c. (from  
σύν, with, and πλέω, to sail). To  
sail with.

Συμπληγάδες, ων, αἱ (πέτραι under-  
stood). The Symplegades (i. e.,  
the dashers-together, from σύν, to-  
gether, and πλῆσσω, to dash), a  
name applied to the Cyānēæ, from  
their supposed collision when ves-  
sels attempted to pass. See Κυ-  
άνεαι.

συνπληρόω, ᾶ, fut. -πληρώσω, &c.  
(from σύν, denoting completion,  
and πληρόω, to fill). To fill com-  
pletely, to fill up.

σύνπλοος, οον, contr. σύμπλους, οον  
(adj. from συμπλέω). Sailing  
with, accompanying on a voyage.  
—As a noun, the companion of a  
voyage, a companion.

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συνπνέω, fut. -πνεύσω, &c. (from  
σύν, with, and πνέω, to blow). To  
blow with, to join.

συνπόσιον, ον, τό (from συμπίνω).  
A drinking together, a banquet, a  
banqueting-hall, a saloon.

συνπότης, ου, ὁ (from συμπίνω). A  
table companion, a guest.

συνπρύσσω, fut. -πρύξω, &c. (from  
σύν, with, and πρύσσω, to do).

To do along with, to perform joint-  
ly, to sympathize, to help.

συνπρήθω, fut. -πρήσω, perf. συμ-  
πρήκα (from σύν, with, and πρήθω,  
to burn). To burn with.

σύνπτωσις, εως, ἡ (from συμπίπτω,  
to meet). A meeting, a concur-  
rence.

συνφέρω, fut. -οίσω, &c. (from σύν,  
together, and φέρω, to bring). To  
bring together, to collect, to con-  
tribute, to be profitable or useful,  
to assent to.—τὸ συμφέρον, that  
which is of advantage or profit,  
advantage.—In the middle, to come  
together, to flow, to stream.—In  
the passive, to be borne together.

συνφεύγω, fut. -φεύξομαι, &c. (from  
σύν, together, and φεύγω, to flee).  
To flee together with, to flee away,  
to escape to.

συνφθέγγομαι, fut. -φθέγγομαι, &c.  
(from σύν, with, and φθέγγομαι,  
to speak). To speak with, to  
agree with, to accompany.

συνφλέγω, fut. -φλέξω, perf. συμ-  
πέφλεκα (from σύν, together, and  
φλέγω, to burn). To burn togeth-  
er, to burn with.

συμφορά, ἄς, ἡ (from συμφέρω). An  
accident, a misfortune, a calamity.

συνφύής, ἐς (adj. from συμφύω, neut.,  
to grow together). Grown togeth-  
er, united by nature, naturally co-  
herent, placed together.

σύν (prep.), governs the dative only.  
With, together with, in company  
with, &c.—In composition it de-  
notes concurrence in action, asso-  
ciation, union, collection, comple-  
tion or fulfilment of an action, and  
frequently merely strengthens the  
force of the simple verb.

συναγᾶνακτέω, ᾶ, fut. -ήσω, &c.  
(from σύν, and ἀγανακτέω, to be

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angry). To share in the indignation of another.

συναγελάζω, fut. -ήσω (from σύν, together, and ἀγελάζω, to herd). To bring together into a herd, to unite with a herd.—In the middle, to herd together or with.

συνάγω, fut. -άξω, &c. (from σύν, together, and ἄγω, to lead). To draw together, to collect, to lead together, to gather, to unite.

συνάδω, fut. -άσω, &c. (from σύν, with, and ᾄδω, to sing). To sing with.

συναθροίζω, future -αθροίσω, &c. (from σύν, together, and ἀθροίζω, to assemble). To assemble together.

συναείρω, poetic for συναίρω.

συναίρῃω, ᾠ, fut. -αιρήσω, &c. (from σύν, together, and αἰρέω, to take). To take together, to collect, to destroy, to capture.

συναίρω, fut. συναρῶ, &c. (from σύν, together, and αἶρω, to raise). To raise together, to assist in raising, to lift with.—To take away, to seize upon.

συναισθάνομαι, fut. -αισθήσομαι, &c. (from σύν, with, and αἰσθάνομαι, to perceive). To perceive with or at the same time, to have a fellow feeling with, to be conscious of, to feel certain of.

συναντῶω, ᾠ, fut. -αντήσω, &c. (from σύν, with, and ἀντίω, to meet). To meet with, to light upon, to go to meet.

συναπόλλῃμι, future -απολέσω, &c. (from σύν, with, and ἀπόλλῃμι, to destroy). To destroy together with.—In the middle, to perish with.

συνάπτω, fut. -άψω, &c. (from σύν, together, and ἄπτω, to fasten). To fasten together, to unite, to join, to hang together, to meet together.

συναρπάζω, fut. -αρπάσω, &c. (from σύν, together, and ἄρπάζω, to carry off). To carry off together or at once, to carry off, to seize, to plunder.

συναρτῶω, ᾠ, fut. -αρτήσω, &c. (from σύν, together with, and ἄρτῶω, to hang up). To hang up together

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with, to join together, to fit to, to unite with.

συνδέω, fut. -δέσω, &c. (from σύν, together, and δέω, to bind). To bind together, to fasten with, to chain to.

συνδιαπρίσσω, Attic -πράττω, fut. -πρίξω, &c. (from σύν, with, and διαπρίσσω, to accomplish). To effect in conjunction with, to bring about by means of, to manage with, to take part in the management of.

συνδιαφθείρω, fut. -φθερῶ, &c. (from σύν, with, and διαφθείρω, to destroy). To destroy along with, to aid in destroying.

συνδιώκω, future -διώξω, &c. (from σύν, with, and διώκω, to pursue). To pursue together with, to join in the pursuit.

συνέδριον, ον, τό (from σύν, with, and ἔδρα, a sitting). Literally, a sitting together.—The sitting of a council, an assembly.

συνεῖδω, future -εῖσομαι, &c. (from σύν, denoting completion, and εἶδω, to know). To know thoroughly, to feel conscious of, to feel within one's self, to feel certain of, to perceive.

σύνειμι, fut. -έσομαι (from σύν, with, and εἰμί, to be). To be with, to associate with, to be on terms of intimacy with.—συνεῖναι τῷ ἀριῥῳ βίῳ, to be in communion with the happiest life, i. e., to lead the happiest life.

σύνειμι, fut. -εῖσομαι, &c. (from σύν, with, and εἰμι, to go). To go along with, to come with, to accompany.

συνεισφέρω, fut. -εισοίσω, &c. (from σύν, together, and εισφέρω, to contribute). To contribute together with.

συνεκβάλλω, fut. -βάλῃ, &c. (from σύν, together, and ἐκβάλλω, to eject or banish). To banish at the same time.

συνεκπέμπω, fut. -πέμψω, &c. (from σύν, with, and ἐκπέμπω, to send forth). To send forth together with.

συνεκπλέω, future -πλείσομαι, &c. (from σύν, with, and ἐκπλέω, to

σαλ' out). To sail out along with, to join a naval expedition.

συνεκφέρω, fut. -εξοίσω, &c. (from σύν, with, and ἐκφέρω, to bear forth). To bring forth together with, to make manifest at the same time with.

συνελαύνω, fut. -ελῦσω, &c. (from σύν, together, and ἐλαύνω, to drive). To drive together, to bring into contact, to drive.

συνεξαίρῶ, ᾧ, future -αιρήσω, &c. (from σύν, together, and ἔξαιρῶ, to take out). To take out or away together, to remove together with, to assist in removing or destroying.

συνεξανίστημι, fut. -αναστήσω, &c. (from σύν, together, and ἐξανίστημι, to cause to arise). To cause to arise together or at the same time. —As a neuter, in perf. and 2d aor., to arise as one man.

συνέπομαι, fut. -έπομαι (from σύν, with, and ἔπομαι, to follow). To follow with, to accompany, to attend.

συνεργέω, ᾧ, fut. -ήσω, perf. συνήργηκα (from συνεργός). To work with, to aid one in his work, to co-operate in, to assist.

συνεργός οὐ, ὁ and ἡ (from σύν, with, and ἔργον, a work). An assistant.

συνέρχομαι, future -ελεύσομαι, &c. (from σύν, with, and ἔρχομαι, to come or go). To come with, to go with, to come together, to meet, to be present.

σύνεσις, εως, ἡ (from συνίημι). Intelligence, judgment, understanding.

συνεστιᾶω, ᾧ, future -σστιᾶσω, &c. (from σύν, together, and ἐστιᾶω, to receive into one's house). To entertain a guest at one's house. —In the middle, to feast with.

συνετός, ἡ, ὅν (adj. from συνίημι). Intelligent, prudent, wise.

συνευνέτης, ου, ὁ (from σύν, with, and εὐνή, a couch). A spouse.

συνέχεια, ας, ἡ (from συνεχής). Perseverance, permanency, constancy.

συνεχής, ἐς (adj. from συνέχω). Connected with, joined together, continuous, next to, bordering upon, frequent, habitual, constant. —

Neuter, as an adverb, συνεχῆς, unceasingly, frequently.

συνέχω, fut. -έξω and -σχήσω, &c. (from σύν, together, and ἔχω, to hold). To hold together, to hold fast, to fasten.

συνεχῶς (adv. from συνεχής). Continually, constantly, frequently, connectively.

συνήθεια, ας, ἡ (from συνήθης). Familiar intercourse, habit, familiarity, custom, a practice.

συνήθης, ἐς (adj. from σύν, together, and ἡθός, an abode). Dwelling together. —Hence, familiar, intimate, accustomed, trusty.

συνήθως (adv. from συνήθης). Constantly.

συνηρεφής, ἐς (adj. from συνηρέφω, to overshadow). Overshadowed, covered, shaded.

σύνθεσις, εως, ἡ (from συντίθημι, to place together). A composition, combination.

συνθηρᾶω, ᾧ, future -θηρᾶσω, &c. (from σύν, together, and θηρᾶω, to hunt). To hunt in company, to aid in hunting or pursuing.

συνίημι, fut. συνήσω, &c. (from σύν, together, and ἵημι, to send). To send together. —To comprehend, to perceive, to understand, to observe, to mark.

συνικετεύω, fut. -εύσω, &c. (from σύν, with, and ἱκετεύω, to supplicate). To supplicate with, to offer up prayers with.

συνίστημι, fut. συνστήσω, &c. (from σύν, together, and ἵστημι, to place). To place together, to establish, to set on foot, to bring forward, to introduce, to plan, to collect. —To ensue. —With the accusative and dative, to recommend to.

συννεᾶίω, fut. -νεῦσω, perf. συννεᾶίκα (from σύν, with, and νεᾶίω, to be young). To pass one's youth with.

συννεφής, ἐς (adj. from σύν, with, and νέφος, a cloud). Covered with clouds, cloudy, shaded.

σύννομος, ου (adj. from σύν, together, and νέμω, to pasture). Pasturing together, grazing together, feeding in company.

σύννοος, οον, contr. σύννοος, οον (adj. from σύν, intensive, and νόος, νοός, mind). *Wrapped in thought, contemplative, pensive.*

σύννοδος, ου, ἡ (from σύν, with, and ὁδός, a way). *A meeting, an assembly, company.*

συνοικέω, ὦ, fut. -ήσω, &c. (from σύν, with, and οἰκέω, to dwell). *To dwell with, to dwell together, to inhabit, to colonize, to hold communion with, to labour under.*

συνοικίζω, fut. -οικίσω, &c. (from σύν, with, and οἰκίζω, to cause to dwell). *To cause to dwell with or together, to give in marriage, to plant a colony.*

σύνολος, ον (adj. from σύν, together, and ὅλος, the whole). *All together.*—Generally in the neuter, τὸ σύνολον, *the whole, all together.*—Also, τὸ σύνολον, adverbially, in fine, *on the whole, in general.*

συνομιλέω, ὦ, fut. -ήσω, &c. (from σύν, with, and ὁμιλέω, to associate). *To associate with, to keep company with.*

σύνορος, ον (adj. from σύν, with, and ὅρος, a boundary). *Bordering upon, contiguous, adjoining.*

συνουσία, ες, ἡ (from pres. part. of σύνειμι, to be together). *An assembly, a meeting, a festival.*

σύνταξις, εως, ἡ (from συντάσσω). *A collection, an array, arrangement.*

συντάσσω, fut. -τύξω, &c. (from σύν, together, and τάσσω, to arrange). *To place together in proper order, to arrange, to draw up in battle array, to dispose.*

συντέλεια, ες, ἡ (from συντελέω). *Accomplishment, perfection, termination, completion.*

συντελέω, ὦ, fut. -τελέσω, &c. (from σύν, together, and τελέω, to bring to an end). *To terminate completely, to bring about with, to accomplish, to perfect, to produce, to fulfil.*

συντίθημι, fut. συνθήσω, &c. (from σύν, together, and τίθημι, to place). *To place together, to compose, to arrange, to prepare, to invent, to make.*

σύντονος, ον (adj. from συντείνω, to strain). *Strained, vigorous, severe, strong.*

συντρέχω, fut. -δράμομαι, &c. (from σύν, together, and τρέχω, to run). *To run together, to assemble, to collect, to concur.*

συντριβω, fut. -τρίψω, &c. (from σύν, together, and τριβω, to rub). *To rub together, to grind, to crush.*

σύντροφος, ον (adj. from συντρέφω, to rear or bring up with). *Brought up with, familiar.—Domestic.*

συντυχῶνω, future -τεύξομαι, &c. (from σύν, with, and τυγχῶνω, to meet). *To meet with, to fall in with, to have a conference with.*

συντύραννος, ου, ὁ (from σύν, with, and τύραννος, a tyrant). *A fellow-tyrant.*

συνωρίς, ἰδος (probably from σύν, together, and αἰρώ, to raise, to bear). *A team, a pair, a span, a chariot.*

Συρία, ας, ἡ. *Syria, a country of Asia Minor, on the coast of the Mediterranean.*

σύριγξ, γγος, ἡ (probably from σύρω). *The syrinx, the shepherd's pipe or reed.* See note, page 178, line 11.

συρίζω, fut. συρίξω, perf. σεσύριγχε (from σύριγξ). *To play on the pipe.*

συρρέω, future -ρεύσομαι, &c. (from σύν, together, and ρέω, to flow). *To flow together, to run into.*

Σύρτις, εως and ἰδος, ἡ. *A quicksand.*—In the plural, αἱ Σύρτις, ων, *the Syrtes, two bays or gulfs on the coast of Africa, of which one was called Syrtis Major, now styled by sailors Gulf of Sydra, the other Syrtis Minor, now Gulf of Gabes.* The name Syrtis is generally derived from σύρω, to drag, but comes more probably from the term Sert, a desert tract.

σύρω, fut. σύρῶ, perf. σέσυρκα. *To draw, to drag, to tear, to agitate, to wash down.*

σὺς, ονός, ὁ and ἡ. *A swine, a boar, a hog, a sow.*

συσκέλλω, fut. συσκήλομαι, perf. συσκέλεσθαι, 2d aor. συσέσκελθαι

(from σύν, together, and στελλω, to dry). To dry up together.  
**στέκηνος**, ου, ό (from σύν, with, and σκηνή, a tent). A tent-mate, a comrade, a fellow-soldier.  
**συσκιῶω**, fut. -ῶσω (from σύν, together, and σκιῶω, to shade). To overshadow, to cover with shade.  
**σύνσκιος**, ου (adj. from σύν, with, and σκία, a shadow). Covered with shade, shady, overshadowed.  
**συσσίτιον**, ου, τό (from σύν, together, and σίτος, food). A meal eaten in common, a common eating-hall.  
**συστάσις**, εως, ή (from συνίστημι, to place together). Structure, construction, form, make, condition, a frame.  
**συστέλλω**, fut. -στελῶ, &c. (from σύν, together, and στέλλω, to send). To send together, to draw together, to contract, to retrench, to reduce.  
**συστρατεύω**, fut. -εύσω, &c. (from συν, with, and στρατεύω, to go on an expedition). To go on an expedition with, to perform military service with.  
**συχνός**, ή, όν (adj.). Crowded, frequent, continual, connected, long, abundant.  
**σφῶγή**, ης, ή (from σφάζω). Slaughter, immolation, an execution.  
**σφάζω**, Attic σφάττω, future σφάξω, perf. ἐσφύχα, 2d aor. pass. ἐσφύχην. To slaughter, to slay, to immolate, to put to death, to kill.  
**σφαιροειδής**, ές (adj. from σφαίρα, a globe, a sphere, and είδος, appearance). Spherical, resembling a sphere.  
**σφάλερός**, ά, όν (adj. from σφύλλω). Slippery, deceitful, treacherous, dangerous, deceptive, insecure, tottering, ready to fall.  
**σφύλλω**, fut. σφᾶλῶ, perf. ἐσφαλκα. To move or shake from its place, to cause to totter, to stagger, to deceive, to mislead.—Neuter, to totter, to be ready to fall, to be insecure.  
**σφάλμα**, άτος, τό (from σφάλλω). A slip, a fall, a false step, an error.  
**σφάττω**, Attic for σφάζω.

**σφε**, epic and Ionic for σφέας, σφεας, acc. pl. of σφεις.  
**σφεις**, neut. σφέα, gen. σφέων, Ionic for σφῶν, dat. σφίσι, acc. σφᾶς, poetic σφέας (plural of the pron. of 3d pers., nom. wanting, gen. σφ, &c.). They, &c.  
**σφενδόνη**, ης, ή. A sling.  
**σφετερίζω**, fut. -ίσω (from σφέτερος, your, his own), and middle σφετερίζομαι. To make your own, to appropriate to one's self.  
**σφήν**, σφήνος, ό (akin to σφίγγω). A wedge.  
**σφήνω**, ῶ, fut. -ῶσω, perf. ἐσφήνωκα (from σφήν). To wedge, to cleave with wedges, to wedge open.  
**Σφήττιος**, ου, ό. A Sphettian, one of the borough of Sphettus, in Attica.  
**σφίγγω**, fut. σφίγξω, perf. ἐσφίγχα. To draw or press together, to contract, to squeeze, to contract.  
**Σφίγξ**, ιγγος, ή. The Sphinx, a fabulous monster, having the head and breast of a woman, the body and claws of a lion, and the tail of a serpent. It infested the neighbourhood of Thebes, and destroyed those who could not solve the riddle proposed by it to them.  
**σφόδρα** (adv. from σφοδρός, violent). Violently, forcibly, fiercely, much, strongly, very, excessively.  
**σφοδρῶς** (adv.), same as σφόδρα.  
**σφραγίς**, ίδος, ή. A seal, an impression.  
**σφῦρήλατος**, ου (adj. from σφῦρα, a hammer, and ἐλαύνω, to drive). Wrought with the hammer, beat out with the hammer.  
**σφῦρόν**, ου, τό. The ankle.  
**σχεδία**, ας, ή (prop. fem. of σχεδίος, hastily done, with ναῦς understood). A vessel built in haste, a raft or float.  
**σχεδόν** (adv.). Near.—Nearly, almost.—In Attic with τι generally.—σχεδόν τι, nearly, almost.—Perhaps.  
**σχέτλιος**, α, ου (adj.). Harsh, cruel, indefatigable, wretched, unhappy.  
**σχῆμα**, άτος, τό (from έχω, to have, to hold). Form, figure, posture, &c.



gesture, *ait*, attire, dress, rank, dignity.  
**σχίζω**, fut. *σχίσω*, perf. *ἐσχίκα*. To split, to cleave, to divide.  
**σχόινος**, ου, ὁ and ἡ. A sort of rush, especially of an aromatic species.  
**σχολάζω**, fut. *-ᾶσω*, perf. *ἐσχόλῃκα* (from *σχολή*). To be at leisure, to have leisure, to be at rest, to bestow one's leisure time upon, to apply to, to enjoy leisure with.—To be a pupil of.  
**σχολαίως** (adv. from *σχολαῖος*, at leisure). Leisurely, indolently, idly.  
**σχολαστικός**, ἡ, ὄν (adj. from *σχολή*). Enjoying (learned) leisure, devoted to study, studious.—As a noun, a student.—In later writers, a simpleton.  
**σχολή**, ἡς, ἡ, Doric *σχόλα*, ας, ἡ. Leisure, freedom from occupation, rest.—A school.  
**σώζω**, fut. *σώσω*, perf. *σέσωκα*. To save, to preserve, to keep safe, to liberate, to rescue.  
**Σωκράτης**, εὖς contr. ους, ὁ. Socrates, the most illustrious of the Grecian philosophers.  
**Σωκρατικός**, οῦ, ὁ. A disciple of Socrates, a Socratic philosopher.  
**σῶμα**, ἄτος, τό. The body.  
**Σωστράτος**, ου, ὁ. Sostratus.  
**σῶστρον**, ου, τό (from *σώζω*). A reward given for saving, salvage.  
**σωτήρ**, ἡρος, ὁ (from *σώζω*). A saviour, a preserver, a deliverer.  
**σωτηρία**, ας, ἡ (from *σωτήρ*). Preservation, salvation, delivery from danger, safety.  
**σωφρονέω**, ὦ, fut. *-ήσω*, perf. *σεσωφρόνηκα* (from *σώφρων*). To be of sound mind, to be in his right senses, to be wise or prudent, to be discreet, to become rational, to be chaste.  
**σωφροσύνη**, ης, ἡ (from *σώφρων*). Soundness of mind, discretion, prudence, probity, discreetness of deportment, continence, chastity.  
**σώφρων**, ου (adj. from *σοός*, *σῶς*, sound, and *φρήν*, mind). Sound of mind, discreet, prudent, wise, moderate, chaste, sensible.

T.

**τῆ καὶ τῆ**, Doric for *τῇ καὶ τῇ* (ἴδιον understood). In this direction and in that.  
**Ταινάριος**, α, ου (adj.). Tanagerian, of Tanagerus.  
**Ταινᾶρος**, ου, ὁ. Tænærus, a promontory of Laconia, forming the southernmost point of the Peloponnesus. It is now Cape Matapan.  
**ταινία**, ας, ἡ (from *τείνω*, to stretch out). A band, a fillet, a strip of land.  
**τακτός**, ἡ, ὄν (adj. from *τάσσω*, to arrange). Arranged, in proper order.  
**τάλαντον**, ου, τό. A talent, a sum of money. The Attic talent of silver was worth ten hundred and fifty-five dollars, fifty-nine cents; but the Attic talent of gold, ten thousand five hundred and fifty-five dollars, ninety-three cents.  
**τάλας**, αῖνα, αν (adj. from *ταλῶ*, to suffer). Wretched, miserable, unfortunate.  
**τάλλα**, by crasis for *τὰ ἄλλα*, used adverbially. As for the rest, finally, besides.  
**ταμεῖον** and **ταμειῖον**, ου, τό. A magazine, a storehouse, a granary.  
**ταμειεύω**, fut. *-εύσω* (from *ταμίας*, a steward). To manage, to provide as a steward.—In the middle, to provide for one's self, to divide among one another.  
**ταμῖν**, ης (epic and Ionic for *ταμία*, ας), ἡ, and with *γυνή* expressed *γυνή ταμῖν*, the female housekeeper, *τάν*. See ὦ τάν.  
**τάν**, Dor. for *τήν*, and *τάνδε* for *τήνδε*.  
**Τάνυις**, ἴδος, ὁ. The Tanais, now the Don, a large river of Europe emptying into the Palus Mæotis.  
**Τάνταλος**, ου, ὁ. Tantalus, a king of Phrygia, punished by the gods for divulging their secrets unto mortals, by being placed up to the chin in water, and tormented with insatiable thirst, while the water eluded his lips as often as he attempted to taste it.



## TAT

**ἄρτι** *tu* *τῷ* *νῦν* adverbially. *Now, at the present moment.*

**τάξις**, *εὖς*, *ἡ* (from *τάσσω*). *An arrangement, an office, an employment, a duty, regulation, order.*

**ταπεινός**, *ἡ*, *όν* (adj.). *Humble, low, mean, small, submissive, lowly, of modest deportment.*

**ταπεινῶω**, *ᾶ*, fut. *-ῶω*, perf. *τεταπεινώκα* (from *ταπεινός*). *To depress, to make low, to reduce, to humble, to humiliate.*

**ταπεινῶς** (adv. from *ταπεινός*). *In a lowly manner, humbly, meanly, servilely.*

**ταπεινώσις**, *εὖς*, *ἡ* (from *ταπεινῶω*). *Debasement, humiliation.*

**τάπηξ**, *ητος*, *ὁ*. *A coverlet, a carpet.*

**Ταράντινοι**, *ων*, *οἱ*. *The Tarentines, the inhabitants of Tarentum, a city of lower Italy, on the Tarentine Gulf. It is now Taranto.*

**ταράσσω**, Attic *ταράττω*, fut. *ταράξω*, perf. *τετάραχα*. *To stir up, to disturb, to throw into confusion, to terrify, to agitate.*

**ταράχῳ**, *ης*, *ες* (adj. from *ταραχή*, disorder, and *εἶδος*, appearance). *Like a disorderly assemblage, in commotion, tumultuous, disturbing, stormy.*

**ταρβέω**, *ᾶ*, fut. *-ήσω*, perf. *τεταρβήκα* (from *τάρβος*, fear). *To be terrified at, to stand in awe of, to fear.*

**ταρίχευω**, fut. *-εύσω*, perf. *τεταρίχευκα* (from *τάριχος*, anything salted, preserved, or embalmed). *To preserve flesh, to salt, to pickle, &c.*—In the case of dead bodies, to embalm.

**ταρός**, *οῦ*, *ὁ* (from *τέρω*, to dry up). *A pinion, a wing.*

**Τάρταρος**, *ον*, *ὁ*. *Tartarus, one of the regions of the lower world, where the wicked are punished.—Also, one of the earliest of the Grecian deities.*

**Ταρτηῆσιος**, *ον*, *ὁ*. *A Tartessian, an inhabitant of Tartessus.*

**τάσσω**, fut. *τάξω*, perf. *τέταχα*, 2d aor. *έτάγον*. *To arrange, to dispose, to assign, to place in order, to draw up.*

**Ταγγῆτος**, *ον*, *ὁ*. *Tangætus, part of*

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## TEK

a lofty ridge of mountains, traversing the whole of Laconia.

**ταῦρος**, *ον*, *ὁ*. *A bull.*

**Ταῦρος**, *ον*, *ὁ*. *Mount Taurus, a chain of mountains in Asia, extending from the frontiers of India to the Ægean Sea.*

**τάφος**, *ης*, *ἡ* (from *θάπτω*, to bury, 2d aor. *έταφον*). *A grave, a sepulchre, a coffin, burial.*

**τάφος**, *ον*, *ὁ* (from the same). *A grave, a sepulchre, a tomb, burial.*

**τάχα** (adv. from *ταχύς*). *Quickly, rapidly, soon, speedily, easily, perhaps.*

**τάχῳ** (adv.), same as *τάχα*.

**τάχος**, *εὖς*, *τό*. *Speed, swiftness, rapidity.—διὰ τάχους, with speed, rapidly, quickly.*

**ταχύς**, *εἶα*, *ύ* (adj.). *Swift, rapid, fleet, prompt, quick.—Neuter, as an adverb, ταχύ, quickly, &c.—Comp. ταχίων, ἰον, and θάσσων, ον, superl. τάχιος, η, ον.—Neuter plural superl., as an adverb, τύχιστα, and ὡς τύχιστα, as rapidly as possible, instantly.*

**ταχύτης**, *ητος*, *ἡ* (from *ταχύς*). *Swiftness, celerity.*

**ταῦς**, gen. *ταῶ*, *ὁ*. *The peacock.*

**τε** (conj.). *And.—τε . . . . τε, or τε . . . . καί, both . . . . and; as well . . . . as.*

**τέθριππος**, *ον* (adj. from *τέτρα* for *τέσσαρα*, four, and *ἵππος*, a horse). *Harnessed with four horses.—τέθριππον, ον, τό, a four-horse chariot.*

**τείνω**, fut. *τενῶ*, perf. *τέτακα*. *To stretch, to strain, to draw out, to extend.—Perf. pass. part. τεταμένος, η, ον, strained, extended.*

**Τειρεσίας**, *ον*, *ὁ*. *Tiresias, a prophet of Thebes, son of Évérus and Chariclo, deprived of sight by Minerva.*

**τείρω**, fut. *τερῶ*, perf. *τέταρα*. *To rub, to wear by rubbing, to wear out, to consume, to distress, to harass, to press hard.*

**τειρίζω**, fut. *-ίω*, perf. *τετείχικα* (from *τείχος*). *To enclose with walls, to build the walls of.*

**τείχος**, *εὖς*, *τό*. *A wall.*

**τεκμαίρω**, fut. *-μαρῶ* (from *τέκμαρ*, a

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## TEA

**ἔμειναι**. To fix the limit, to determine, to end, to give a proof, to demonstrate.—In the middle, **τεκμαίρομαι**, epic aor. **τεκμηρῶμην**. To judge by, to infer from any appearance, to conjecture from **τεκμηρίον**, ου, τό (from **τεκμαίρομαι**). A mark, a sign, an indication, a proof.

**τέκνον**, ου, τό (from **τίκτω**, to bring forth). A child.

**τεκνύω**, ὦ, fut. -ώσω, perf. **τετέκνωκα** (from **τέκνον**). To beget children, to be a parent.

**τέκος**, εος, τό (from **τίκτω**, to bring forth). A child, offspring.

**τεκταίνω**, fut. -τᾶνῶ (from **τέκτων**). To construct, to fabricate, to build.

**τεκτονική**, ἥς, ἡ (properly feminine of **τεκτονικός**, with **τέχνη** understood). The art of building, architecture.

**τέκτων**, ονος, ὁ (akin to **τέχνη**, **τίκτω**). A carpenter, an artificer, a builder.

**Τελαμών**, ὦνος, ὁ. **Telamon**, son of **Æacus**, brother of **Peleus**, was king of the island of **Salamis**, and father of **Ajax** and **Teucer**.

**τέλειος**, ον (adj. from **τέλος**). Finished, perfected, complete, perfect, entire.

**τελειόω**, ὦ, fut. -ώσω, perf. **τετελείωκα** (from **τέλειος**). To bring to a termination, to finish, to complete, to perfect.

**τελείω**, poetic for **τελέω**.

**τελετή**, ἥς, ἡ (from **τελέω**). A completion, a termination, accomplishment, an initiation, into sacred mysteries, mysteries, rites.

**τελευταῖος**, α, ον (adj. from **τελευτή**). Last, final, at the end, concluding.—Nominor, as an adverb, **τὸ τελευταῖον**, finally, lastly.

**τελευτᾶω**, ὦ, fut. -ήσω, perf. **τετελεύτηκα** (from **τελευτή**). To end, to complete, to finish, to accomplish.—(With **βίω**, **νομίζω**, **πινω**, **ποίνω**, **πνέω**, **πνέω** understood), to die, to perish.

**τελευτή**, ἥς, ἡ (from **τελέω**). An end, death.

**τελέω**, ὦ, fut. -έσω, perf. **τετέλεκα** (from **τέλος**). To complete, to finish, to perform, to accomplish, to

## TEP

pay (a tax or contribution), to offer.

**τελέως** (adv. from **τέλος** for **τέλειος**). Completely, perfectly, extremely.

**τέλμα**, ὤτος, τό. A swamp, a marsh, a bog.

**τέλος**, εος, τό. The end, the issue, a purpose, a command, a magistracy, tribute, expense.—In the plural, **τὰ τέλη**, the magistrates.—As an adverb, **τέλος**, finally, at last.

**τέμενος**, εος contr. ους, τό (from **τέμνω**). Properly, a piece of land appropriated for a particular use.—A grove, a consecrated place, a temple, a public place.

**τέμνω**, fut. **τεμῶ**, perf. **τέτμηκα**, 2d aor. **ἐτέμην**. To cut in half, to cut asunder, to cleave, to cut away, to lop off, to divide, to desolate.

**Τέμπεα**, ἐών, contr. **Τέμπε**, ὤν, τὰ. **Tempē**, a delightful valley of **Thessaly**, between **Mount Olympus** on the north and **Ossa** on the south, through which the **Peneus** flows into the **Ægean**.

**τένυγος**, εος, τό. A shallow, shoal water, a swamp.

**τεναγώδης**, ες (adj. from **τένυγος**, and **εἶδος**, appearance). Swampy, marshy.

**τένυγος**, ου, ὁ. A glutton, an epicure.

**τένων**, οντος, ὁ (from **τείνω**, to stretch). A sineu, especially a sineu of the neck.—Also, the neck.—οἱ τένοντες, the sineus of the neck, the neck.

**τέος**, ἥ, ὄν, epic and Doric for **σός**, σή, αόν. Thine.

**τερύστιος**, ον (adj. from **τέρας**, a portentous sign). Portentous, wonderful, prodigious.

**τερᾶτεύομαι**, fut. -εύσομαι (from **τέρας**, a wonderful occurrence). To relate wonderful occurrences, to iment **επι-τοίχαι**, **λαοί**, to devote, to devote.

**τέρμα**, ὤτος, τό. A limit, a bound, a term, an end.

**τέρμων**, ονος, ὁ. Same as **τέρμα**.

**Τέρμων**, ονος, ὁ. **Terminus**, a Roman deity, who presided over boundaries and landmarks.

**τερπικέρανος**, ον (adj. from **τέρμα**,

## TEL

and κεραυνός, the thunderbolt).  
*Delighting in wielding the thunderbolt.*

τερπνός, ἡ, ὄν (adj. from τέρω).  
*Pleasing, charming, delightful, agreeable.*

τέρω, fut. τέρω, 2d aor. mid. ἐταρπόμεην and often, with redupl., τεταρπόμεην, part. τεταρπόμενος, 1st aor. pass. ἐτέρφθην and ἐτάρφθην, 2d aor. pass. ἐτάρπην. *To fill, to satiate, to satisfy, to delight, to please.*

τέρψις, εως, ἡ (from τέρω). *Delight, pleasure, enjoyment.*

Τερψιχόρη, ης, ἡ (from τέρω, and χορός, the dance). *Terpsichorē, the Muse that presided over dancing.*

τεσσαράκοντα (num. adj. indecl. from τέσσαρες, with numeral suffix, denoting tens). *Forty.*

τεσσαράκοστός, ἡ ὄν (num. adj. from τεσσαράκοντα). *The fortieth.*

τέσσαρες, α, genitive ὧν (num. adj.). *Four.*

τέταρτος, η, ὄν (num. adj. from τέτταρες). *The fourth.*—Neuter, as an adverb, τέταρτον, *fourthly.*

τέτμον, epic for ἐτετμον (a defective aorist, no other part of the verb occurs). *To meet with, to find*

τετραίνω for τιτραίνω. *To perforate, &c.*

τετράκερως, ὦν (adj. from τέτρα for τέσσαρα, and κέρας, a horn). *Having four horns, four-horned.*

τετράκισχίλιοι, αι, α (num. adj. from τέτρakis, four times, and χίλιοι, a thousand). *Four thousand.*

τετρακόσιοι, αι, α (num. adj. from τέτρα for τέσσαρα, with numeral suffix, denoting hundreds). *Four hundred.*

τετράπηχυς, υ (adj. from τέτρα for τέσσαρα, and πήχυς, a cubit). *Four cubits long.*

τετράπλευρος, ὄν (adj. from τέτρα for τέσσαρα, and πλευρά, a side). *Four-sided.*

τετράποδις (adv. from τετράποδος, ποιεῖ for τετράπους). *On all fours.*

τετράπους, ὄν, gen. -πόδος (adj. from τέτρα ὅτι τέσσαρα, and πούς, a foot). *Four-footed.*

## THK

τεττάρηκοντα, Attic for τεσσαράκοντα. *Forty.*

τέτταρες, Attic for τέσσαρες. *Four.*  
 τέττιξ, ἴγος, ὅ. *The cicada.* See note, page 173, ode vii., line 1.

Τεῦκρος, ου, ὅ. *Teucer, son of Telamon, and brother of Ajax.* On his return from the Trojan war, his father refused to receive him into his kingdom, for not having avenged the death of his brother Ajax. He therefore sailed to Cyprus, where he built a city, and named it, from his native country, *Salamis.*

τεῦχος, εος, τό (from τεύχω). *A vessel, an implement, a weapon.*—In the plural, τὰ τεύχεα, *arms, armour.*

τεύχω, fut. τεύξω, perf. τέτευχα. *To prepare, to complete, to construct, to make, to do.*—In the passive, *to be made, to be, especially in the perfect τέτυγμαι.*

τεφρώδης, ες (adjective from τέφρα, ashes, and εἶδος, appearance). *Of the colour of ashes, resembling ashes.*

τέχνη, ης, ἡ (probably from τίκτω, τεκεῖν, akin to τεύχω). *Art, a trade or profession, an art, artifice, cunning, a work of art, a vocation, a stratagem, a fraud.*

τεχνίτης, ου, ὅ (from τέχνη). *An artist, an artisan, an artificer, a connoisseur.*

τέως (adv., correl. to ἕως). *Until then, until, as long as, while.*

τῇ, epic for ᾧ. *Where.*

τῇγε (adv., properly dat. sing. fem. of ὄγε). *In this quarter.*

τῇδε (adv., properly dat. sing. fem. of ὅδε). *Here, in this place, in this way.*

Τηθύς, ὕος, ἡ. *Tēthys, a sea deity, the wife of Oceanus, and daughter of Urānus and Terra, often used for the sea itself.*

Τήλιος, α, ὄν (adj.). *Teian, of or belonging to Teios.*—Τήλιον ἄστυ, *the Teian city.* i. e., *Teios* in Ionia, the birthplace of Anacreon.

τήκω, fut. τήξω, perf. τέτηχα, 2d aor. ἐτάκον. *To melt, to dissolve, to soften.*—Hence, *to waste, to con-*

## ΤΙΘ

**τιμε.**—In the middle, to decay, to pine away.  
**τῆλε** (adv.). *Afar, in the distance.*  
**τῆλεθῶ**, ὦ, a lengthened form of θύλλω (from θηλή, a woman's breast). *To bloom, to be flourishing.*—Used only in the pres. part. **τῆλεθῶν**, poetic **τῆλεθόων**.  
**τῆλικος**, η, ον (adj., correl. to ἡλίκος). *Of such a size, of such age, as old, of the same age as.*  
**τῆλικούτος**, αὐτή, οὗτο (adj. from **τῆλικος** and οὗτος). *Of such size, of such an age, so large, so old, so young.*—**εἰς τῆλικούτον τρυφῆς**, to such a degree of luxury.  
**τῆλόθι** (adv. from **τῆλοῦ**, afar). *Away from, far away, far from.*  
**τῆλόσε** (adv. from **τῆλοῦ**, afar). *At a distance, far away.*  
**τῆμερον** and **τῆμερα**, Attic for **σήμερον** (adv.). *To-day.*  
**τῆνικαῦτα**, generally Attic for **τῆνῖκα** (adv.). *Then, at that time.*  
**τῆνος**, ᾧ, ο, Doric for **ἐκείνος**, η, ο. *That, &c.*  
**Τῆνος**, ου, ἡ. *Tēnos*, a small island in the Aegean, near Andros.  
**τῆπερ**, epic for **ἤπερ** (adv.). *Though.*  
**Τηρεὺς**, ἑως, ὁ. *Tereus*, a son of Mars, and king of Thrace. He was changed into a hoopoe.  
**τηρέω**, ὦ, fut. -ήσω, perf. **τετήρηκα** (from **τηρός**, one who watches). *To give attention to, to observe, to watch or guard, to preserve, to keep.*  
**Τήρης**, εος, ὁ. *Teres*.  
**τῆτες** (adv. from τὸ ἔτος). *This year.*  
**Τιβέριος**, ου, ὁ. *Tiberius*, a Roman emperor.  
**Τίβερις**, ἰδος, ὁ. *The Tiber*, a famous river of Italy, on whose banks Rome was situated.  
**Τιγρᾶνης**, ου, ὁ. *Tigrānes*, king of Armenia, son-in-law of Mithradates.  
**Τίγρης**, ητος, ὁ. *The Tigris*, a large river of Asia, rising in the mountains of Armenia Major, and falling into the Euphrates.  
**τίη**, a strengthened form of τί. *Why? wherefore?*  
**τιθασσεύω**, fut. -εύσω, perf. **τετιθάσσευκα** (from **τιθασσός**). *To render tame, to tame, to conciliate, to cajole.*

## ΤΙΜ

**τίθασσός**, ου (adj. from **τιθήη**, a nurse). *Tamed, tame, domesticated.*  
**τίθημι**, fut. θήσω, perf. **τέθεικα**, 2d aor. ἔθην. *To place, to set, to put, to lay down, to propose, to enact, to deposit, to dispose, to inflict.*—**θέσθαι νόμον**, to enact a law.—**θέσθαι μίχην**, to make battle.—**θέσθαι τὸν πόλεμον**, to put an end to the war.—**τίθεσθαι τὰ δπλα**, to station themselves in battle array.  
**τιθήνη**, ης, ἡ (from **τιθήη**, a nurse). *A nurse.*  
**Τιθραύστης**, ου, ὁ. *Tithraustes*, a Persian naval commander, defeated by Cimon.  
**τίκτω**, fut. τέξω, commonly **τέξομαι**, perf. **τέτοκα**, 2d aor. ἔτεκον. *To beget, to bring forth, to bear, to produce, to give birth to.*—**τίκτειν ὠά**, to lay eggs.  
**τίλλω**, fut. τῖλῶ, perf. **τέτιλκα**. *To pick out, to pluck, to tear out, to strip off.*  
**Τίμαιος**, ου, ὁ. *Timæus*, an historian of Sicily, who flourished about 262 B.C.  
**Τιμάνδρα**, ας, ἡ. *Timandra*, the mistress of Alcibiades.  
**τιμᾶω**, ὦ, fut. -ήσω, perf. **τετίμηκα** (from **τιμή**). *To estimate, to value, to honour, to deem worthy, to esteem.*  
**τιμή**, ης, ἡ (from **τιώ**, to estimate). *Estimatum, value, honour, esteem, reverence, reward, dignity.*—In the plural, **τίμαί**, tokens of esteem or respect.  
**τιμίος**, α, ου (adj. from **τιμή**). *Estimated, highly prized, honoured, valuable, dear.*  
**Τιμόθεος**, ου, ὁ. *Timotheus*, an Athenian general, son of Conon, renowned for his mild and persuasive disposition.  
**Τίμων**, ωνος, ὁ. *Timon*, a native of Athens, called *Misanthropes*, from his unconquerable aversion to mankind and all society.  
**τιμωρέω**, ὦ, fut. -ήσω, perf. **τετιμώρηκα** (from **τιμωρός**, that succours). *To succour, to aid, to help.*—Also, *to avenge, to punish.*—In the mid-

# ΤΟΙ

*die, to avenge one's self upon, to take revenge, to punish.*  
**τιμωρία, ας, ἡ** (from *τιμωρέω*). *Vengeance, punishment.*  
**τινύσσω, fut. -ύξω.** *To brandish, to agitate, to shake, to cast away.*  
**τίνω, fut. τίσω, perf. τέτικα.** *To pay.—With δίκην, to suffer punishment. See τῖω.*  
**τίς, τί, gen. τίνος** (interrog. pron.). *Who? what?*  
**τις, τι, gen. τινός** (indefinite pron.). *Any, any one, a certain one, some one, something.*  
**Τίταν, ὕνος, ὁ.** *A Titan.—The sun.*  
**τίτάνος, ου, ἡ.** *Chalk.*  
**τιτρώω, τίτρημι, and τιτράινω, fut. τρήσω, perf. τέτρηκα.** *To bore, to trans pierce.*  
**τιτρώσκω, fut. τρώσω, perf. τέτρωκα,** 1st aor. pass. *ετρώθην.* *To wound.*  
**τῖω, fut. τίσω, perf. τέτικα.** *To estimate, to value, to esteem, to reverence, to honour, to pay the price, to expiate a crime by paying the penalty, to atone.—With δίκην or δίκας, to suffer punishment.*  
**τλάω, not used as pres., from it in use, fut. τλήσω, 2d aor. ἐτλην, perf. τλάς, perf. with a pres. signif. τέτληκα.** *To bear, to endure, to suffer, to undertake, to dare.*  
**τλήμων, ου** (adj. from obsolete *τλάω*). *Enduring, patient, wretched, poor.*  
**Τυῶλος, ου, ὁ.** *Tmolus, a mountain of Lydia, now Bour-dag, on which the Pactolus rises.*  
**τοί, Doric for σοί, dat sing. of σύ.**  
**τοί** (an enclitic particle, properly an old dative for *τῷ*). *Indeed, for the matter of that, therefore, forsooth.*  
**τοιγῦρουν** (adv. from *τοί, γάρ, and οὖν*). *Therefore, hence, on this account.*  
**τοιγῦρτοι** (adv. from *τοί, γάρ, and τοί*). *Therefore, hence, accordingly.*  
**τοίνυν** (adv. from *τοί, and νύν for οὖν*). *Therefore, wherefore, on this account, then.*  
**τοιόσδε, τοιῷδε, τοιόνδε** (adj. from *τοῖος, such, and δέ*). *Such.*  
**τοιούτος, τοιαύτη, τοιοῦτο** (adj. from *τοῖος, such, and οὗτος, this*). *Such a one as this, such.*

# ΤΟΤ

**τοίχος, ου, ὁ** (akin to *ταίχος*). *A wall, the side of a house.*  
**τόκα, Doric for τότε** (adv.). *Then.*  
**τοκεύς, ἑως, ὁ** (from *τίκτω, to beget*). *A father.*  
**τόλμα, ης, ἡ.** *Boldness, daring.*  
**τολμάω, ῶ, fut. -ήσω, perf. τετόλμηκα** (from *τόλμα*). *To bear, to endure, to venture.*  
**τόλμημα, ἄτος, τό** (from *τολμάω*). *A hazardous enterprise, a bold undertaking.*  
**τολμηρία, ας, ἡ** (from *τολμηρός*). *Boldness, rashness.*  
**τολμηρός, ᾶ, ὄν** (adj. from *τολμάω*). *Bold, daring, resolute, rash.*  
**τολοιπόν** (adv. for *τὸ λοιπόν*, with *μέρος* understood). *As for the rest, besides.—With μέρος τοῦ χρόνου understood, for the future, henceforth.*  
**τοξεία, ας, ἡ** (from *τοξεύω*). *Archery.*  
**τόξευμα, ατος, τό** (from *τοξεύω*). *An arrow (shot from the bow), an arrow-shot, an arrow.*  
**τοξεύω, fut. -εύσω, perf. τετόξευκα** (from *τόξον*). *To discharge from a bow, to shoot with an arrow.*  
**τόξον, ου, τό.** *A bow, an arrow.*  
**τοξότης, ου, ὁ** (from *τόξον*). *A bow-man, an archer.*  
**τόπος, ου, ὁ.** *A place, a space, a site, a tract of country, a region, a spot.*  
**τόσος, η, ου** (adj.). *So large, so much, such.—τόσον or poetic τόσον . . . . ὅσον, so far . . . . as, as far . . . . as.*  
**τοσοῦτος, τοσαύτη, τοσοῦτο and τοσοῦτον** (adj. from *τόσος, and οὗτος, this*). *So great a one as this.—So large, so great, so much, so many.—τοσοῦτον . . . . ὅσον, so much . . . . as.—ἐπὶ τοσοῦτον, so far, to such a degree.—τοσοῦτῃ, by so much, as much.*  
**τόσσοι, η, ου, poetic for τόσοι, η, ου.**  
**τότε** (adv.). *Then, at that time, formerly.—τότε μὲν . . . . τότε δέ, a one time . . . . at another.*  
**τοῦνομα, by crasis for τὸ ὄνομα.**  
**Τουρδίτανία, ας, ἡ.** *Turditania, a rich province of Bætica in Spain, bordering on the Atlantic coast,*

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and traversed by the river Batia.

Τουρπεῖταινοι, ὧν, οἱ. *The Turditāni, the inhabitants of Turditania.*

Τοῦσκοι, ὧν, οἱ. *The Tuscans, the inhabitants of Etruria.*

τοῦτί, Att. for τοῦτο, used for emphasis. *This here.*

τρώγμα, ἄτος, τό (from τρώγειν, 2d aor. inf. of τρώω, *to chew*). *Confectionary, a dessert.*

τράγος, ου, ὁ. *A goat.*

τραγωδεῖω, ὦ, future -ήσω (from τραγῳδός). *To detail in tragic strain.*

τραγωδία, ας, ἡ (from τραγῳδός). *A tragedy, a tragic poem.*

τραγωδοποιός, οὔ, ὁ (from τραγωδία, and ποιέω, *to make*). *A tragic poet.*

τραγῳδός, οὔ, ὁ (from τράγος, and ᾠδή, *a song*). *A tragic poet, an actor of tragedy, so called either because, in the early and rude state of the drama, the performer was dressed in a goatskin, or because a goat was assigned as the prize to the cleverest wit and nimblest dancer in the satyric chorus, which constituted the first stage of the drama. There are also other explanations.*

τραπέζα, ης, ἡ (from τέτρας, *four*, and πέζα for πούς, *a foot*). *A table.*

τραῦμα, ἄτος, τό (from τιτρώσκω, *to wound*). *A wound.*

τράχέως (adv. from τράχύς). *Roughly, rudely, harshly, sternly.*

τράχηλος, ου, ὁ. *The neck.*

τράχύς, εἶα, ὅ (adj.). *Rough, rugged, uneven.—Harsh, stern, angry.*

τράχυτης, ητος, ἡ (from τράχύς). *Roughness, harshness, asperity, unevenness.*

τρεῖς, neut. τρία (num. adj.). *Three.* τρέμω, fut. τρεμῶ, perf. (from a secondary present, τρομέω) τετρόμηκα. *To tremble.*

τρέπω, fut. τρέψω, perf. τέτροφα, 2d aor. ἐτράπον (originally the same as στρέφω, akin to τρέω, τρέμω, and the Latin *tremo*). *To turn, to turn over, to cause to turn about,*

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*to put to flight, to rout, to change.—In the middle, to turn one's self about, to betake one's self to flight, to flee.—Also, to put to flight.*

τρέφω, fut. θρέψω, perf. τέτροφα and τέτρεφα, 2d aor. ἐτράφον, perf. pass. τέθραμμαι (akin to τέρπω). *To nourish, to nurture, to rear, to bring up, to support, to maintain.*

τρέχω, fut. θρέξομαι, more commonly δρόμοῦμαι, perf. δεδράμηκα, 2d aor. ἐδράμην. *To run.*

τρίαυνα, ης, ἡ (from τρία, neut. of τρεῖς). *A three-pronged spear, a trident.*

τριῶκοντα (num. adj. indecl. from τρία, neut. of τρεῖς, with numeral suffix denoting *tens*). *Thirty.*

τριάκόσιοι, αι, α (num. adj. from τρία, neut. of τρεῖς, with numeral suffix denoting *hundreds*). *Three hundred.*

τρίβω, fut. τρίψω, perf. τέτριψε (from the same root with τρίβω, πινέω, &c., and the Latin *terō, trīxi*). *To rub, to wear by friction, to grind.—2d aor. pass. ἐτρίβην.*

τρίβων, ὡνος, ὁ (from τρίβω). *A worn-out garment, an old threadbare cloak.*

τρίβωνιον, ου, τό (dim. from τρίβων). *An old threadbare garment.*

τρίγωνος, ου (adj. from τρίς, *thrice*, and γῶνος, *an angle or corner*). *Three-cornered, triangular.—τὸ τρίγωνον, a triangle.*

τρίηραρχέω, ὦ, fut. -ήσω (from τριήρης, and ἄρχω, *to command*). *To command a galley.*

τριήρης, εως contr. ους, ἡ (from τρίς, *thrice*, and ἐρέσσω, *to row*). *A trireme, a galley, a vessel of three banks of oars.—Properly an adj., with ναῦς understood.*

τρίκερως, ὡν (adj. from τρίς, *thrice*, and κέρας, *a horn*). *Having three horns, three-horned.*

τρικέφαλος, ου (adj. from τρίς, *thrice*, and κεφαλή, *a head*). *Three-headed.*

τριλογία, ας, ἡ (from τρίς, *thrice*, and λόφος, *a crest*). *A triple crest or plume.*

Τρινακρία, ας, ἡ (from τρίς, *thrice*,

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- αἶψά ἀκρα, a point). *Trinacria*, one of the names of Sicily, from its three promontories.
- τρίοδος, ον, ἡ (from τρίς, thrice, and ὁδός, a way). A place where three roads meet.—αἱ τριοδοί, the cross-roads.
- τριπλῦσιάζω, fut. -ῶσω (from τριπλῆσιος, threefold). To triple.
- τριπλῆ (adv., prop. dat. sing. fem. of τριπλοος). Trebly, in three times.
- τρίπλοος, ὅη, οον, contr. τριπλοῦς, ἡ, οὖν (adj. from τρίς, thrice, and πλέω, an old form of πλέκω, to fold). Threefold, triple.
- τρίποθ'ατος, ον. Doric for τριπόθητος, ον (adj. from τρίς, thrice, and ποθέω, to love). Thrice-beloved.
- τρίπους, ον, gen. -ποδος (adj. from τρίς, thrice, and πούς, a foot). Thrice-footed.—As a noun, τρίπους, οδος, ὁ, a tripod.
- Τριπτόλεμος, ον, ὁ. *Triptolemus*, son of Celeus king of Eleusis, and Metanira, to whom Ceres intrusted her chariot, drawn by dragons, in order that he might travel over the earth and teach mankind how to cultivate the ground.
- τρίς (num. adv. from τρεῖς). Three times, thrice.
- τρισκαιδέκατος, η, ον (num. adj. from τρισκαίδεκα, thirteen). The thirteenth.
- τρισκήριοι, αι, α (num. adj. from τρίς, thrice, and μύριοι, ten thousand). Thirty thousand.
- τρισχίλιοι, αι, α (num. adj. from τρίς, thrice, and χίλιοι, a thousand). Three thousand.
- τρίτος, η, ον (adj. from τρεῖς). The third.—Neuter as an adverb, τρίτον, thirdly, in the third place.
- Τρίτων, ωνος, ὁ. *Triton*, a sea deity, son of Neptune and Amphitritē, represented as his father's trumpeter.—In the plural, Tritons, inferior sea deities.
- τρίχινος, η, ον (adj. from θρίξ, hair). Made of hair.
- τριχόω, ὦ, fut. -ῶσω, perf. τετριχόωκα (from θρίξ, the hair). To cover with fine hair or down.—τετριχόμενος, η, ον, downy.

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- τρίχους, εως, ἡ (from τριχόω). A covering with hair or down, growth of the hair, hair.
- τριώβολον, ον, τό (from τρίς, thrice, and ὀβολός, an obolus). A piece of money worth three oboli, three oboli.
- Τροία, ας, Ionic Τροίη, ης, ἡ. *Troy*, a celebrated city of Asia Minor, destroyed by the Greeks after a ten years' siege.
- Τροιζην, ηνος, ἡ. *Trazēnē*, an ancient city of Argolis in Greece, on the Sinus Saronicus. Its ruins are near the modern Damala.
- Τροάζηνιος, ον, ὁ. A *Trazenian*.
- Τροίηθε (adv. from Τροίη, with ending θε, denoting motion from). From Troy.
- τρόπαιον, ον, τό (from τρέπω, to turn, to put to flight). A trophy, consisting of the spoils of the enemy, put up in celebration of a victory, often on the spot where the enemy were routed.
- τρόπος, ον, ὁ (from τρέπω, to turn). A turn, a manner, a mode, usage, custom, character, mode of life, disposition.
- τροφεύς, εως, ὁ (from τροφή). One who nourishes or brings up, a master.
- τροφή, ης, ἡ (from τρέφω, to nourish). Nourishment, food, support, maintenance.
- τροφός, οὔ, ἡ (from τρέφω, to nourish). A nurse, a supporter.
- τροχός, οὔ, ὁ (from τρέχω, to run). A wheel, a rack.
- τρύβλιον, ον, τό. A small basin, a bowl, a dish.
- τρυφάω, ὦ, fut. -ῶσω, perf. τετρυφήκα (from τρυφή). To be sunk in luxury, to revel, to be wholly devoted to pleasure.
- τρυφή, ης, ἡ. Luxury, effeminacy, revelry, luxurious indulgence.
- Τρωαί, ὦν, αι (from Τρώς, a Trojan). Trojan dames.
- Τρώας, ἄδος, ἡ (from Τρώς, a Trojan). 1. A Trojan dame.—2. Later also, *Troas*, a district of Mysia in Asia Minor, on the coast of the Ægean, of which Troy was the capital.

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Τρώες, *ων, οι* (from Τρώς, not used in the singular). *The Trojans.*

Τρωίς, *ἄδος, η* (fem. adj.). *Trojan.*—As a noun, a *Trojan female.*

Τρωικός, *ῆ, όν* (adj.). *Trojan.*—τὸ Τρωϊκόν, *the period of the Trojan war, Trojan times.*

τύ, Doric for σὺ. *Thou.*

τυγχάνω, future τεύξομαι, 1st aor. ἐτύχησα, 2d aor. ἐτυχον, perf. τετύχηκα, later also τέτευχα. *To meet with, to find, to attain, to acquire, to obtain.*—With a participle it denotes *chance, &c.*; as, ἐτύχε ἐκκομίζομενος, *he happened to be carried out.*—ὁ τυχών, *the first person one meets, anybody.*—οἱ τυχόντες, *the ordinary class of persons.*—οἱ τυχόντες ὁδῶνται, *common travellers.*

Τυδεύς, *έως, ό*. Tydeus, son of Œneus, king of Calydon in Ætolia, and father of Diomedes.

τύμβος, *ου, ό*. *A tomb, a sepulchre, a sepulchral mound, a grave.*

τύμπανον, *ου, τό* (from τύπτω). *A drum.*

Τυνδάρεος, *ου, Attic Τυνδάρεως, ω, ό*. Tyndarus, a son of Œbālus, king of Lacedæmon, and husband of Leda.

Τυνδαρίδης, *ου, ό* (patronymic from Τυνδάρεως). *Son of Tyndarus.*—οἱ Τυνδαρίδαι, *the sons of Tyndarus, i. e., Castor and Pollux.*

τύπις, *ίδος, ῆ* (from τύπτω). *A chisel.*

τύπος, *ου, ό* (from τύπτω). *A mark, a form, an impress, a print.*

τύπτω, fut. τύψω, perf. τετύψα, 2d aor. ἐτύπον. *To strike, to beat, to sting, to wound, to bite.*

τυραννικός, *ῆ, όν* (adj. from τύραννος). *Tyrannical.*

τυραννίς, *ίδος, ῆ* (from τύραννος). *Arbitrary power, sovereignty, dominion, tyranny.*

τύραννος, *ου, ό*, Doric for κοίρανος, *ου, ό*. *A sovereign, an arbitrary ruler, a monarch, a tyrant.*

τυροποιέω, *ώ, fut. -ήσω* (from τυρός, *cheese, and ποιέω, to make.*) *To make cheese.*

τύρος, *ού, ό*. *Cheese.*

Τύρος, *ου, ῆ*. Tyre, a very ancient

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city of Phœnicia, built by the Sidonians, celebrated for its extensive commerce and its purple dye.

Τυρρήνια, *ας, ῆ*. Tyrrhænia or Etruria, a country of Italy.

Τυρρηνικός, *ῆ, όν* (adj.). Tyrrhænian or Etrurian.

Τυρρῆνοί, *ών, οι*. *The Etrurians.*

Τυρώ, *ός contr. οὗς, ῆ*. Tyra, a beautiful nymph, daughter of Salmoneus, king of Elia, and mother of Pelias and Neleus by Neptune.

τυτθός, *όν, and ές, ῆ, όν* (adj.). *Small, young.*—Neuter as an adverb, τυτθόν, *a little.*

τυφλός, *ῆ, όν* (adj.). *Blind.*

τυφλώ, *ώ, fut. -ώσω, perf. τετίφλωκα* (from τυφλός). *To make blind, to deprive of sight.*

τύφος, *ου, ό* (from τύφω, *to raise a smoke*). *Smoke, steam.*—Hence, *pride, self-conceit, haughtiness.*

Τυφών, *ώνος, ό*. Typhon, a terrible giant, sprung from the earth, whose appearance so frightened the gods that they fled before him, and took refuge, under the form of different animals, in Egypt.

τύχη, *ης, ῆ* (from τυγχάνω). *Chance, fortune, an occurrence, a misfortune.*

Τύχη, *ης, ῆ*. Fortune personified.

τῷ (prop. dat. sing. of *ό*, as an adv.).

*For this reason, therefore.*

τῷ, Doric for τοῦ, gen. sing. of *ό*.

τῶνρον, by crasis for τὸ ὄνρον.

τῷς, Doric for τοῖς.

# Υ

ύαλος, *ου, ῆ* (from ύω, *to rain, with reference to the transparency of water*). *Any clear or transparent substance, crystal, amber, transparent resin, glass.*

ύβος, *ου, ό* (from ύβός, *convex*). *A protuberance, a lump, a bunch.*

ύβρίζω, fut. ύβρίσω, perf. ύβρίκα (from ύβρις). *To be insolent, to act insolently, to insult, to deride, to misuse.*

ύβρις, *εως, ῆ*. *An abuse of power, violence, insult, arrogance, contumely, pride, overbearing insolence.*

ύβριστής, *ού, ό* (from ύβρίζω). *An*



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*abuser, an insulter.*—As an adjective, *abusive, insolent, arrogant.*

ὕγαινω, fut. -ἄνω (from ὑγιής). *To be in good health, to be well, to be sound.*—With νοῦν, *to have a sound mind.*

ὑγίεια, ας, ἡ (from ὑγιής). *Health.*  
ὑγιής, ἐς (adj.). *Healthy, vigorous, sound, rational.*

ὑγρός, ἄ, ὄν (adj. from ἔω, *to rain*). *Moist, wet, liquid, fluid.*—τὰ ὑγρά, *the fluid particles.*

ὑγρότης, ητος, ἡ (from ὑγρός). *Humidity, moisture, flexibility, softness.*

ὑδούσπης, ου, ὁ. *Hydaspes, now Behut, a river of India, and one of the tributaries of the Indus.*

ὑδρα, ας, ἡ (from ὑδωρ). *A hydra, a water-serpent.*

ὑδραυλις, εως, ἡ (from ὑδωρ, and αὐλέω, *to play on a musical instrument*). *A water-organ.*

ὑδραῶτης, ου, ὁ. *Hydraotes, now Ransel, a river of India, one of the tributaries of the Indus.*

ὑδρεία, ας, ἡ (from ὑδρεύω). *The act of drawing water, water.*

ὑδρεύω, fut. -εύσω, perf. ὑδρευκα (from ὑδωρ). *To draw water, to water or irrigate.*—In the middle, *to draw or bring water for one's self.*

ὑδωρ, gen. ὑδάτος, τό (from ἔω, *to rain*). *Water.*

ὕετος, α, ον (adj. from ἔω, *to rain*). *Rain-causing.*

ὑετός, οὔ, ὁ (from ἔω, *to rain*). *Rain.*

υἱεύς, gen. υἱέος, and υἱς, gen. υἱός (nom. not used, the other cases frequently employed for the corresponding cases of υἱός). *A son.*

υἱός, οὔ, ὁ. *A son.*

υἱωνός, οὔ, ὁ (from υἱός). *A grandson.*

ὑλας, α, ὁ. *Hylas, son of Theodamas, king of Mysia, a companion of Hercules in the Argonautic expedition, carried off, on the coast of Mysia, by the nymphs of the fountain, to which he had gone to draw water.*

ὕλη, ης, ἡ (from ἔω for φύω, *to let grow*; hence, *the place where the wood grows, whence Latin sylva*).

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*A wood, a forest.*—Timber, wood, the material.

ὕληεις, ἥεσσα, ἦεν (adj. from ἔλη). *Woody.*

ῥυλλος, ου, ὁ. *Hyllus, son of Hercules and Dejanira.*

ὕλοτομέω, ὦ, fut. -ήσω (from ἔλη, and τέμνω, *to cut*). *To cut wood.*

ὑμεῖς, ye ; nom. plur. of σύ.

ὑμέναιος, ου, ὁ. *A marriage song, a hymeneal song.*

ῥυμάν, Doric for ῥυμήν.

ῥυμέναιος, ου, ὁ. *Hymen.*

ῥυμήν, ἐνος, ὁ. *Hymen, the god who presided over marriage.*

ὑμνέω, ὦ, fut. -ήσω, perf. ὑμνηκα (from ὑμνος). *To hymn, to celebrate in song, to praise, to sing of.*

ὑμνος, ου, ὁ. *A hymn, a song, an encomium.*

ὑπᾶγω, fut. -άξω, &c. (from ὑπό, *under*, and ἄγω, *to lead*). *To lead or bring under, to subdue, to subject, to induce, to decoy, to lure on.*

—Neuter; *to proceed, to approach*  
ὑπαίθριος, ον, and ὑπαιθρος, ον (adj. from ὑπό, *under*, and αἶθήρ, *the upper air, the sky*). *Beneath the sky, in the open air.*—εἰς ὑπαιθρον, *into the open air.*

ὑπακούω, fut. -ούσω, &c. (from ὑπό, *secretly, by stealth*, and ἀκούω, *to hear*). *To listen by stealth, to listen (as at a door).*—But also, *to lend a willing ear to, to assent to, to obey.*—*To accept of (as a challenge).*

ὑπανθέω, ὦ, fut. -ήσω (from ὑπό, *gradually*, and ἀνθέω, *to bloom*). *To begin to put forth blossoms or flowers, to come into bloom, to shoot up.*

ῥυπάνις, ἰδος, ὁ. *Hypānis, a river of European Scythia, falling into the Borysthenes. It is now called the Bog.*

ὑπανίστημι, future -αναστήσω, &c. (from ὑπό, *beneath*, and ἀνίστημι, *to place on high*). *To raise up on high from beneath.*—In the middle, *to rise from one's place (as a mark of respect), to stand up before.*

ὑπαρ, τό (indecl.). *A waking vision, not a dream, opposed to ὄναρ.*

ὑπάρ, adverbially, *when awake, on waking.*

ὑπάργυρος, ον (adj. from ὑπό, *beneath*, and ἄργυρος, *silver*). *Having silver beneath, containing silver.*

ὑπάρχω, fut. -ἄρξω, &c. (from ὑπό, *intensive*, and ἄρχω, *to begin*). *To be the first, to begin, to rule over.—To be, to exist.—Impers., ὑπάρχει, it is permitted, it is lawful.*

ὑψίστος, η, ον (adj. by contr. for ὑπερτίστος, from ὑπέρ, *above*). *The highest, the greatest.*

ὑπείκω, fut. -εἴξω, &c. (from ὑπό, *under*, and εἴκω, *to yield*). *To yield to, to submit, to be inferior.*

ὑπεισδύνω, fut. -εισδύσω, &c. (from ὑπό, *secretly*, and εἰσδύνω, *to creep into*). *To creep down into by stealth, to slip into unperceived, to glide into.*

ὑπεκτίθηναι, fut. -εκθήσω, &c. (from ὑπό, *secretly*, and ἐκτίθηναι, *to send forth*). *To send forth secretly, to convey away, to remove.*

ὑπεμμήμυκα, perf. act. of ὑπημύω. See note, page 163, line 116.

ὑπεναντίος, α, ον (adj. from ὑπό, *slightly*, and ἐναντίος, *placed opposite*). *Opposed in a slight degree, nearly opposite.—Commonly same as ἐναντίος, opposite, opposed to, hostile to.*

ὑπεναντιόομαι, οὔμαι (from ὑπεναντίος). *To be opposed to in a slight degree or secretly, to contradict.*

ὑπεξέρχομαι, fut. -εξελεύσομαι, &c. (from ὑπό, *by stealth*, and ἐξέρχομαι, *to go out of*). *To go out of by stealth, to escape unperceived, to pass out secretly.*

ὑπέρ (prep.), governing the genitive and accusative.—Its primitive and leading signification is *above*.—With the genitive it signifies *above, beyond, for, on account of, in behalf of, for the sake of, about*.—With the accusative, *above, over, beyond, against, more than*.—In composition it denotes *the being over and above, excess, for, in defence of*, and frequently adds

strength to the meaning of the simple verb.

ὑπερῶγαν (adv. from ὑπέρ, denoting *excess*, and ἄγαν, *very*). *Excessively, inordinately.*

ὑπερῶγω, fut. -ἄξω, &c. (from ὑπέρ, *above*, and ἄγω, *to lead*). *To surpass, to excel.*

ὑπεραίρω, fut. -ἄρῶ, &c. (from ὑπέρ, *above*, and αἶρω, *to raise*). *To lift up above, to elevate.—Neuter, to rise above, to go over, to surpass.*

ὑπεραιώρηναι, ῶ, fut. -ήσω, &c. (from ὑπέρ, *above*, and αἰώρηναι, *to raise on high*). *To raise up over, to raise on high.*

ὑπεράνω (adv. from ὑπέρ, *intensive*, and ἄνω, *above*). *Above.*

ὑπεραποθνήσκω, fut. -θνήσκειναι, &c. (from ὑπέρ, *for*, and ἀποθνήσκω, *to die*). *To die for or in the place of.*

ὑπερβαίνω, fut. -θήσομαι, &c. (from ὑπέρ, *above*, and βαίνω, *to walk*). *To walk over, to pass over, to ascend upon, to go beyond.*

ὑπερβύλλω, fut. -βύλλω, &c. (from ὑπέρ, *over*, and βύλλω, *to cast*). *To cast over, to throw beyond, to pass over, to go beyond, to exceed, to surpass, to be very great, to excel.—ὑπερβύλλον, excessive, extreme.*

ὑπερβολή, ἡ, ἡ (from ὑπερβύλλω). *The act of passing over, excess.*

ὑπερβολος, ον, ὁ. *Hyperbolicus.*

ὑπερεῖη, ης, ἡ. *Hypercia*, a fountain in Thessaly, belonging to the city of Phars.

ὑπερέχω, fut. -έξω and -σχῆσω, &c. (from ὑπέρ, *above*, and ἔχω, *to have*). *To have the superiority.*

ὑπερηφανία, ας, ἡ (from ὑπερηφανεύω, *to conduct one's self haughtily*). *Astrogance, presumption, haughtiness.*

ὑπερθαυμάζω, fut. -ᾶσω, &c. (from ὑπέρ, *excessively*, and θαυμάζω, *to admire*). *To admire very much, to be lost in amazement at.*

ὑπερκαχλύζω, fut. -ᾶσω (from ὑπέρ, *over*, and καχλύζω, *to gush forth*). *To boil over.*

ὑπέρκειμαι, fut. -κείσομαι (from ὑπέρ, *above*, and κείμαι, *to lie*). *To lie*

## ΥΠΕΡ

above, to be situated above, to lie upon.

ὑπέρογκος, ον (adj. from ὑπέρ, denoting excess, and κομπέω, to sound). Most renowned, excessively pompous or boastful, much noised abroad, surpassing.

ὑπερμεγέθης, ες (adj. from ὑπέρ, denoting excess, and μέγεθος, great size). Of enormous size, very large.

ὑπερμνήστρα, ας, ἡ. *Hypermnestra*, a daughter of Danaüs, and wife of Lynceus, the only one of the fifty Danaïdes that did not slay her husband on the bridal night.

ὑπεροράω, ὤ, fut. -όψομαι, &c. (from ὑπέρ, over, and ὁράω, to look). To overlook, to neglect.—To look down with contempt on, to despise.

ὑπερος, ου, ὁ, and ὑπερον, ου, τό. A pestle.

ὑπεροχή, ἥς, ἡ (from ὑπερέχω). Eminence, superiority, excellence.

ὑπεροψία, ας, ἡ (from ὑπεροράω, fut. ὑπερόψομαι). Arrogance, disdain, contempt, haughtiness.

ὑπερπᾶχυς, υς (from ὑπέρ, denoting excess, and πᾶχυς, thick). Extremely corpulent.

ὑπερπετής, ἐς (adj. from ὑπερπέτομαι, to fly over). That flies over.—Extremely elevated, lofty, situated on high, suspended above.

ὑπερσαρκέω, ὤ, fut. -ήσω, (from ὑπέρ, denoting excess, and σῶρξ, flesh). To be very fleshy, to be very corpulent.

ὑπερτείνω, fut. -τενῶ, &c. (from ὑπέρ, over, and τείνω, to stretch). To stretch or extend over, to distend to the utmost.—Neuter, to extend one's self, to reach over.

ὑπερφέρω, fut. -οίσω, &c. (from ὑπέρ, over, and φέρω, to carry). To carry over, to transport.—Neuter, to excel, to have the superiority.

ὑπερφρονέω, ὤ, fut. -ήσω (from ὑπέρφρων, high-minded). To have lofty sentiments, to entertain a high opinion of one's self.—And hence, to despise, to regard as inferior.

ὑπερχαίρω, fut. -χαίρῶ, &c. (from ὑπέρ, denoting excess, and χαίρω, to rejoice). To rejoice exceedingly.

## ΥΠΟ

ὑπερῆα, ας, Ionic ὑπερῆη, ἥς, ἡ. The palate.

ὑπέχω, fut. ὑφέξω and ὑποσχέσω, &c. (from ὑπό, under, and ἔχω, to hold). To hold under, to sustain, to present to, to furnish.—With δίκας, to render atonement, to suffer punishment.

ὑπήκοος, ον (adj. from ὑπό, under, and ἀκοή, hearing). That listens and attends to, obedient, submissive.

ὑπημύω, fut. -ημύσω, perf. ὑπήμυκα, with redupl. ὑπεμήμυκα (from ὑπό, beneath, and ἡμύω, to bend down). To look or stoop down, to be cast down.—See note, page 163, line 116.

ὑπὴνη, ἥς, ἡ. The upper lip.

ὑπηρεσία, ας, ἡ (from ὑπηρετέω). Service, assistance.

ὑπηρέσιον, ου, τό (from ὑπηρετέω). A rowing bench, a rower's cushion.

ὑπηρετέω, ὤ, fut. -ήσω, perf. ὑπηρέτηκα (from ὑπηρέτης). To perform the service of a rower.—Hence, to serve, to obey.

ὑπηρέτης, ου, ὁ. A rower on board a galley, a rower.—A servant, an attendant, a deputy, an assistant.

ὑπηρετικός, ἡ, ὄν (adj. from ὑπηρέτης). Qualified or disposed to assist, auxiliary.—τὰ ὑπηρετικά (with πλοῖα understood), light vessels.

ὑπηχέω, ὤ, fut. -ηχέσω, &c. (from ὑπό, after, and ἡχέω, to sound). To sound after, to resound.

ὑπισχνέομαι, οὔμαι, fut. ὑποσχέσθαι, perfect ὑπέσχημαι, 2d aorist ὑπεσχόμην (from ὑπό, under, and ἵσχομαι for ἔχομαι, to hold one's self). To promise, to bind one's self, to engage.

ὑπνος, ου, ὁ. Sleep.

ὑπνώω, ὤ, fut. -ώσω, perf. ὑπνώκα (from ὑπνος). To sleep.

ὑπό (prep.), governing the genitive, dative, and accusative.—Its primitive and leading signification is under.—With the genitive it denotes under, from under, by, by means of, through, from.—With the dative, by, with, together with, under, beneath, deep in.—ὑπὸ σάλ-

πυξί, to the sound of trumpets.—With the accusative, at, about, near, under, beneath.—ὅθ' ἐναυαίρον, at one and the same instant.—In composition it signifies under, from under, secretly, gradually, by stealth, back or forward, and frequently diminishes the force of the word with which it is compounded.

ὑποβάλλω, fut. -βάλλω, &c. (from ὑπό, and βάλλω, to cast). To subject.

ὑποβάσις, εως, ἡ (from ὑποβαίνειν, to descend). Descent, decrease, a sinking down, a retreat, a decline.

ὑποβλέπω, fut. -βλέπω, &c. (from ὑπό, under, and βλέπω, to look). To cast an underlook, to look angrily at, to eye.

ὑποβρύχιος, α, ον (adj. from ὑπό, under, and βρύχιος, submerged). Under the water, submerged, deep in the water.—ὑποβρύχιον ποιεῖν, to drown.

ὑποδείκνυμι, fut. -δείξω, &c. (from ὑπό, intensive, and δεικνύμι, to show). To exhibit, to indicate, to point out.

ὑποδέχομαι, fut. -δέξομαι, &c. (from ὑπό, intensive, and δέχομαι, to receive). To receive, to admit, to accept, to assume.

ὑποδέω, fut. -δέσω, &c. (from ὑπό, under, and δέω, to bind). To bind under, to fasten under.—In the middle, to put on sandals.

ὑπόδημα, ἄτος, τό (from ὑποδέω). A shoe, a sandal.

ὑπόδρα (adv. from ὑποδέρκομαι, to cast an underlook). With an angry look, sternly.

ὑποδύνω and -δύω, fut. -δύσω, &c. (from ὑπό, under, and δύνω, to go), and middle ὑποδύομαι. To go under, to creep under, to place one's self under.

ὑπόδυσις, εως, ἡ (from ὑποδύω). A going under, a creeping under.

ὑπόθεσις, εως, ἡ (from ὑποτίθημι, to lay down or propose). A proposition, a condition, a plan, a principle, a supposition.

ὑπὸ κατω (adv. from ὑπό, under, and

κάτω, downward).

down below, below.

ὑποκείμαι, fut. -κείσομαι (from ὑπὸ, under, and κείμαι, to tie). To tie under, to be placed under, to be situated beneath or at the foot of.

ὑποκρίνομαι, fut. -κρίνομαι, &c. To answer.—To feign.—παγεῖας ὑποκρίνασθαι, to act in tragedies.

ὑπόκρισις, εως, ἡ (from ὑποκρίνομαι). Acting, representation.

ὑποκριτής, ος, ό (from ὑποκρίνομαι). One who assumes a feigned character, an actor, a hypocrite.

ὑποκρούω, future -οῦσω, &c. (from ὑπό, denoting diminution, and κρούω, to strike). To strike gently, to beat time, to keep time with the step.

ὑπολαμβάνω, future -λήψομαι, &c. (from ὑπό, under, and λαμβάνω, to take). To take upon one's self (by going under), to assume, to receive, to support, to suppose, to be of opinion, to believe, to reply.

ὑπολανθάνω, fut. -λήψω, &c. (from ὑπό, under, and λανθάνω, to conceal). To conceal under.

ὑπολείπω, fut. -λείψω, &c. (from ὑπό, behind, and λείπω, to leave). To leave behind, to permit to remain.—In the middle, to remain behind.

ὑπολισθαίνω, fut. -ολισθήσω, &c. (from ὑπό, denoting diminution, and ολισθαίνω, to slip). To slip or fall away gradually, to decay by slow degrees, to sink down.

ὑπολύω, fut. -λύσω, &c. (from ὑπό, beneath, and λύω, to loose). To loose from beneath, to relax, to weaken.

ὑπομένω, fut. -μενῶ, &c. (from ὑπό, behind, and μένω, to remain). To remain behind, to wait, to await, to persist, to endure.

ὑπομνήσκω, fut. ὑπομνήσω, &c. (from ὑπό, beneath, and μνησκω, to remind). To remind by placing beneath the view, to put in mind, to suggest.—In the middle, to remember.

ὑπόνομος, ον, ό (from ὑπονέμωμαι, to undermine). A subterraneous passage, a d-  
est.

## ΥΠΟ

ὑπονοστέω, ὦ, fut. -ήσω, &c. (from ὑπό, beneath, and νοστέω, to return). To go back under, to tend downward, to return again, to descend.

ὑποπίπτω, fut. -πεσοῦμαι, &c. (from ὑπό, beneath, and πίπτω, to fall). To fall beneath, to sink under, to fall down before, to lie under.

ὑποπλάκιος, η, ον (adj. from ὑπό, beneath, and Πλάκος, Placus). Hyroplacian, i. e., situated at the foot of Mount Placus.

ὑπόπτερος, ον (adj. from ὑπό, denoting diminution, and πτερόν, a wing). Beginning to have wings, having wings.—Winged, fledged.

ὑπόπτῆς, ον, ὁ and ἡ (from ὑπόψομαι, fut. to ὑφοράω, to suspect). Suspicious.

ὑπορρέω, fut. -ρεύσομαι, &c. (from ὑπό, beneath, and ρέω, to flow). To flow away beneath, to glide away.

ὑπόρως and ὑπόρυνμι, fut. -όρσω, &c. (from ὑπό, secretly, and ὀρω, ὀρυνμι, to excite). To excite secretly, to instigate, to provoke, to arouse.

ὑποσπᾶω, ὦ, fut. -σπᾶσω, &c. (from ὑπό, under, and σπᾶω, to draw). To draw out from under, to extricate.

ὑποστίλβω, fut. -στίλψω (from ὑπό, denoting diminution, and στίλβω, to glitter). To glitter faintly, to glimmer, to twinkle.

ὑποστρέφω, fut. -στρέψω, &c. (from ὑπό, back, and στρέφω, to turn), and middle ὑποστρέφομαι. To turn round, to turn back, to return.

ὑποστροφή, ἡς, ἡ (from ὑποστρέφω). A return, a turning round.

ὑποτάσσω, Attic -τάττω, fut. -τάξω, &c. (from ὑπό, under, and τάσσω, to arrange). To arrange under, to render subordinate, to reduce to subjection.

ὑποτελέω, ὦ, fut. -τελέσω, &c. (from ὑπό, gradually, and τελέω, to accomplish). To accomplish by degrees, to perform gradually.—To pay off, to discharge (especially) a tax to the state.

ὑποτίθημι, fut. ὑποθήσω, &c. (from ὑπό, under, and τίθημι, to place).

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## ΥΡΚ

To place under, to hold forth to, to suggest, to lay down, to submit, to establish.

ὑποτρέφω, fut. -θρέψω, &c. (from ὑπό, under, and τρέφω, to nourish). To nourish underneath, to let grow.

ὑποτρέχω, fut. -δράμωμαι, &c. (from ὑπό, under, and τρέχω, to run). To run under, to seek protection under, to take shelter beneath.

ὑπότρομος, ον (adj. from ὑπό, denoting diminution, and τρέμω, to tremble). Quivering, trembling slightly, tremulous.

ὑπότροπος, ον (adj. from ὑποτρέπομαι, to return). Turning back, returning.

ὑπουργέω, ὦ, fut. -ήσω (from ὑπουργός, that aids). To afford aid, to serve, to assist, to be useful to, to perform.

ὑποφέρω, fut. ὑποίσω, &c. (from ὑπό, under, and φέρω, to bear). To bear up under, to sustain, to endure.—In the middle, to flow under.

ὑποφωνέω, ὦ, future -φωνήσω, &c. (from ὑπό, denoting diminution, and φωνέω, to speak). To speak in a low tone of voice, to whisper, to say in an under tone.

ὑποχείριος, ον (adj. from ὑπό, under, and χεῖρ, the hand). That is under the hand, within reach, grasped with the hand.

ὑποχθόνιος, ον (adj. from ὑπό, beneath, and χθών, the earth). Subterraneous, below the earth, infernal.

ὑποχωρέω, ὦ, future -χωρήσω, &c. (from ὑπό, under, and χωρέω, to go). To pass off beneath, to give way, to recede, to yield.

ὑποψία, ας, ἡ (from ὑπόψομαι, fut. to ὑφοράω, to suspect). Suspicion.

ὑπώρεια, ας, ἡ (prop. fem. of ὑπώρειος, beneath a mountain (from ὑπό, beneath, and ὄρος, a mountain), with χώρα understood). The country at the foot of the mountains.

Ἑρκανία, ας, ἡ. Hyrcania, a large country of Asia, situate south of the eastern part of the Caspian.

ΦΑΕ

Ἰραυνός, ἡ, ὄν (adj.). *Hyrcanian*.  
 ὄς, ὄς, ὄ and ἡ. *A bear, a sow, swine*.  
 βογίνοβάφης, ἐς (adj. from βόγλινον, *a vegetable dyestuff*, and βύπτω, *to dye*). *Dyed scarlet, of a bright scarlet colour*.  
 ὅσῳτος, η, ον (adj.). *The last*.  
 ὅστερῳ, ὦ, fut. -ήσω, perf. ὕστερηκα (from ὕστερος). *To be later, to remain behind*.  
 ὅστερος, α, ον (adj.). *Later, that succeeds, next in order*.—Neuter as an adverb, ὕστερον, *afterward, finally*.—ἐν τοῖς ὕστερον χρόνοις, *in after times*.  
 ὅστριξ, ἰχος, ὅ and ἡ (from ὕς, and θρίξ, *hair*). *A species of hedgehog*.  
 ὕφαινω, fut. ὑφάνῳ, perf. ὑφαγκα. *To weave*.  
 ὑφάλος, ον (adj. from ὑπό, *under*, and ἅλς, *the sea*). *Under water*—ὑφάλον ποιεῖν, *to submerge*.  
 Ὑφᾶσις, εως, ἡ. *The Hyphᾶsis, now the Beyah, a tributary of the Indus*.  
 ὕφασμα, ἄτος, τό (from ὑφαίνω). *A tissue, a garment, a robe*.  
 ὑφίστημι, fut. ὑποστήσω, &c. (from ὑπό, *under*, and ἵστημι, *to place*). *To place under, to lay before, to arrange, to produce*.—The perf. and 2d aor. have a neuter signification same as the middle, ὑφίσταμαι. *To oppose, to withstand, to undertake, to admit, to endure*.  
 ὑψηλός, ἡ, ὄν (adj. from ὕψος). *High, lofty*.  
 ὑψηλός, ον (adj. from ὕψι, *high*, and πύλη, *a gate*). *High-gated*.  
 ὑπόροφος, ον (adj. from ὕψος, and ὀροφή, *a roof*). *High-roofed*.  
 ὕψος, εως, τό (from ὕψι, *high*). *A height, height, an elevation*.  
 ὕω, fut. ὕσω, perf. ὕκα. *To make wet, to let rain, to rain*.—In the passive, ὑομαι, *to be rained upon, to be wet*.

Φ.

φᾶγω (obsolete in the present), from it in use 2d aor. ἐφάγον, assigned to ἐσθίω. *To eat*.  
 Φαέθων, οντος, ὁ. *Phaëthon, a son of*

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Phœbus or the Sun, and Clymène. He obtained from his father permission to guide for one day the chariot of the sun, but, being unable to manage the steeds, he was struck by Jupiter with a thunderbolt, and hurled into the river Po.  
 φαεινός, ἡ, ὄν (adj.), same as φαεννός, ἡ, ὄν (adj. from φάος). *Shining, bright, brilliant, resplendent*.  
 Φαίαξ, ἄκος, ὁ. *Phæax, one of the political opponents of Alcibiades at Athens*.  
 φαίδιμος, η, ον (adj. from φαίνω). *Shining brightly, splendid, brilliant, illustrious*.  
 φαιδρός, ἄ, ὄν (adj. from φαίρω). *Bright, clear, cheerful, joyous*.  
 φαίνω, fut. φάνῳ, perf. πέφαγκα, 2d aor. ἐφάνον. *To bring to light, to show, to display, to bring forward*.—In the middle, *to come forth to view, to appear, to seem*.—With a participle it may sometimes be rendered by *openly, plainly*.  
 φακή, ἡς, ἡ. *Lentils, pottage made of lentils*.  
 φάλαγξ, αγγος, ἡ. *A phalanx*.  
 φαλακρός, ἄ, ὄν (adj.). *Bald*.  
 Φάλερνος, η, ον (adj.). *Falerum, of or belonging to Falerum, a district of Campania in Southern Italy, famous for the rich produce of its vineyards*.—Φάλερνος οἶνος, *Falerian wine*.  
 Φαληρεύς, εως, ὁ. *Phalæreus, a surname of Demetrius*. See Δημήτριος, 2.  
 Φαληρεῖκος, ἡ, ὄν (adj.). *Of or belonging to Phalærum. Phalærian*.  
 Φαληροῖ (adv.). *At Phalærum*.  
 Φαληρόν, οὔ, τό. *Phalærum, the most ancient of the Athenian ports, but which, after the erection of the docks in the Piræus, ceased to be of any importance in a maritime point of view*.  
 φανερός, ἄ, ὄν (adj. from φαίρω). *Apparent, evident, manifest, clear*.  
 φανερώς (adv. from φανερός). *Evidently, in public, openly*.  
 Φανόδημος, ου, ὁ. *Phanodemus, an historian who wrote on the antiquities of Attica*.

ΦΑΥ

φαός, contr. φῶς, τό. See φῶς.  
 φάρετρα, ας, Ionic φάρετρη, ης, ἡ (from φέρω, to bear).—A quiver.  
 φάρετριον, ου, τό (dim. of φάρετρα).  
 A small quiver.  
 φαρμῆκεύς, έως, ό (from φάρμῆκον).  
 One who prepares drugs, a drug-dealer.  
 φαρμῆκίς, ἴδος, ἡ (sem. to φαρμῆκεύς).  
 A sorceress, an enchantress.  
 φάρμῆκον, ου, τό. A medicine, an antidote, a remedy, a drug, a poison, a magic art.  
 φαρμῆσσω, Attic φαρμάττω, fut. -άξω, perf. πεφάρμῆχα. To produce an effect by means of drugs.—Hence, to enchant, to poison.  
 Φαρνάβαζος, ου, ό Pharnabazus, a Persian satrap, who assisted the Spartans against the Athenians.  
 Φάρος, ου, ό. Phāros, a small island in the bay of Alexandrēa, on which was the famous tower built by Sostratus in the reigns of Ptolemy Soter and Philadelphus. The tower of Pharos could be seen at the distance of one hundred miles, and was reckoned one of the seven wonders of the world.  
 φῶρος, εος, τό. A garment, a cloak.  
 φάρυγξ, υγγος. ἡ (from φάρω, to sever or divide). The gullet, the throat.  
 Φῶσις, ἴδος, ό. The Phāsis, now Rion or Rioni, a river of Asia, falling into the Euxine, after passing through parts of Armenia, Iberia, and Colchis.  
 φάσκω, poetic imperf. φάσκον, same as φημί. To say.  
 φάσμα, ἄτος. τό (from φάω, φαίνω). An appearance, an apparition, a phantom.  
 φάτνη, ης, ἡ. A manger, a crib, a trough.  
 φαυλίζω, fut. -ίσω, perf. πεφαύλιχα (from φαῦλος). To regard as of no value, to despise, to disparage, to condemn.  
 φαῦλος, η, ου (adj.). Bad, small, mean, simple, cheap, of no value, unjust.—As a noun, ό φαῦλος, a worthless person.  
 φάβλως (adv. from φαῦλος). Meanly,

ΦΗΜ

basely, badly, simply, with difficulty.  
 φέγγος, εος, τό. Light, splendour, brightness, brilliancy, day.  
 Φειδίας, ου, ό. Phidias, a celebrated statuary of Athens, who died B. C. 432. His statue of Jupiter Olympius was the best of his productions.  
 φειδίτριον, ου, τό. The public meal of the Spartans.  
 φείδομαι, fut. φείσμαι and later φείδησομαι, epic 2d aor. with redupl. πεφιδόμην. To spare, to pardon, to save, to refrain, to avoid.  
 Φείδων, ωνος, ό. Phidon, a man who enjoyed the sovereign power at Argos, and is supposed to have invented scales and measures.  
 Φεραί, ὦν, αἱ. Pheræ, a city of Pelasgiotis, in Thessaly, one of the most ancient and important places in the country.  
 Φεραῖοι, ὠν, οἱ. The inhabitants of Pheræ.  
 Φερενδῶτης, ου, ό. Pherendātes, a Persian satrap.  
 φέριστος, η, ου (adj., irreg. superl. formed from φέρω). Best, bravest, most excellent.  
 Φέρης, ου and ητος, ό. Pheres, king of Pheræ in Thessaly, son of Cretheus and Tyro, and father of Admetus.  
 φέρω, fut. οἴσω, perf. ἤνοχα, with Attic redupl. ἐνήνοχα, 1st aor. ἤνεγκα, 2d aor. ἤνεγκον. To bear, to bring, to carry, to yield, to produce, to carry off.—βαρέως φέρειν, to bear impatiently.—In the middle, to bear away for one's self, to hurry along towards, to rush forward, to fly.—τὸ πρῶτα φέρεσθαι, to bear off the palm, to maintain the highest rank.  
 φεύγω, fut. φεύξομαι, perf. πέφευγα or πέφυγα (commonly called perf. mid.), 2d aor. ἐφύγον. To flee, to flee away, to escape.  
 φηγός, οὔ, ἡ. An oak, a species of oak, strictly, having a round esculent nut. Not to be confounded with the fāgus or beach tree, the nuts of which are triangular.  
 φήμη, ης, ἡ (from φημί). A say-



ing, rumour, a report, fame, reputation.

φημί, 2d pers. φῆς, 3d pers. φησί, &c., imperf. ἔφην, mostly as aor., fut. φήσω, 1st aor. ἔφησα, 2d aor. εἶπον. To say, to utter, to remark, &c.—οὐκ ἔφη, he said that he would not, he refused.—In the middle, pres. not used, 2d aor. ἔφαμην, part. φόμενος; same signification as the active.

φθαῖνω, future φθήσω and φθήσομαι, perf. ἔφθακα, 2d aor. ἔφθην, inf. φθῆναι, part. φθῆς. To be beforehand, to anticipate, to be sooner.—With a participle it is commonly rendered adverbially; as, ἔφθην ἀπῖόν, I went away before, i. e., I anticipated by going.—In a negative proposition with a participle, and connected by καί to the following clause, it means no sooner, and καί is to be rendered than.

φθέγγομαι, fut. φθέγξομαι. To utter, to speak.

φθεῖρω, fut. φθερῶ, perf. ἔφθαρκα, 2d aor. ἔφθαρον, perf. mid. ἔφθορα. To corrupt, to ruin, to lay waste, to destroy.

Φθία, ας, ἡ. Phthia, a district of Phthiotis, in Thessaly, where Peleus the father of Achilles reigned.

φθινόπωρον, ου, τό (from φθίνω, and ὥρα, autumn). The end of autumn or harvest season, autumn. See note, page 176, III., line 1.

φθίνω and φθίω, fut. φθίσω, perf. ἔφθικα. To destroy, to cause to waste away, to kill.—Neuter, to waste away, to perish.

φθόγγος, ου, ὁ (from φθέγγομαι). A sound, a cry.

φθονερός, ἄ, ὄν (adj. from φθόνος). Envious, jealous.

φθονέω, ὦ, fut. -ήσω, perf. ἔφθόνηκα (from φθόνος). To envy, to be jealous of.

φθόνος, ου, ὁ. Envy, jealousy, envious detraction or disparagement.

φθορά, ἄς, ἡ (from φθεῖρω). Destruction, corruption, ruin, as, an overthrow.

φθόρος, ου, ὁ, same as φθορά.

φῖλη, ας, ἡ (from πίνω, to drink) A cup, a bowl, a goblet.

φίλημα, ἄτος, Doric for φίλημα, ἄτος, τό (from φιλέω). A kiss.

φιλόανθρωπος, ου (adj. from φίλος, loving, and ἄνθρωπος, man). That loves mankind, philanthropic, humane, friendly.

φιλανθρωπῶς (adv. from φιλόανθρωπος). Humanely, in a friendly manner, affectionately.

φιλαργυρία, ας, ἡ (from φιλαργυρεύω, to love money). The love of money, avarice.

φιλαυτία, ας, ἡ (from φιλαυτέω, to have self-love, from φίλος, loving, and αὐτόν, self). Self-love, egotism, selfishness.

φιλεργία, ας, ἡ (from φίλος, loving, and ἔργον, labour). Love of labour, diligence, industry, activity.

φιλέω, ὦ, fut. -ήσω, perf. πεφίληκα, Doric fut. -ήσω, perf. πεφίληκα (from φίλος, loving). To love, to be fond of, to kiss.—With an infinitive, to be wont.

Φιλίμων, ονος, ὁ. Philémon, a comic poet, the rival of Menander. According to some authorities a native of Syracuse, while others make him to have been born at Soloe in Cilicia.

Φιλητῆς, ἄ, ὁ. Philētas, a grammarian and poet of Coa, in the reign of King Philip, and of his son Alexander the Great.

φιλία, ας, ἡ (from φιλέω). Love, friendship.

φίλιος, α, ου, and ος, ου (adj. from φίλος, loving). Friendly, kindly disposed.

Φιλιππίδης, ου, ὁ. Philippiades.

Φίλιππος, ου, ὁ. Philip, the celebrated king of Macedonia, and father of Alexander the Great.

φιλοδοξία, ας, ἡ (from φιλόδοξος). Love of glory, ambition.

φιλόδοξος, ου (adj. from φίλος, loving and δόξα, glory). Loving glory, ambitious.

φιλόκαλος, ου (adj. from φίλος, loving, and κάλος, beautiful). That loves the beautiful, virtuous, honourable.

φιλοκινδύνως (adv. from φιλοκινδύνος, that loves danger). Rashly.



φιλόκοσμος, ον (adj. from φίλος, *loving*, and κόσμος, *ornament*). *Fond of ornament.*

Φιλοκρίτης, ου, ό. *Philocrātes*, an Athenian orator, contemporary with Demosthēnes, bribed by Philip of Macedon.

φιλομάθης, ές (adj. from φίλος, *loving*, and μαθαίνω, *to learn*, 2d aor. inf. μάθειν). *Fond of learning, studious.*

Φιλομήλα, ας, ή. *Philomēla*, a daughter of Pandion king of Athens, and sister to Procne. She was changed into a swallow.

φιλονεικία, ας, ή (from φιλόνεικος). *A love of strife, emulation, ambition.*

φιλόνεικος, ον (adj. from φίλος, *loving*, and νείκος, *strife*). *That loves strife, quarrelsome, ambitious.*—Neuter, as a noun, τὸ φιλόνεικον, *ambition.*

φιλόξενος, ων (adj. from φίλος, *loving*, and ξένος, *a stranger*). *Hospitable.*

Φιλόξενος, ου, ό. *Philoxēnus*, 1. A dithyrambic poet of Cythēra, who was imprisoned in the quarries at Syracuse by Dionysius the tyrant of Sicily.—2. A celebrated epicure.

φιλοπᾶτωρ, ορ (adj. from φίλος, *loving*, and πατήρ, *a father*). *That loves one's father, filial.*

Φιλοπᾶτωρ, ορος, ό (the preceding as a proper name). *Philopātor*, an epithet of one of the Ptolemies. See note, page 2, line 13–18.

φιλοπονία, ας, ή (from φιλόπονος). *Love of labour, diligence, laboriousness.*

φιλόπονος, ον (adj. from φίλος, *loving*, and πόνος, *labour*). *That loves labour, laborious, fond of labour, industrious.*

φιλοπόνως (adv. from φιλόπονος). *Laboriously, assiduously.*

φιλόπρωτος, ον (adj. from φίλος, *loving*, and πρῶτος, *first*). *Fond of being first.*—Neuter, as a noun, τὸ φιλόπρωτον, *a desire of being first, a love of superiority.*

φίλος, η, ου (adj.). *Loving, fond of, beloved, dear to, friendly.*—Com-

parative φίλτερος, superlative φίλτατος.—As a noun, ό φίλος, *a friend.*—In epic poetry φίλος often has the force of a possessive pronoun, *mine, thine, his, hers, &c.*, according to the person.

φιλοσοφείω, ὦ, fut. -ήσω, perf. πεφιλοσόφηκα (from φιλόσοφος). *To be a philosopher, to study philosophy.*

φιλοσοφία, ας, ή (from φιλοσοφείω). *Philosophy.*

φιλόσοφος, ον (adj. from φίλος, *loving*, and σοφία, *wisdom*). *Loving wisdom, ardent in pursuit of knowledge, philosophical.*—As a noun, φιλόσοφος, ου, ό, *a philosopher.*—ή, *a female philosopher.*

φιλότεχνος, ον (adj. from φίλος, and τέχνη, *an art*). *That loves an art, skilled in works of art, artificial, favouring the advancement of the arts.*

φιλοτέχνως (adv. from φιλότεχνος). *Artfully, skilfully, artificially.*

φιλοτιμέσμαι, οὔμαι, future -ήσομαι (from φιλότιμος). *To be ambitious, to labour strenuously, to exert one's self.*

φιλοτιμία, ας, ή (from φιλοτιμέσμαι). *A love of honour, ambition, emulation, ardour.*

φιλότιμος, ον (adj. from φίλος, *loving*, and τιμή, *honour*). *Eagerly seeking distinction, fond of distinction, ambitious.*—As a noun, τὸ φιλότιμον, *love of distinction, ambition.*

φιλοτιμῶς (adv. from φιλότιμος). *Ambitiously, zealously, ardently, carefully.*

φιλοφρονέσμαι, οὔμαι, future -ήσομαι (from φίλος, *friendly*, and φρήν, *mind*). *To receive or treat with friendship, to treat kindly, to be well disposed towards.*

φιλοφροσύνη, ης, ή (from φιλόφρων, *of a friendly disposition*). *A friendly disposition, courtesy, affection.*

φιλόφωνος, ον (adj. from φίλος, *loving*, and φωνή, *a voice, speech*). *Talkative, loquacious.*—Neuter, as a noun, τὸ φιλόφωνον, *a chattering propensity, loquacity.*

φιλόφθορος, ον (adj. from φίλος, loving, and ψυχή, life). *Loving life, fond of life.*—Hence, *timid, cowardly* (through love of life).

φίλωνος, ον (adj. from φίλος, loving, and ὕμνος, a song). *Loving song, delighting in song.*

Φινεύς, ἔως, ὁ. *Phineus*, a king of Thrace, who was freed from the attacks of the Harpies and restored to sight by the Argonauts.

φλέψ, φλεβός, ἡ (from φλέω, to flow). *A vein.*

φλιά, ὤς, ἡ. *A doorstep.*—αἱ φλιαί, the doorposts, the thresholds.

φλόγιτος, η, ον (adj. from φλόξ). *Flame-coloured.*

φλογόεις, ὅσους, ὅςιν (adj. from φλόξ). *Flaming, blazing, shining brightly.*

φλογώδης, ες (adj. from φλόξ, and εἶδος, appearance). *Resembling flame, fiery, blazing.*

φλόξ, φλογός, ἡ (from φλέγω, to burn). *Flame, the blaze.*

φλυαρέω, ᾶ, fut. -ήσω, perf. πεφλυάρεκα (from φλύαρος, that indulges in trifling or idle talking). *To talk idly, to trifle, to prate.*

φοβερός, ᾶ, ὄν (adj. from φόβος). *Fearful, dreadful, formidable.*

φοβεῖμαι, Doric for φοβοῦμαι.

φοβέω, ᾶ, fut. -ήσω, perf. πεφόβηκα (from φόβος). *To terrify, to strike with dismay, to frighten, to alarm.*

—In the passive, *to flee through dread, to be afraid.*

φόβος, ον, ὁ (from φέβομαι, to be terrified). *Fear, dismay, terror.*

Φόβος, ον, ὁ (above as proper name).

*Fear, personified.*

Φοῖβος, ον, ὁ. *Phoebus*, a surname of Apollo.

Φοινίκη, ης, ἡ. *Phoenicia*, a country of Asia, extending along the coast of Syria, about thirty-five miles in length, but very limited in breadth.

Φοίνιξ, ἱκος, ὁ. *A Phœnician.*

φοίνιξ, ἱκος, ὁ. *The palm-tree.*—Also, the fruit of the palm-tree, a date.

φοίνιος, α, ον, and ος, ον (adj. from φόνος, blood). *Bloody, of the colour of blood, defiled with gore.*

Φοίνισσα, ης, ἡ (fem. of Φοίνιξ). *A*

*Phœnician woman.*—As fem. adj. *Phœnician.*

φοιτῶ, ᾶ, fut. -ήσω, perf. πεφοίτηκα (from φοῖτος, a roaming about). *To come or go, to wander about, to roam up and down, to frequent, to traverse, to go frequently.*

φολιδωτός, ἡ, ὄν (adj. from φολίς, a scale). *Covered with scales, scaly.*

φονεύς, ἔως, ὁ (from φονεύω). *A murderer.*

φονεύω, fut. -εύσω, perf. πεφόνευκα (from φόνος). *To murder, to kill, to assassinate, to slay.*

φόνος, ον, ὁ (from φένω, to slay). *Murder, an assassination, blood, gore.*

φορέω, ᾶ, fut. -ήσω, perf. πεφόρηκα (a form of φέρω). *To carry forward, to convey, to carry, to possess, to wear.*

Φόρκος, ον, ὁ. *Phorcus* or *Phorcys*, a son of Pontus and Terra, and father of the Gorgons, &c.

φόρος, ον, ὁ (from φέρω, to bring). *Tribute, a tax.*

φορτίον, ον, τό (from φέρω). *A load, a burden.*—τὰ φορτία, wares.

φορτικῶς (adv. from φορτικός, used in carrying loads). *In a troublesome manner, in a burdensome manner.*

φραγμός, οὔ, ὁ (from φράσσω). *The act of enclosing, enclosure, an encampment.*

φράγνυμι, a form of φράσσω.

φρίζω, fut. φράσω, perf. πέφραδα, 2d aor. ἐφράδον, poetic with redupl. πέφραδον. *To say, to indicate, to point, to explain, to tell, to utter.*

φράσσω and Att. φράττω, fut. φράξω, perf. πέφραχα. *To shut up, to obstruct, to preserve, to strengthen, to secure by enclosing.*

φρέαρ, φρέυτος, τό. *A well.*

φρήν, φρενός, ἡ. *The mind, the intellect, the understanding, thought.*

Φρίξος, ον, ὁ. *Phrixus*, son of Athamas and Nephēle, and brother of Helle.

φρίσσω, Att. φρίττω, fut. φρίξω, perf. πέφριχα. *To have the surface rough, to become rough.*—The perf. act. has a pres. signification, παρῆνός, ὤς, &c, *stiff with, rough with*

φρονέω, ᾧ, fut. -ήσω, perf. πεφρόνηκα (from φρήν). To think, to reflect, to deliberate.—μέγα φρονεῖν, to be proud.—εὖ φρονεῖν, to be kindly disposed.

φρόνημα, ἄτος (from φρονέω). Reflection, thought.—Haughtiness, pride, insolence, boasting.

φρόνησις, εως, ἡ (from φρονέω). Intelligence, reflection, prudence.

φροντίζω, fut. -ίσω, perf. πεφρόντισκα (from φροντίς). To think of, to be concerned about, to care for, to be anxious.

φροντίς, ἰδος, ἡ (from φρονέω). Anxiety, thought, care, solicitude.

φρουρά, ἄς, ἡ (from προορᾶω, to watch before). A watch, a guard, a garrison.

φρουρέω, ᾧ, fut. -ήσω, perf. πεφρούρηκα (from φρουρός). To watch, to observe, to be on guard, to protect.

φρουρός, οὔ, ὁ (contr. for προορός, from προορᾶω, to watch before). A watcher, a guard, a sentinel, a keeper.

φρυάσσομαι, Att. -άττομαι, fut. -άξομαι. To be proud or haughty, to conduct one's self proudly, to carry one's self high, to boast.

Φρυγία, ας, Ionic Φρυγίη, ης, ἡ. Phrygia. 1. A country of Asia Minor, east of Lydia.—2. Another district of Asia Minor, named Phrygia Minor, situated on the Hellespont, and comprising the Trojan territory.

Φρύξ, Φρυγός, ὁ. A Phrygian.

φυγαδεύω, fut. -εύσω (from φυγᾶς). To compel one to flee his country, to banish, to put to flight.

φυγαδοθήρας, ου, ὁ (from φυγᾶς, and θηρᾶω, to hunt). A fugitive-hunter.

φύγης, ἄδος, ὁ and ἡ (from φεύγω, to flee). A fugitive, a deserter, an exile.

φύγῃ, ης, ἡ (from φεύγω, to flee). Flight, banishment, exile.

φυλάκη, ης, ἡ (from φυλάσσω). A guard, watch, a garrison.—Confinement, imprisonment, a prison, vigilance.

φύλακος, ου, ὁ, poetic and Ionic for φύλαξ.

φύλαξ, ἄκος, ὁ (from φυλάσσω). A guard, a guardian, a keeper, a sentinel.

φυλάσσω, Attic φυλάττω, fut. -άξω, perf. πεφύλαχα. To watch, to observe, to guard, to preserve, to keep watch, to reserve.—In the middle, to be on one's guard, to take heed, to beware.

φύλη, ης, ἡ. A race, a tribe, a class.

φυλλᾶς, ἄδος, ἡ (from φύλλον). A verdant bough, foliage, a bed of leaves.

φύλλον, ου, τό (from φύω). A leaf, a flower, foliage.

φυλλοχόος, ον (adj. from φύλλον, and χέω, to pour out, to shed). Leaf-shedding, in which the leaves fall (of a certain season).

φύλον, ου, τό (from φύω). A race, a tribe, a class, a kind, a nation.

Φύξις, ου, ὁ (from φύξις, poetic for φύγη). The god of escape, an epithet applied to Jupiter, as aiding escape from dangers.

φυσᾶω, ᾧ, fut. -ήσω, perf. πεφύσηκα (from φύσα, wind). To blow, to breathe, to swell with the wind, to emit the breath strongly, to snort.

φύσημα, ἄτος, τό (from φυσᾶω). A blast of wind, a breath, a puff, a breathing.

φυσικός, ἡ, ὄν (adj. from φύσις). Natural.

φυσιολογία, ας, ἡ (from φυσιολογέω, to examine and explain the laws of nature, which from φύσις, and λέγω, to discourse about). An inquiry into the laws of nature, natural philosophy, the study of nature.

φύσις, εως, ἡ (from φύω). Birth, nature, character, natural talents.—In the plural, αἱ φύσεις, the productions of nature, plants.

φύτεία, ας, ἡ (from φυτεύω). A planting, a plantation, a plant.

φύτεύω, fut. -εύσω, perf. πεφύτευκα (from φυτόν). To plant, to produce, to bring about.

φυτόν, οὔ, τό (from φύω). A plant.

φύω, fut. φύσω, perf. πέφυκα, 2d aor. ἔφυν. To beget, to produce, to bring forth, to cause to grow, to have from nature.—The 2d aor.

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and perf. have a neuter signification, *to be, to exist*.—In the middle, *to grow, to increase*.—In the passive, *to be created, to be produced, to be formed by nature*.

Φωκεύς, ἑως, ὁ. *A Phocian, an inhabitant of Phocis*.

Φωκικός, ἡ, ὄν (adj.). *Phocian, of or belonging to Phocis*.

Φωκίς, ἴδος, ἡ. *Phocis, a small country of Greece, bordering on the Corinthian Gulf, having Boeotia on the east, and Aetolia and the Locri Ozolæ on the west*.

Φωκίων, υἱος, ὁ. *Phocion, a distinguished Athenian statesman and commander, celebrated for his incorruptible integrity*.

Φῶκος, ου, ὁ. *Phocus, the son of Phocion, dissolute in his manners, and unworthy of his great father*.

φωλεός, οὔ, ὁ. *A den, a hole, the lair (of a wild beast)*.—In the plural, τὰ φωλεά.

φωνέω, ὦ, fut. -ήσω, perf. πεφώνηκα (from φωνή). *To speak, to say*.

φωνή, ἥς, ἡ, Doric φωνᾶ, ᾱς, ἡ. *A sound, a voice, a note, a saying, the singing (of a bird), the barking (of a dog)*.

φωνήεις, ἦεσσα, ἦεν (adj. from φωνή). *That has voice, endowed with speech, vocal, speaking*.

φωρεύω, ὦ, fut. -ᾶσω, perf. πεφώρικα (from φῶρ, a thief). *To search after a thief, to detect*.

φῶς, φωτός, ὁ. *A man, a hero*.

φῶς, φωτός, τό (contr. from φάος). *Light*.

## X.

αἶ, by crasis for καὶ αἶ.

χαίνω, fut. χάνω, perf. κέχαγκα commonly κέχηνα, 2d aor. ἐχάνον. *To open, to gape, to stand open*.—πρός τι, *to strive for anything, to listen attentively*.

χαίρω, fut. χᾶρῶ and χαιρήσω, perf. κέχαρκα and κεχάρηκα, 1st aor. mid. ἐχηράμην, 2d aor. pass. ἐχάρην. *To rejoice, to exult*.—As regards the use of χαίρειν at the beginning of letters, &c., see note, page 47, line 15-20.

Χαιρωνεία, ας, ἡ. *Chæroniæ, now*

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called *Καρύνη*, a city of Boeotia, memorable for the irretrievable defeat of the Athenians by Philip, B.C. 338.

χαίτη, ἥς, ἡ. *The hair, a lock of hair*.

χάλασα, ἥς, ἡ (from χαλᾶω). *Hasl* χαλᾶω, ὦ, fut. -ᾶσω, 1 perf. κεχᾶλᾶσα (from obsolete χᾶω, *to stand open*). *To loosen, to unbend, to relax*.

Χαλδαῖοι, ων, οἱ. *The Chaldeans, inhabitants of Chaldaea, a country of Asia at the head of the Persian Gulf and south of Babylonia*.

χαλεπαίνω, fut. -ᾶνῶ (from χαλεπός). *To irritate, to enrage*.—Neuter, *to be displeased, to be angry with*.

χᾶλεπός, ἡ, ὄν (adj.). *Hard, difficult, harsh, cruel, painful*.

χαλεπότης, ητος, ἡ (from χαλεπός). *Hardness, difficulty, harshness, sternness, arrogance*.

χαλεπῶς (adv. from χαλεπός). *With difficulty, harshly, roughly*.

χᾶλινός, οὔ, ὁ (from χαλᾶω). *A bundle, a bit, a curb*.—Poetic plural, τὰ χᾶλινά.

χαλινόω, ὦ, fut. -ῶσω, perf. κεχαλίνωκα (from χαλινός). *To bridle, to rein in, to restrain*.

χαλκεῖον, ου, τό (from χαλκεύω, *to be a smith*). *A smith's workshop, a forge*.

χαλκέμβολος, ον (adj. from χάλκος, and ἐμβολος, *the beak of a ship*). *Βαλινός* a brazen prow, brazen-prowed.

χάλκεος, ἑα, εἰς, contr. χαλκοῦς, ἡ, οὔν (adj. from χάλκος). *Brazen, of brass*.

χαλκεύς, ἑως, ὁ (from χάλκεω, *to work in brass or iron*). *A smith*.

χαλκίοικος, ον (adj. from χαλκός, and οἶκος, *a house*). *Of or belonging to a brazen abode*. See note, page 44, line 21-23.

χαλκοκορυστής, οὔ, ὁ (from χαλκός, and κορύσσω, *to arm with a helmet*). *Of the brazen helmet, armed in brass*.

χαλκόπους, ον, gen. -ποδός (adj. from χαλκός, and πούς, *a foot*). *Brass-footed*.

χαλκός, αῖ, ὁ. *Copper, brass, bronze*. χαλκοῦν, ων (adj. from χαλκός,

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and *χιτών*, a garment, a covering). Armed with brass, in brazen armour.

*χαμῶζε* and *χαμαί* (adv.). On the ground.

*χαρά*, ὤς, ἡ (from *χαίρω*). Joy.

*Χάρης*, ητος, ὁ. *Chāres*, an Athenian general noted for his incapacity.

*χαρίεις*, εσσα, εν (adjective from *χάρις*). Graceful, peaceful, agreeable, beautiful.

*χαριέντως* (adverb from *χαρίεις*). Agreeably, pleasantly.

*χαρίζομαι*, fut. -ίσομαι, perf. *κεχίρισμαι* (from *χάρις*). To give delight to, to gratify, to please, to confer a favour on, to bestow.

*Χαρικλῆς*, εους, ὁ. *Charicles*.

*Χαρικλώ*, ὅος contr. οὗς, ἡ. *Chariclo*, the mother of Tiresias.

*Χαρίλῳος*, ου, ὁ. *Charilāus*, a son of Polydectes king of Sparta, educated and protected by his uncle Lycurgus.

*χάρις*, ιτος, ἡ (from *χαίρω*, to rejoice). Joy, grace, attraction, favour, a gift, thanks, &c.—*χάριν* ἔχειν, to feel grateful to, to thank.—*χάριν* ἀποδιδόναι, to return a favour, to testify gratitude.—*χάριν* (accus. sing. as adv.), on account of, for the sake of, with the genitive.

*Χάριτες*, ων, αἱ. The Graces, daughters of Venus and Jupiter, or Bacchus, three in number, *Aglaia*, *Thalia*, and *Euphrōsynē*.

*Χαρμίδης*, ου, ὁ. *Charmides*.

*χάρτιον*, ου, τό (dim. of *χάρτης*, paper). Paper.

*χάσμα*, ἄτος, τό (from *χαίνω*, perf. pass. *κέχασμαι*). A cavity, a chasm, an abyss, an opening, the distended jaws (of a large animal).

*χαυλιόδους*, δοντος, ὁ (from *χαύλιος*, prominent, and *ὀδούς*, a tooth). A tusk.

*χαῦνος*, η, ου (adj. from obs. *χάω*, whence *χαίνω*). Porous, loose, soft, brittle, light, empty, useless.

*χεῖλος*, εος, τό. The lip, a margin, a rim, a border.

*Χείλων*, ωνος, ὁ. *Chilo*, a Spartan philosopher, one of the seven wise men of Greece.

# XEI

*χειμα*, ἄτος, τό (from *χέω*). Winter, cold.

*χειμάζω*, fut. -ᾶσω, perf. *κεχειμάκα* (from *χειμα*). To render frozen.—Neuter, to pass the winter.—In the passive, to be overtaken by a storm.

*χειμαῖρος*, ου, and *χειμαῖρους*, ου, ὁ (from *χειμα*, and *ρός*, *ρούς*, a torrent). A mountain torrent (swelled with melted snow, &c.).

*χειμερῖνός*, ἡ, ὄν (adj. from *χειμα*), same as

*χειμέριος*, α, ου, and *ος*, ου (adj. from *χειμα*). Wintry, of winter, cold, stormy, rough.

*χειμών*, ὠνος, ὁ (from *χειμα*). Winter, wintry weather, a storm, a tempest, the cold of winter.—*τοῦ χειμῶνος*, in winter.

*χείρ*, *χειρός*, ἡ (from the theme *χάω*, *χέω*, to grasp). The hand.—*ἄχρι χειρῶν*, to blows, to personal violence.—*ἔλναι* or *ἐλθεῖν εἰς χεῖρας*, to come to an engagement.

*χείριστος*, η, ου (adj., irreg. superl. to *κῆκος*, bad). Worst, basest, &c.

*χειροθήκης*, ες (adj. from *χείρ*, and *ἦθος*, custom, habit). Accustomed to the hand, tame, gentle, domestic.

*χειροπληθής*, ἐς (adj. from *χείρ*, and *πλήθω*, to fill). Filling the hand.

*χειροποίητος*, ου (adj. from *χείρ*, and *ποιέω*, to make). Made by the hand, skilfully constructed, artificial.

*χειροτονέω*, ὦ, fut. -ήσω, perf. *κεχειροτόνηκα* (from *χείρ*, and *τείνω*, to extend). To extend the hand (as in voting).—Hence, to vote, to choose by one's vote, to elect.

*χειροτονία*, ας, ἡ (from *χειροτονέω*). A voting by holding up the hand, a vote, a choice, an election.

*χειρουργία*, ας, ἡ (from *χείρ*, and *εργον*, an operation). A manual operation, a surgical operation, surgery.

*χειρουργικός*, ἡ, ὄν (adj. from *χειρουργία*). Expert in surgical operations, pertaining to a surgical operation.—As a noun, ὁ, a surgeon.

*χειρόω*, ὦ, fut. -ώσω, perf. *κεχείρωκα*

## XHT

- (from χείρ). *To treat with violence.*—In the middle, *to vanquish, to master, to subdue.*
- Χείρων, ωνος, ὁ. *Chiron*, one of the Centaurs, famous for his knowledge of medicine. He was the instructor of the most distinguished heroes of his age.
- χείρων, ον (adj., irreg. comp. to κακός, *bad*). *Worse, weaker, baser, &c.*
- Χελιδόνιος, α, ον (adj.). *Chelidonian*.—Χελιδόνιαι, ων, αἱ (νῆσοι understood) *The Chelidonian islands*, a cluster of small islands off the coast of Lycia, south of the Sacrum Promontorium. They are now called *Kelidoni*.
- χελιδών, όνος, ἡ. *A swallow.*
- χελώνη, ης, ἡ. *A tortoise, a turtle.*
- χερρόνησιζω, fut. -ῖσω (from χερρόνησος). *To form a peninsula, to look like a peninsula.*
- χερρόνησος, ον, and χερσόνησος, ον, ἡ (from χέρρος, Attic for χέρσος, and νῆσος, an island). *A peninsula*.—As a proper name, *Χερσόνησος*, the *Chersonesē*.
- χερσαῖος, α, ον, and ος, ον (adj. from χέρσος). *Living on the land, pertaining to land.*
- χερσεύω, fut. -εύσω, perf. κεχέρσευκα (from χέρσος). *To live on land, to remain on land.*
- χέρσος, ον, ὁ. *A continent, land, the main land.*
- χερύδριον, ον, τό (dim. of χείρ). *A little hand.*
- χέω, fut. χεύσω, 1st aor. ἔχεα and ἔχευα, part. χέας, perf. κέχυκα. *To pour out, to shed, to diffuse, to spread around, to throw or heap up, to melt.*
- χηλή, ης, ἡ (from obsolete χάω, root of χαίνω). *A cloven foot, the claw (of a bird, &c.), a hoof.*
- χήν, χηνός, ἡ. *A goose.*
- χῆνιος, α, ον (adj. from χήν). *Of a goose.*
- χῆρος, α, ον (adj. from obsolete χάω, akin to Latin *careo*). *Bereft, separated from, deprived of, abandoned, deserted*.—γυνή χήρα, *a widow*.
- χῆτος, εος, τό (from obs. χάω, *to be empty*). *Want, deprivation*

## XOP

- χθές (adv.). *Yesterday.*
- χθών, χθονός, ἡ. *The earth, the ground, land.*
- χιλιάς, ἄδος, ἡ (from χίλιοι). *The number one thousand, a thousand.*
- χίλιοι, αι, α (num. adj.). *A thousand.*
- Χίλων, ωνος, ὁ. *Chilo*.
- Χίμαιρα, ας, ἡ. *The Chimera*, a fabulous monster, the offspring of Typhon and Echidna; the fore parts of its body were those of a lion, the middle that of a goat, the hinder parts those of a dragon. It had, moreover, three heads, and continually breathed out flames of fire.
- χιόνεος, α, ον (adj. from χιών). *Of snow, snowy, like snow.*
- χιτών, ὠνος, ὁ. *An under garment, a tunic, a robe.*
- χιτωνίσκος, ον, ὁ (dim. of χιτών). *A small tunic or robe*.—χιτωνίσκοι, *scanty clothing*.
- χίων, χιόνος, ἡ (from χέω, *to pour out*). *Snow*.
- χλαῖνα, Ionic χλαίνη, ης, ἡ. *An outer garment, a cloak.*
- χλαμύδιον, ον, τό (dim. of χλαμύς). *A military cloak, a small cloak.*
- χλαμύς, ὕδος, ἡ. *A cloak.*
- χλευάζω, fut. -ᾶσω, perf. κεχλεύεα (from χλεύη, *derision*). *To treat insolently, to deride.*
- χλευασμός, οὔ, ὁ (from χλευάζω). *Insolence, scornful derision.*
- χλωρός, ᾱ, ὄν (adj. from χλόος, *verdure*). *Verdant, green, blooming, fresh, youthful.*
- χοῖρος, ον, ὁ. *A hog.*
- χολάω, ὦ (from χολή). *To be angry*
- χολή, ης, ἡ, Doric χολᾶ, ᾶς, ᾱ. *Bile, gall*.—Hence, *anger*.
- χόλος, ον, ὁ. *Bile*.—*Anger, wrath*.
- χολόω, ὦ, fut. -ώσω, perf. κεχόλωκα (from χόλος). *To excite the bile, to excite, to enrage*.—In the middle, *to be angry, to have one's anger excited*.
- χόνδρος, ον, ἡ. *A grain.*
- χορδή, ης, ἡ. *A gut*.—Hence, *the string (of a musical instrument), a chord*.
- χορευτής, οὔ, ὁ (from χορεύω). *A dancer.*

## XPH

**χορεύω**, fut. -εύσω, perf. **κεχόρευκα** (from **χορός**, a dance, a choir). To dance a solemn dance with singers, &c., to celebrate with dances and music, to lead choruses, to dance.

**χορηγέω**, ὦ, fut. -ήσω, perf. **κεχορήγηκα** (from **χορηγός**). To defray the expenses of a chorus.—Hence, to fit out, to furnish or provide with (at one's own cost).

**χορηγία**, ας, ἡ (from **χορηγέω**). The defraying the expense of a chorus.—Hence, equipment, preparation, provision, furniture.

**χορηγός**, οὐ, ὁ (from **χορός**, a dance, a band of singers and dancers, and **ηγέμαι**, to lead). Properly, the leader of a band of dancers and singers.—Mostly, a person who fits out and provides a chorus for a theatrical representation at his own expense.—Hence, frequently, in a general sense, one who bestows (at his own cost), a furnisher, a provider, a patron.

**χόρτος**, ου, ὁ. Properly, an enclosed place.—An enclosure, a yard, a courtyard.—Also, grass, herbage, fodder.

**χούω**, inf. **χοῦν**, root of **χώννυμι**. To heap up, &c. See **χώννυμι**.

**χρᾶω**, ὦ, fut. **χρήσω**, perf. **κέχρηκα**. To give to another to make use of, to give an oracle, to deliver an oracular response.—The more usual form is the middle, **χράομαι**, **χράμαι**, fut. **χρήσομαι**, perf. pass. **κέχρημαι** and **κέχρησμαι**. To use, i. e., to give to one's self to use.—To make use of, to receive, to make trial of, to exercise, to have intercourse with.—To receive an oracle.—With **θέω**, to consult an oracle.

**χρεία**, ας, ἡ (from **χρέος**, need). Need, want, privation, use, value, exercise.—**χρεία ἐστὶ**, there is need, it is necessary.

**χρεῖν**, τό (indecl. from **χρή**). Necessity.—Fate, destiny, death.—**χρεῖν ἐστὶ**, it is fated.

**χρή**, opt. **χρεῖη**, subj. **χρή**, inf. **χρήναι**, imperf. **ἐχρήν** and **χρήν**, fut. **χρήσει** (imperf. verb from **χράω**).

## XPY

It is necessary, it behooves—**χρή με ποιεῖν**, I must do so.

**χρῆμα**, ἄτος, τό (from **χράομαι**, to use). A thing.—In the plural, **chrēmata**, ων, τὰ, riches, treasures, effects, property, wealth.—**χρῆμα κίττης**. See note, page 53, line 27.—**οὐδὲν χρῆμα**, nothing.

**χρηματίζω**, fut. -ῖσω (from **χρῆμα**). To transact business.—In the middle, to pursue an occupation, to engage in money matters, to lend out money on interest, to receive interest for money lent out.

**χρήσιμος**, η, ον (adj. from **χράομαι**, to use). Useful, profitable.

**χρήσις**, εως, ἡ (from the same). The making use of, a using, enjoyment, use.

**χρησμός**, οὐ, ὁ (from **χράω**, to deliver an oracle). An oracular response, an oracle.

**χρησμοδέω**, ὦ, fut. -ήσω (from **χρησμός**, and **ᾠδή**, a song). To deliver an oracular response in verse (as was the earliest practice), to impart oracles.

**χρηστός**, ἡ, ὄν (adj. from **χράομαι**, to use). Useful, valuable, worthy, honourable, good, noble.

**χρίω**, fut. **χρίσω**, perf. **κέχρικα**. Literally, to touch the surface of a body.—Mostly, to anoint, to smear, to rub over with any substance.

**χροιά**, ὤς, Attic for **χρόα**, ας, ἡ (from **χράω**, to touch). A surface.—Generally, colour, the surface of the human body, the skin.

**χρόνος**, ου, ὁ. Time, a period of time.—**χρόνους πολλούς**, for a long time.

**χρύσεος**, έα, εον, contr. **χρυσούς**, η, οῦν, and poetic **χρύσειος**, η, ον (adj. from **χρυσός**). Made of gold, golden, gilded.

**χρυσίον**, ου, τό (dim. of **χρυσός**). A piece of gold, gold.

**χρυσίτης**, ου, ὁ, and **χρυσίτις**, ἴδος, ἡ (adj. from **χρυσός**). Containing gold, rich in gold.—**ἄμμος χρυσίτης**, auriferous sand.

**χρυσοκέρω**, gen. **ωτος** (adj. from **χρυσός**, and **κέρας**, a horn). Having golden horns.

**χρυσόμαλλος**, ον (adj. from **χρυσός**,



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and *μαλλός*, wool, a fleece). Having a golden fleece, golden-fleeced. χρυσός, οὔ, ὁ. Gold.  
*χρῶμα*, ἄτος, τό (from *χρῶννυμι*, to colour). Colour, a paint.  
*χρῶς*, ωτός, ὁ. A surface, the skin.—A colour.  
*χυτός*, ἦ, ὄν (adj. from *χέω*, to pour out). Poured out, fluid, melted, heaped up — *γαῖα χυτή*, the heaped-up earth (in a grave).  
*χύτρος*, ου, ὁ (from *χέω*, to pour out). A pot, a vessel, a crucible.  
*χῶ*, by crasis for καὶ ὁ. And the.  
*χωλός*, ἦ, ὄν (adj. from the obsolete *χῶω*, whence *χαλῶω*, to loosen, to relax). Lame, limping, defective.  
*χωλῶω*, ῶ, fut. *χωλώσω*, perf. *κεχώλωκα* (from *χωλός*). To lame.  
*χῶμα*, ἄτος, τό (from *χώννυμι*). A mound, a heap, a dam.  
*χώννυμι* and *χωννύω* (forms its tenses from *χῶω*), fut. *χώσω*, perf. pass. *κέχωσμαι*. To heap up, to erect, to rear, to raise.  
*χῶμαι*, fut. *χώσομαι*. To be angry, to be displeased.  
*χώποσα*, by crasis for καὶ ὀποσα.  
*χώρα*, ας, ἡ. Space, a region, a tract of country, country, a place, land.  
*χωρεύω*, ῶ, fut. *-ήσω*, perf. *κεχώρηκα* (from *χώρος*). To have room.—Hence, to contain, to comprehend, to receive.—To go or come, to proceed.—*χωρεῖν ὁμόσε*, to come to an engagement, to come to close quarters.  
*χωρίζω*, future *-ίσω*, perfect *κεχώρῃκα* (from *χωρίς*). To separate, to divide, to remove.—In the middle, to remove one's self, to depart from.—*κεχωρισμένος*, far-removed.  
*χωρίον*, ου, τό (dim. from *χώρος*). A district, a place, a spot, a farm, an estate.  
*χωρίς* (adv.). Separately, far from, apart from, without, except.  
*χῶρος*, ου, ὁ (from *χάω*, to be open). Room, space, a place, a country, a district.

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*ψάλλης*, ου, ὁ (from *ψάλλω*, to touch and cause to move). A musician, a harper.

‡ΥΧ

*ψάμμος*, ου, ἡ (from *ψάω*, to rub down into small fragments). Sand.  
*ψαύω*, fut. *ψαύσω*, perf. *ἔψαυκα*. To touch, to feel, to handle, to reach.  
*ψέγω*, fut. *ψέξω*, perf. *ἔψεχα*. To blame, to rebuke.  
*ψεκάζω*, future *-ᾶσω*, perfect *ἔψέκα* (from *ψεκάς* for *ψῦκάς*, a drop). To drop, to trickle, to fall by drops, to distil fragrance.  
*ψέλλιον*, ου, τό. An armlet, a ring, a bracelet, a buckle.  
*ψευδής*, ἐς (adjective from *ψεύδομαι*). False, lying.  
*ψευδόμαντις*, εως, ὁ (from *ψεύδος*, and *μάντις*, a prophet). A false prophet.  
*ψεῦδος*, εως, τό. A falsehood, an untruth.  
*ψεύδω*, fut. *ψεύσω*, perf. pass. *ἔψευμαι* (from *ψεύδος*). To deceive, to slander.—In the middle, *ψεύδομαι*, fut. *ψεύσομαι*, to tell a falsehood, to lie.  
*ψῆγμα*, ἄτος, τό (from *ψήχω*, to reduce by rubbing). A fragment, a small piece, a small particle.—In the plural, τὰ *ψήγματα*, small grains.  
*ψηφίζω*, fut. *-ίσω*, perf. *ἔψηφίκα* (from *ψῆφος*). To calculate by means of pebbles.—In the middle, properly, to give a vote by means of a pebble.—Hence, to vote, to decree by vote, to determine.  
*ψηφίς*, ἴδος, ἡ (dim. from *ψῆφος*). A small pebble.  
*ψήφισμα*, ἄτος, τό (from *ψηφίζομαι*). A decree, a determination, a vote, a resolve.  
*ψῆφος*, ου, ὁ. A small stone, a pebble (used in voting).—Hence, a vote, a ballot, a decision or decree.  
*ψιλός*, ἦ, ὄν (adj. from *ψίω* for *ψάω*, to rub). That has been rubbed, bare, bald, unarmed, light-armed.  
*ψόγος*, ου, ὁ (from *ψέγω*). Blame, rebuke, censure.  
*ψοφέω*, ῶ, fut. *-ήσω*, perf. *ἔψόφηκα* (from *ψόφος*). To make a hollow noise, to sound, to roar.  
*ψόφος*, ου, ὁ. A noise, a tumultuous noise, a roaring, a sound, a tone.  
*ψυχαγωγέω*, ῶ, fut. *-ήσω* (from *ψυχή*, the soul, and *άγω*, to conduct). To



## ΩΜΟ

*conduct the souls of the dead (to the lower world).—To delight, to refresh, to charm.*

ψύχω, ὦ, fut. -ήσω (from ψύχος).

*To cool, to refresh, to delight.*

ψυχή, ἥς, ἡ (from ψύχω). *The breath, the soul, the spirit, life.*

ψύχος, εὖς, τό (from ψύχω). *Cold, frost.*

ψυχρός, ἄ, ὄν (adj. from ψύχος). *Cold, cool.*

ψύχω, fut. ψύξω, perf. ἐψύχα, 2d aor. pass. ἐψύγην. *To breathe, to blow.*

—Hence, *to render cold, to cool.*

Also, *to refresh (by air).*

## Ω.

ὦ (adv. expressing wonder, surprise, &c.). *Oh! alas!*

ὧδε (adv. from ὅδε, this). *Here.—Thus, in this manner.*

ὦδή, ἥς, ἡ (contr. from ὠοιδή, a song). *A song, an ode.*

ὠδαίος, ἡ, ὄν (adj. from ὦδή). *Musical.*

ὠδίν and ὠδες, τινος, ἡ (akin to ὀδύνη). *The pains of travail, the pangs of parturition.*

ὠθέω, ὦ, fut. ὠσω, rarely ὠθήσω, 1st aor. ἔωσα, perf. ἔωκα. *To move, to push, to drive, to impel.*

ὠκεῖνός, οὖ, ὁ (prob. from ὠκύς, and νύω, to flow). *The ocean.*

ὠκεῖνός, οὖ, ὁ (as a proper name). *Occēnus, a sea deity; son of Caelus and Terra.*

ὠκέως (adv. from ὠκύς). *Swiftly, rapidly.*

ὠκύς, εἰς, ὅ (adj. akin to ὀξύς). *Rapid, swift, fleet, active.*

ὠμόλινον, οὖ, τό (from ὠμός, and λινον, flax). *Flax in its rough state, undressed flax.—Hence, a coarse towel (as made from such flax).*

ὠμοπλῆτη, ἥς, ἡ (from ὠμος, the shoulder, and πλῆτη, a flat body). *The shoulder-blade.*

ὠμός, ἡ, ὄν (adj.). *Raw, not cooked, unripe.—Ferocious, savage, rude, brutal.*

ὠμος, οὖ, ὁ (prob. from the obsolete οἶω, to bear). *The shoulder.*

ὠμότης, ητος, ἡ (from ὠμός). *Cruelty, ferocity.*

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## ΩΣΠ

ὠμοφάγος, οὖ (adj. from ὠμός, and φάγειν, to eat). *Devouring raw flesh, that eats food raw.*

ὠνεκα, Doric for οὐνεκα. *Because, &c.*

ὠνέσμαι, οὔμαι, fut. -ήσομαι, perf. ἔωνμαι. *To buy, to purchase*

ᾠόν, ᾠού, τό. *An egg.*

ᾠρα, ας, ἡ. *A season, an hour.*

ᾠραι, ᾠν, αἱ. *The Hours or Seasons, three goddesses, daughters of Jupiter and Themis, who presided over the seasons, and kept the gate of Olympus. Their names were Eunomia, Irēnē, and Dicē.*

ᾠριος, α, οὖ (adj. from ᾠρα). *That is in season, ripe, seasonable.—Neuter plural as a noun, τὰ ᾠρια, the fruits of the season.*

ᾠρος, εὖς, Doric for ὄρος, εὖς, τό. *A mountain.*

ὠρυγή, ἥς, ἡ (from ὠρύσμαι, to howl). *A howling, a yelling, a cry.*

ὥς (adv. and conj.). *As, when, how, after, since, as soon as, as if.—That, in order that, so that.—With a numeral, about.—With the superlative it denotes as much or as little as possible, according to the force of the superlative; thus, ὥς τάχιστα, as quickly as possible; ὥς ἐλάχιστον, as little as possible.—With a participle and ὥν, see note, page 54, line 15–17.—It stands also for a preposition, ἐπί or πρός, and governs a case; and sometimes these prepositions are expressed with it. When the latter construction appears, ὥς means no more, as far as our idiom is concerned, than ἐπί or πρός alone. When it stands without them, the case apparently governed by ὥς depends in reality on ἐπί or πρός understood.*

ὥς (from the old demon. pron. ὅς, same as οὗτος, this), same as ὁ-τως. *Thus, so, in this way.*

ὥσαύτως (adv. from ὥς, and αὐτως). *In the same way, just so, exactly thus, in like manner.*

ὥπερ (adv. from ὥς and περ). *Just as, even as, the same as, as if.*

ὥπεροῦν (adv. from ὥς, περ, and οὔν). *Just as, even as, the same as, as if.*

ΩΤΑ

ὅν). *As in truth, as is really the case, exactly as.*  
 ὅτε (adv. and conj. from ὥς and τε).  
*As, just as, so as.—That, so that, in order that.*  
 Ὀστία, ων, τῶ. *Ostia*, a celebrated town and harbour, at the mouth of the river Tiber in Italy, which served as the port of Rome.  
 ὦ τῶν (indecl.), only as vocative; a mode of address in common life.  
*Oh thou, my good friend.—Also, though seldom, used in the plural, ὦ γε.*

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ΩΦΕ

ὠφέλεια, ας, ἡ (from ὠφέλῃω). *Utility, profit, advantage, gain.*  
 ὠφέλῃω, ὦ, fut. -ήσω, perf. ὠφέλησα (from ὠφέλλω, to aid). *To help, to succour, to be useful to, to assist, to be profitable.*  
 ὠφέλιμος, ον (adj. from ὠφέλῃω, to aid). *Useful, advantageous, profitable.*  
 ὠφελίμως (adv. from ὠφέλιμος). *Advantageously, profitably, usefully.*  
 —Comparative ὠφελιμώτερον, superlative ὠφελιμώτατον.

















